



Amos

translationNotes

v8

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translationNotes

Introduction to Amos

Part 1: General Introduction

Outline of the Book of Amos

1. The author, Amos, and his background and calling (1:1)
2. The oracles of judgment
 - Judgment on the nations surrounding Yahweh's people (1:2–2:3)
 - Judgment on the southern kingdom (2:4–5)
 - Judgment on the northern kingdom (2:6–16)
 - Various judgments on Israel (3:1–6:14)
3. The visions of judgment
 - Final judgment (7:1–17)
 - The basket of ripe fruit as a picture of judgment (8:1–14)
4. Yahweh stands beside his altar and proclaims the final message
 - Summary of all the visions (9:1–10)
 - Vision of the restoration of Israel and descendants of David as kings (9:11–15)

What is the Book of Amos about?

Amos began his work about 760 BC. He was not a professional prophet, but he spoke Yahweh's messages against the wicked behavior of God's people, both in the southern kingdom of Judah, where his home was, and in the northern kingdom of Israel. (See: [evil](#), [wicked](#), [wickedness](#))

Yahweh gave Amos the “judgment prophecies” found in the first six chapters of the book to proclaim to the people. Each of them begins with the phrase “This is what Yahweh says” (ULB).

The last part of the book of Amos has three visions of the coming judgment from God. The final vision promises both destruction and rescue (9:11-15). The “tent of David” would be raised up again, that is, David's descendants would provide kings once again to the throne of Israel.

How should the title of this book be translated?

The Book of Amos may also be called the “The Book of the Sayings of Amos.” (See: [How to Translate Names](#))

Who wrote the Book of Amos?

It is likely that Amos wrote this book. Amos came from a poor family—from farmers and herdsmen. They grew sycamore trees, he may have had cows (based on the description of him in 7:14, 15), and he was a shepherd (See: [Amos 1:1](#)). Though Amos was a farmer, he demonstrates a very thorough knowledge, even extensive understanding, of the law of Moses, but he was not formally trained. There is no record of another prophet ordaining him. However, Amos was one of the most eloquent of the prophets.

Part 2: Important Religious and Cultural Concepts**What is social justice?**

A major focus of Amos's ministry is on justice. A godly society or community was to be just. Amos describes this as fair treatment of the poor, helping orphans and widows and obeying Yahweh. Amos explains that Yahweh would prefer that the people act justly rather than sacrifice to him. This is true obedience to the Law of Moses. (See: [just, justice, justly](#) and [law, law of Moses, God's law, law of Yahweh](#))

What is a lawsuit?

Many cultures have a process for resolving disputes through the use of courts. These legal disputes are called lawsuits. There are various legal terms in Amos, and part of the book presents events in a courtroom. The people are introduced, the problem is explained, the people are examined, witnesses speak, and a verdict is given.

Part 3: Important Translation Issues**What is the meaning of the term "Israel"?**

The name "Israel" is used in many different ways in the Bible. The descendants of Jacob, who was also named Israel, were a people group who became known as Israel. This people group developed into the unified nation of Israel. After the civil war in the nation of Israel, the tribes in the north took the name Israel, while the southern kingdom became known as the kingdom of Judah. In Amos, "Israel" almost exclusively refers to the northern kingdom of Israel.

Where do narrative sequences begin and end?

The structure of the Book of Amos has caused difficulties in understanding how Amos's thoughts flow. It may be helpful to solve these issues with carefully divided lines or paragraphs.

Amos 01 General Notes

Structure and formatting

This book is written in a poetic form. Because it was written by a farmer, it includes many references to agricultural concepts.

“For three sins of Judah, even for four”

The phrase “For three sins of Judah, even for four,” is used to begin each oracle. This is not intended to be a literal count but is an idiom indicating a large number of sins. (See: [Idiom](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Links:

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

Amos 1:1-2**UDB:**

¹ This is the message that Yahweh gave to Amos, a shepherd near the town of Tekoa south of Jerusalem. He received this message about Israel in a vision two years before the big earthquake. It was when Uzziah was the king of Judah and Jeroboam son of King Jehoash, was the king of Israel.

² This is what Amos said:

”Yahweh will shout very loudly;

when he speaks from Mount Zion in Jerusalem, his voice will sound like thunder.

When that happens, the pastures where you shepherds take care of your sheep will dry up,

and the grass on top of Mount Carmel will wither

because Yahweh will order the rain not to fall.”

ULB:

¹ These are the things concerning Israel that Amos, one of the shepherds in Tekoa, received in revelation. He received these things in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel, two years before the earthquake. ² He said,

”Yahweh will roar from Zion;

he will raise his voice from Jerusalem.

The pastures of the shepherds will dry up;

the top of Carmel will wither.”

translationNotes**General Information:**

God speaks through Amos using poetic language. (See: [Poetry](#) and [Parallelism](#))

These are the things concerning Israel that Amos, one of the shepherds in Tekoa, received in revelation

This can be stated in active form. AT: “These are the things concerning Israel that God revealed to Amos, one of the shepherds in Tekoa” (See: [Active or Passive](#))

These are the things

“This is the message”

in Tekoa

“Tekoa” is the name of a town or village. (See: [How to Translate Names](#))

He received these things

This can be stated in active form. AT: “God gave him these things” (See: [Active or Passive](#))

in the days of Uzziah king of Judah, and also in the days of Jeroboam son of Joash king of Israel

This is an idiom and refers to the time when each king reigned. AT: “when Uzziah was king of Judah, and also when Jeroboam son of Joash was king of Israel” (See: [Idiom](#))

two years before the earthquake

The assumed knowledge is that the original hearers would be aware of when a large earthquake had affected the area. (See: [Assumed Knowledge and Implicit Information](#))

Yahweh will roar from Zion; he will raise his voice from Jerusalem

These two phrases share similar meanings. Together they emphasize that Yahweh shouts loudly as he prepares to judge the nation. (See: [Parallelism](#))

Yahweh will roar

The author speaks of the voice of Yahweh as if it sounded like the roar of a lion or the roar of thunder. (See: [Metaphor](#))

Yahweh

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

translationWords

- [Israel, Israelites](#)
- [Amos](#)
- [shepherd, to shepherd](#)
- [reveal, reveals, revealed, revelation](#)
- [Uzziah, Azariah](#)
- [king](#)
- [Judah](#)
- [Jeroboam](#)

- [Joash](#)
- [Yahweh](#)
- [Zion, Mount Zion](#)
- [voice](#)
- [Jerusalem](#)
- [Carmel, Mount Carmel](#)

Links:

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

Amos 1:3-4**UDB:**

³ This is also what Yahweh said to me:

”I will punish the people of Damascus, the capital of Aram, because of the many sins that they have committed;

I will not change my mind about punishing them,
because of the cruel things that they did to the people of the region of Gilead.

⁴ I will cause a fire to burn the palace that King Hazael built and lived in,
the fortress where his son King Ben Hadad also lived.

ULB:

³ This is what Yahweh says:

”For three sins of Damascus,
even for four,

I will not turn away punishment,
because they threshed Gilead with instruments of iron.

⁴ I will send a fire into the house of Hazael,
and it will devour the fortresses of Ben Hadad.

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but it indicates that many sins had led to God’s judgment.

Damascus

Here “Damascus” represents the people of the city of Damascus. AT: “the people of Damascus” (See: [Metonymy](#))

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he would punish them. AT: “I will certainly punish those people” (See: [Litotes](#))

they threshed Gilead with instruments of iron

Yahweh speaks of how Damascus treated Gilead as if they had threshed grain with iron tools or weapons. (See: [Idiom](#))

Gilead

Here “Gilead” represents the people of the region of Gilead. AT: “the people of Gilead” (See: [Metonymy](#))

I will send a fire into the house of Hazael

Here Yahweh speaks of his judgment against the house of Hazael as if it were a consuming fire. (See: [Metaphor](#))

the house of Hazael

The word “house” is a metonym for the family that lives in the house. In this case it refers to Hazael’s descendants, who were rulers of the country where Damascus was located. (See: [Metonymy](#))

it will devour the fortresses of Ben Hadad

Here Yahweh’s judgment is spoken of as if it were a fire that was consuming the fortresses. (See: [Metaphor](#))

Hazael ... Ben Hadad

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

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Damascus](#)
- [punish, punishment](#)
- [thresh, threshing](#)
- [Gilead](#)
- [fire](#)
- [stronghold, fortress, fortified](#)

Links:

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

Amos 1:5**UDB:**

⁵ I will cause the gates of Damascus to be broken down;
I will get rid of the king of Biqat Aven
and the man who rules in Beth Eden.
The people of Aram will be captured and taken to the region of Kir.”

ULB:

⁵ I will break the gate bars of Damascus
and cut off the man who rules over the Valley of Aven,
and also the man who holds the scepter in Beth Eden.
The people of Aram will go in captivity to Kir,”
says Yahweh.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on Damascus.

cut off the man

Here to “cut off” means either to destroy or to drive away, as one would cut a piece of cloth or cut a branch from a tree. AT: “destroy the man” or “drive away the man” (See: [Metaphor](#))

Valley of Aven

This is the name of a place that means “valley of wickedness.” Possible meanings are 1) this is the name of an actual place in that region or 2) this is a metonym for Damascus or the surrounding region. AT: “the valley of wickedness” (See: [How to Translate Names](#) and [Metonymy](#))

the man who holds the scepter in

This is a metonym for the ruler of that city or region. AT: “the ruler of” (See: [Metonymy](#))

Beth Eden

This is the name of a place that means “house of pleasure.” Possible meanings are 1) this is the name of an actual place in that region or 2) this is another metonym for Damascus or the surrounding region. AT: “the house of pleasure” (See: [How to Translate Names](#) and [Metonymy](#))

Kir

This is the name of a region from which the people of Aram originally came. (See: [How to Translate Names](#))

translationWords

- [gate, gate bar](#)
- [Damascus](#)
- [cut off](#)
- [scepter](#)
- [Aram, Aramean, Aramaic](#)
- [captive, captivity](#)
- [Yahweh](#)

Links:

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

Amos 1:6-7**UDB:**

⁶ Yahweh also said this to me:

”I will punish the people of the cities of Philistia;

I will punish the people of Gaza because of the many sins that they have committed;

I will not change my mind about punishing them,

because they captured large groups of people and took them to Edom

and sold them to become the slaves of the people there.

⁷ I will cause a fire to completely burn the walls of Gaza

and also destroy its fortresses.

ULB:

⁶ This is what Yahweh says:

”For three sins of Gaza,

even for four,

I will not turn away punishment,

because they carried away captive a whole people,

to hand them over to Edom.

⁷ I will send fire on the walls of Gaza,

and it will devour her fortresses.

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but it indicates that many sins had led to God’s judgment. See how you translated these words in [Amos 1:3](#).

Gaza

Here “Gaza” represents the people of the region of Gaza. AT: “the people of Gaza” (See: [Metonymy](#))

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3](#). (See: [Litotes](#))

hand them over to

“deliver them up to” or “sell them to”

Edom

Here “Edom” represents the people of the country of Edom. AT: “the people of Edom” (See: [Metonymy](#))

it will devour her fortresses

Here Yahweh’s judgment is spoken of as if it were a fire that was consuming the fortresses. (See: [Metaphor](#))

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Gaza](#)
- [captive, captivity](#)
- [Edom, Edomite, Idumea](#)

Links:

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

Amos 1:8**UDB:**

⁸ I will get rid of the king of the city of Ashdod
and the king who rules in the city of Ashkelon.
I will also strike the people of the city of Ekron,
and all the people of Philistia who are still alive will be killed.”

ULB:

⁸ I will cut off the man who lives in Ashdod
and the man who holds the scepter from Ashkelon.
I will turn my hand against Ekron,
and the rest of the Philistines will perish,”
says the Lord Yahweh.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on Gaza.

cut off the man

Here to “cut off” means either to destroy or to drive away, as one would cut a piece of cloth or cut a branch from a tree. AT: “destroy the man” or “drive away the man” (See: [Metaphor](#))

the man who holds the scepter

This is a metonym for the ruler of that city or region. AT: “the ruler” (See: [Metonymy](#))

I will turn my hand against Ekron

Here “hand” represents Yahweh’s power that he would use against Ekron. AT: “I will strike Ekron” or “I will destroy Ekron” (See: [Metonymy](#))

Ekron

Here “Ekron” represents the people of the city of Ekron. AT: “the people of Ekron” (See: [Metonymy](#))

translationWords

- [Ashdod, Azotus](#)
- [scepter](#)
- [Ashkelon](#)
- [hand, right hand, to hand over](#)
- [Ekron](#)
- [Philistines](#)
- [perish, perished, perishing, perishable](#)
- [Lord Yahweh, Yahweh God](#)

Links:

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

Amos 1:9-10**UDB:**

⁹ Yahweh also said this to me:

”I will punish the people of the city of Tyre because of the many sins that their people have committed;

I will not change my mind about punishing them
because they also captured large groups of our people and took them to Edom,
disregarding the treaty of friendship that they had made with your rulers.

¹⁰ So I will cause a fire to completely burn the walls of Tyre
and also destroy its fortresses.”

ULB:

⁹ This is what Yahweh says:

”For three sins of Tyre,
even for four,
I will not turn away punishment,
because they had delivered up a whole people to Edom,
and they broke their covenant of brotherhood.

¹⁰ I will send fire on the walls of Tyre,
and it will devour her fortresses.”

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God’s judgment. See how you translated these words in [Amos 1:3](#).

Tyre

Here “Tyre” represents the people of the city of Tyre. AT: “the people of Tyre” (See: [Metonymy](#))

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3](#). (See: [Litotes](#))

their covenant of brotherhood

“the agreement they made to treat you as brothers”

it will devour her fortresses

Here Yahweh’s judgment is spoken of as if it were a fire that was consuming the fortresses. (See: [Metaphor](#))

translationWords

- [Tyre, Tyrians](#)
- [people group, peoples, the people, a people](#)
- [punish, punishment](#)
- [Edom, Edomite, Idumea](#)
- [covenant, covenants](#)
- [send, send out, sent](#)
- [devour](#)

Links:

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

Amos 1:11-12**UDB:**

¹¹ Yahweh also said this to me:

”I will punish the people of Edom because of the many sins that their people have committed;

I will not change my mind about punishing them,

because they pursued the people of Israel, who descended from Esau’s brother Jacob, and killed them with swords;

they did not act mercifully toward them at all.

They were extremely angry with the people of Israel,

and they continue to be angry with them.

¹² I will cause a fire to burn the district of Teman in Edom

and completely burn the fortresses of Bozrah, the biggest city in Edom.”

ULB:

¹¹ This is what Yahweh says,

”For three sins of Edom,

even for four,

I will not turn away punishment,

because he pursued his brother with the sword

and cast off all pity.

His anger raged continually,

and his wrath lasted forever.

¹² I will send fire on Teman,

and it will devour the palaces of Bozrah.”

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God’s judgment. See how you translated these words in [Amos 1:3](#).

Edom

Here “Edom” represents the people of the country of Edom. AT: “the people of Edom” (See: [Metonymy](#))

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3](#). (See: [Litotes](#))

he pursued his brother

The assumed knowledge is that Esau, from whom the people of Edom were descended, was the brother of Jacob, from whom the people of Israel were descended. Here “his brother” represents the people of Israel. AT: “he pursued the people of Israel” (See: [Assumed Knowledge and Implicit Information](#) and [Metonymy](#))

cast off all pity

“showed them no mercy”

His anger raged continually, and his wrath lasted forever

These two phrases mean the same thing and are repeated to emphasize his continued anger. The abstract nouns “anger” and “wrath” can be translated using the adjectives “angry” and “furious.” AT: “He was continually angry and always furious” (See: [Parallelism](#) and [Abstract Nouns](#))

his wrath lasted forever

This is an exaggeration that is meant to express the ongoing nature of his wrath. (See: [Hyperbole and Generalization](#))

Teman ... Bozrah

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

it will devour the palaces of Bozrah

Here Yahweh’s judgment is spoken of as if it were a fire that was consuming the palaces. (See: [Metaphor](#))

translationWords

- [Edom, Edomite, Idumea](#)
- [brother, brothers](#)
- [sword](#)
- [angry, anger](#)
- [wrath, fury](#)
- [forever](#)
- [devour](#)

Links:

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

Amos 1:13**UDB:**

¹³ Yahweh also said this to me:

”I will punish the people of Ammon because of the many sins that they have committed;
I will not change my mind about punishing them,
because their soldiers even ripped open the bellies of pregnant women
when their army attacked the region of Gilead to gain more territory.

ULB:

¹³ This is what Yahweh says,
”For three sins of the people of Ammon,
even for four,
I will not turn away punishment,
because they ripped open the pregnant women of Gilead,
that they may enlarge their borders.

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God’s judgment. See how you translated these words in [Amos 1:3](#).

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3](#). (See: [Litotes](#))

enlarge their borders

“extend their boundaries” or “expand their territory”

translationWords

- [Ammon, Ammonites, Ammonitess](#)
- [Gilead](#)

Links:

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

Amos 1:14-15**UDB:**

- ¹⁴ I will cause a fire to completely burn the walls of the city of Rabbah
and to completely burn its fortresses.
During that battle, their enemies will shout loudly
and the fighting will be like a great storm.
- ¹⁵ After the battle, the king of Ammon and his officials will go into exile.”

ULB:

- ¹⁴ I will light a fire in the walls of Rabbah,
and it will devour the palaces,
with a shout in the day of battle,
with a tempest in the day of the whirlwind.
- ¹⁵ Their king will go into captivity,
he and his officials together,”
says Yahweh.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on the people of Ammon.

it will devour the palaces

Here Yahweh’s judgment is spoken of as if it were a fire that was consuming the palaces. (See: [Metaphor](#))

with a tempest in the day of the whirlwind

The fighting against the people of Ammon is spoken of as if it were a violent storm. AT: “and the fighting will be like a great storm” (See: [Metaphor](#))

tempest ... whirlwind

These are two kinds of violent storms.

whirlwind

a strong wind that spins very quickly as it moves and can cause damage

Their king will go into captivity

The abstract noun “captivity” can be translated as the verb “capture.” This can be translated in active form. AT: “Their enemies will capture their king and take him away as a prisoner” (See: [Abstract Nouns](#) and [Active or Passive](#))

translationWords

- [Rabbah](#)
- [captive, captivity](#)

Links:

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

Amos 02 General Notes

Structure and formatting

This chapter consists of oracles against Moab and Judah by using poetic language and imagery. But the UDB translates it using prose. If possible, translate this chapter as poetry, but you may translate as narrative.

Important figures of speech in this chapter

Idiom

You will notice that the phrase “For three sins of Judah, even for four,” is used to begin each of these oracles. This is not intended to be a literal count but is an idiom indicating a large number of sins. (See: [Idiom](#) and [sin, sins, sinned, sinful, sinner, sinning](#))

Links:

- [Amos 02:01 Notes](#)

Amos 2:1**UDB:**

¹ Yahweh also said this:

”I will punish the people of Moab because of the many sins that they have committed;
I will not change my mind about punishing them,
because they dug up the bones of the king of Edom and burned them completely,
with the result that the ashes became as white as lime.

ULB:

¹ This is what Yahweh says:

”For three sins of Moab,
even for four,
I will not turn away punishment,
because he burned the bones
of the king of Edom to lime.

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God’s judgment. See how you translated these words in [Amos 1:3](#).

Moab

This represents the Moabite people. AT: “the people of Moab” (See: [Metonymy](#))

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3](#). (See: [Litotes](#))

he burned the bones

The word “he” refers to Moab. AT: “the people of Moab burned the bones”

to lime

“to ashes”

translationWords

- [Yahweh](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Moab, Moabite, Moabites](#)
- [punish, punishment](#)
- [king](#)
- [Edom, Edomite, Idumea](#)

Links:

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

Amos 2:2-3**UDB:**

² So I will cause a fire to completely burn the fortresses of the city of Kerioth in Moab.

People will hear soldiers shouting and blowing trumpets loudly
while I am causing Moab to be destroyed

³ and while I am getting rid of its king and all its leaders.

That will surely happen because I, Yahweh, have said it!”

ULB:

² I will send fire on Moab,
and it will devour the fortresses of Kerioth.
Moab will die in an uproar,
with shouting and the sound of the trumpet.

³ I will destroy the judge in her,
and I will kill all the princes with him,”
says Yahweh.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on the people of Moab.

Kerioth

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

Moab will die

Here “Moab” represents the people of Moab. AT: “The people of Moab will die” (See: [Metonymy](#))

in an uproar

An uproar is a very loud noise.

the judge in her

“the ruler of Moab”

all the princes

“all the officials” or “all the leaders”

translationWords

- [send, send out, sent](#)
- [fire](#)
- [Moab, Moabite, Moabites](#)
- [devour](#)
- [death, die, dead](#)
- [trumpet](#)
- [judge, judges, judgment, judgments](#)
- [Yahweh](#)

Links:

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

Amos 2:4-5**UDB:**

⁴ Yahweh also said this:

”I will punish the people of Judah because of the many sins that they have committed;

I will not change my mind about punishing them,
because they have rejected what I taught them
and they have not obeyed my commands.

They have been deceived and persuaded to worship false gods,
the same gods that their ancestors worshiped.

⁵ So I will cause a fire to completely burn everything in Judah, including the fortresses in Jerusalem.”

ULB:

⁴ This is what Yahweh says:

”For three sins of Judah,
even for four,
I will not turn away punishment,
because they rejected the law of Yahweh
and did not keep his statutes.
Their lies caused them to go astray,
after which their fathers had also walked.

⁵ I will send fire on Judah,
and it will devour the fortresses of Jerusalem.”

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many sins had led to God’s judgment. See how you translated these words in [Amos 1:3](#).

Judah

This represents the people of Judah. AT: “the people of Judah” (See: [Metonymy](#))

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he will punish them. See how you translated these words in [Amos 1:3](#). (See: [Litotes](#))

Their lies

This expression here probably refers to worshiping false gods or idols. AT: “Their worship of idols” (See: [Metaphor](#))

go astray ... walked

Worshiping false gods is spoken of as if people were walking behind them. (See: [Metaphor](#))

it will devour the fortresses of Jerusalem

Here Yahweh’s judgment is spoken of as if it were a fire that was consuming the fortresses. (See: [Metaphor](#))

translationWords

- [Judah](#)
- [law, law of Moses, God’s law, law of Yahweh](#)
- [statute, statutes](#)
- [ancestor, father, forefather](#)
- [send, send out, sent](#)
- [fire](#)
- [devour](#)
- [Jerusalem](#)

Links:

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

Amos 2:6**UDB:**

⁶ Yahweh also said this:

”I will punish the people of Israel because of the many sins that they have committed;
I will not change my mind about punishing them,
because they sell righteous people to get a small amount of silver;
they sell poor people, causing them to become slaves,
getting for each of them only the amount of money with which they could buy a pair of sandals.

ULB:

⁶ This is what Yahweh says:

”For three sins of Israel,
even for four,
I will not turn away punishment,
because they sold the innocent for silver
and the needy for a pair of sandals.

translationNotes**For three sins of ... even for four**

This is a poetic device. It does not mean that a specific number of sins had been committed, but indicates that many of sins had led to God’s judgment. See how you translated these words in [Amos 1:3](#).

Israel

This represents the Israelite people. AT: “the people of Israel” (See: [Metonymy](#))

I will not turn away punishment

Yahweh uses two negatives here to emphasize that he would punish them. See how you translated these words in [Amos 1:3](#). (See: [Litotes](#))

the innocent

This refers to innocent people in general. AT: “innocent people” (See: [Nominal Adjectives](#))

the needy

This refers to needy people in general. AT: “needy people” (See: [Nominal Adjectives](#))

translationWords

- [Israel, Israelites](#)
- [innocent](#)
- [silver](#)

Links:

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

Amos 2:7-8**UDB:**

⁷ It is as though they trample the poor people into the dirt
and do not treat the helpless fairly.

Men and their fathers dishonor me by sleeping with the same slave girl.

⁸ When poor people borrow money,
the lenders force those people to give to them a piece of clothing for them to keep until he can
pay back the money.

But at the end of each day, instead of returning that garment as Yahweh had commanded them
to,

they lie down on that garment at the places where they worship their gods!

They make people pay money for various reasons,
and then they drink it in the temples of their gods.

ULB:

⁷ They trample on the heads of the poor as people trample on dust on the ground;
they push the oppressed away.

A man and his father sleep with the same girl
and so profane my holy name.

⁸ They lie down beside every altar on clothes taken as pledges,
and in the house of their God they drink the wine of those who were fined.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on the people of Israel.

General Information:

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

They trample on the heads of the poor as people trample on dust on the ground

How the people of Israel treated the poor is compared to how people step heavily on the ground
(See: [Simile](#))

trample

repeatedly step heavily or roughly

the poor

This refers to poor people in general. AT: “poor people” (See: [Nominal Adjectives](#))

they push the oppressed away

This idiom means they refused to listen when the oppressed people said they were being treated unfairly (See: [Idiom](#))

the oppressed

This refers to oppressed people in general. AT: “oppressed people” (See: [Nominal Adjectives](#))

those who were fined

This can be stated in active form. AT: “those who they made to pay a penalty” (See: [Active or Passive](#))

translationWords

- [oppress, oppression, oppressor](#)
- [sleep with, have relations with, lovemaking](#)
- [profane](#)
- [holy, holiness](#)
- [altar, altars](#)
- [pledge](#)
- [God](#)
- [wine, wineskin, new wine](#)

Links:

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

Amos 2:9-10**UDB:**

- ⁹ Long ago, to assist your ancestors, I got rid of the Amor people group.
They seemed to be as tall as cedar trees
and as strong as oak trees,
but I got rid of them completely,
as easily as someone cuts off the branches of a tree and then digs out all the roots.
- ¹⁰ I brought your ancestors out of Egypt,
and then I led them through the desert for forty years.
Then I enabled them to conquer the land of the Amorites, Canaan.

ULB:

- ⁹ Yet I destroyed the Amorite before them,
whose height was like the height of cedars;
he was strong as the oaks.
Yet I destroyed his fruit above
and his roots below.
- ¹⁰ Also, I brought you up out of the land of Egypt
and led you forty years in the wilderness
to possess the land of the Amorites.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on the people of Israel.

General Information:

The words “them” and “you” in these verses both refer to the people of Israel.

whose height was like the height of cedars; he was strong as the oaks

This is an exaggeration. It describes how tall and strong the Amorite people were and compares them to the tallest and strongest trees in that region. AT: “who were tall and strong like great trees” (See: [Hyperbole and Generalization](#) and [Simile](#))

cedars

“cedar trees”

the oaks

“the oak trees”

Yet I destroyed his fruit above and his roots below

How Yahweh completely destroyed the Amorites is pictured as a tree being destroyed from top to bottom. AT: “Yet I destroyed them completely” (See: [Idiom](#) and [Merism](#))

translationWords

- [Amorite](#)
- [cedar](#)
- [oak](#)
- [Egypt, Egyptian](#)
- [desert, wilderness](#)
- [possess, possession](#)

Links:

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

Amos 2:11-12**UDB:**

¹¹ I chose some of you Israelites to be prophets,
and I chose others to be Nazir who were completely dedicated to me.
You people of Israel certainly know that what I have said is true!
¹² But you commanded the prophets to not speak the messages that I gave to them,
and you persuaded the Nazir to drink wine,
which I told them never to do.

ULB:

¹¹ I raised up prophets from among your sons
and Nazirites from your young men.
Is it not so,
people of Israel?
—this is Yahweh’s declaration.
¹² But you persuaded the Nazirites to drink wine
and commanded the prophets not to prophesy.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on the people of Israel.

General Information:

The words “your” and “you” in these verses refer to the people of Israel.

raised up

“appointed”

Is it not so, people of Israel?

Yahweh asks this question to emphasize what he has said. This can be stated in active form. AT: “You people of Israel certainly know that what I have said is true!” (See: **Active or Passive**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

translationWords

- [raise, raises, raised, rise, risen, arise, arose](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [son, sons](#)
- [Nazirite, Nazirites, Nazirite vow](#)
- [Israel, Israelites](#)
- [Yahweh](#)
- [declare, declaration](#)
- [wine, wineskin, new wine](#)

Links:

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

Amos 2:13-14**UDB:**

¹³ So I will crush you
as the wheels of a wagon that is loaded with grain crushes whatever it rolls over.
¹⁴ Even if you run fast,
you will not escape;
even if you are strong, it will be as though you are weak,
and warriors will be unable to save themselves.

ULB:

¹³ Look, I will crush you
as a cart that is full of grain can crush someone.
¹⁴ The swift will find no escape;
the strong will not add to his own strength;
neither will the mighty save himself.

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on the people of Israel.

General Information:

The word “you” in these verses refers to the people of Israel.

Look

This alerts the reader to pay attention to what follows. AT: “Listen” or “Pay attention to what I am about to tell you”

I will crush you as a cart that is full of grain can crush someone

Yahweh compares his judgment on the people of Israel to crushing them with something very heavy. (See: [Simile](#))

The swift ... the strong ... the mighty

These adjectives refer to people in general. AT: “Swift people ... strong people ... mighty people” or “The strong person ... the strong person ... the mighty person” (See: [Nominal Adjectives](#))

translationWords

- [grain](#)
- [mighty, might](#)
- [save, saves, saved, safe](#)

Links:

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

Amos 2:15-16**UDB:**

- ¹⁵ Even if you are able to shoot arrows well,
you will be forced to retreat;
even if you run fast or if you ride away on a horse,
you will not be able to save yourself.
- ¹⁶ Even warriors who are very brave will drop their weapons
when they try to flee on the day that I get rid of them.
That will surely happen because I, Yahweh, have said it.”

ULB:

- ¹⁵ The archer will not stand;
the fast runner will not escape;
the horseman will not save himself.
- ¹⁶ Even the bravest warriors
will flee naked in that day
—this is Yahweh’s declaration.”

translationNotes**Connecting Statement:**

Yahweh continues his message of judgment on the people of Israel.

The archer will not stand

Here “stand” means to keep one’s place in battle.

the fast runner will not escape

The implied information is that the fast runner will not escape from his enemies. AT: “the fast runner will be captured” (See: [Assumed Knowledge and Implicit Information](#))

flee naked

Possible meanings are 1) this is a metonym for “run away without his weapons” or 2) this is meant literally as “run away wearing no clothes” (See: [Metonymy](#))

in that day

“at that time”

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

translationWords

- [archer](#)
- [horsemen](#)
- [Yahweh](#)
- [declare, declaration](#)

Links:

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

Amos 03 General Notes

Structure and formatting

Amos continues to use poetic form in this chapter to prophesy the disaster coming to the kingdoms of Israel and Judah. (See: [prophet](#), [prophets](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Important figures of speech in this chapter

Rhetorical Questions

This chapter begins with a number of rhetorical questions. The last question provides the reader with some answers: “Yahweh has certainly spoken through his prophets. So listen to them.” The answer to these rhetorical questions have the expected response of “no” because they are things that are not expected to happen. The writer is helping the reader to conclude that God uses the prophets to speak his message.

Links:

- [Amos 03:01 Notes](#)

Amos 3:1-2**UDB:**

¹ "You people of Israel, I brought all your ancestors out of Egypt;
so listen to what I am saying about you.
² From all the people groups on the earth,
I chose and took care of only you.
That is the reason that I will punish you
for the sins that you have committed."

ULB:

¹ Hear this word that Yahweh has spoken against you, people of Israel, against the whole family
that I brought up out of the land of Egypt:
² "I have chosen only you
from all the families of the earth.
Therefore I will punish you
for all your sins."

translationNotes**Hear this word**

"Hear this message" or "Listen to this message"

that Yahweh has spoken against you ... against the whole family

"this word that Yahweh has spoken about you ... about the whole family" or "Yahweh's message
about you ... about the whole family"

you, people of Israel ... the whole family that I brought up out of the land of Egypt

These two phrases refer to the same group of people. The people God is speaking to are the descendants of those he had taken out of Egypt.

the whole family

Here "the whole family" represents to the whole nation. The people of Israel were all descendants of Jacob. AT: "the whole nation" or "the whole clan" (See: [Metonymy](#))

I have chosen only you from all the families of the earth

This implies that they should have obeyed him. This can be stated clearly. AT: “I have chosen only you from all the families of the earth, so you should have obeyed me” (See: [Assumed Knowledge and Implicit Information](#))

all the families of the earth

Here “families” represents nations or people groups. AT: “all the nations of the earth” or “all the clans on the earth” (See: [Metonymy](#))

Therefore I will punish you for all your sins

It can be stated clearly that they did not obey God. AT: “But you did not obey me. Therefore I will punish you for all your sins” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [word, words](#)
- [Yahweh](#)
- [Israel, Israelites](#)
- [family](#)
- [Egypt, Egyptian](#)
- [chosen one, chosen ones, choose, chosen people, Chosen One, elect](#)
- [punish, punishment](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)

Links:

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

Amos 3:3-4**UDB:**

³ Two people certainly cannot walk together
if they have not already agreed what place they will start walking from.

⁴ A lion in a forest certainly does not roar
if it has not killed another animal.

It does not growl in its den
if it is not eating the flesh of an animal that it has caught.

ULB:

³ Will two walk together
unless they have agreed?

⁴ Will a lion roar in the forest
when he has no victim?
Will a young lion growl from his den
if he has caught nothing?

translationNotes**General Information:**

Amos uses the questions in verses 3-6 to present examples of things that people already know about what causes things to happen and what are the results of things that happen. (See: [Rhetorical Question](#))

Will two walk together unless they have agreed?

Amos uses this question to remind people of what they already know about what must happen in order for two people to walk together. It can be translated as a statement. AT: “Two people will walk together only if they have first agreed to walk together.” or “You know that two people will walk together only if they have agreed to do that.” (See: [Rhetorical Question](#))

Will a lion roar in the forest when he has no victim?

Amos uses this question to remind people of what they already know about what causes a lion to roar. The question can be translated as a statement. AT: “A lion will roar in the forest only when he has a victim.” (See: [Rhetorical Question](#))

Will a young lion growl from his den if he has caught nothing?

Amos uses this question to remind people of what they already know about what causes a lion to growl. It can be translated as a statement. AT: “A young lion will growl from his den only if he has caught something.” (See: [Rhetorical Question](#))

translationWords

- [lion](#)

Links:

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

Amos 3:5-6**UDB:**

⁵ No one can catch a bird
if he does not set a trap for it.

A trap does not spring shut
when some animal has not sprung the trap.

⁶ Similarly, all the people in a city certainly become afraid
when they hear someone blowing a trumpet
to signal that enemies are attacking.

And when a city experiences disaster,
Yahweh is the one who has caused it.

ULB:

⁵ Can a bird fall in a trap on the ground
when no bait is set for him?
Will a trap spring up from the ground
when it has not caught anything?

⁶ If a trumpet sounds in a city,
will the people not tremble?
If disaster overtakes a city,
has Yahweh not sent it?

translationNotes**General Information:**

Amos uses the questions in verses 3-6 to present examples of things that people already know about what causes things to happen and what are the results of things that happen. (See: [Rhetorical Question](#))

Can a bird fall in a trap on the ground when no bait is set for him?

Amos uses this question to remind people of what they already know about what causes a bird to fall into a trap. This can be translated as a statement. AT: "A bird can fall into a trap on the ground only when bait has been set for him." (See: [Rhetorical Question](#))

Will a trap spring up from the ground when it has not caught anything?

Amos uses this question to remind people of what they already know about what causes a trap to spring up. This question can be translated as a statement. AT: “A trap will spring up from the ground only when it has caught something.” (See: [Rhetorical Question](#))

Will a trap spring up from the ground

This refers to a trap closing. When an animal steps on a trap, the trap closes and the animal cannot get out of it. AT: “Will a trap close”

If a trumpet sounds in a city, will the people not tremble?

Amos uses this question to remind people of what they already know about what happens when a trumpet sounds. This question can be translated as a statement. AT: “When the trumpet sounds in the city, the people will tremble.” or “When the trumpet sounds in the city, we expect that people will tremble.” (See: [Rhetorical Question](#))

If a trumpet sounds in a city

The purpose of sounding the trumpet is to warn people that enemies are about to attack the city. AT: “If someone blows the trumpet in the city to warn the people about an enemy attack” or “If the warning trumpet is blown in the city” (See: [Assumed Knowledge and Implicit Information](#))

tremble

The reason for trembling can be stated clearly. AT: “tremble because they are afraid” or “be afraid of the enemy and tremble” (See: [Assumed Knowledge and Implicit Information](#))

If disaster overtakes a city, has Yahweh not sent it

Amos uses this question to remind the people of what they should already know about what causes a disaster. This question can be translated as a statement. AT: “If disaster overtakes a city, Yahweh has sent it.” or “If disaster overtakes a city, we know that Yahweh has sent it” (See: [Rhetorical Question](#))

If disaster overtakes a city,

Something terrible happening to a city is spoken of as if disaster overtakes it. (See: [Metaphor](#))

translationWords

- [trumpet](#)

Links:

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

Amos 3:7-8**UDB:**

- ⁷ Whatever Yahweh plans to do,
 he tells his prophets about it.
- ⁸ Everyone certainly becomes terrified when they hear a lion roar;
 Yahweh the Lord has given messages to prophets,
 they certainly must proclaim those messages,
 even though they terrify people.

ULB:

- ⁷ Surely the Lord Yahweh will do nothing
 unless he reveals his plan to his servants the prophets.
- ⁸ The lion has roared;
 who will not fear?
 The Lord Yahweh has spoken;
 who will not prophesy?

translationNotes**Surely the Lord Yahweh will do nothing unless ... the prophets**

The relationship between this sentence and the rhetorical questions in [Amos 3:3](#) to [Amos 3:6](#) can be shown with the words “So also.” AT: “So also, the Lord Yahweh will do nothing unless ... the prophets” (See: [Assumed Knowledge and Implicit Information](#))

Surely the Lord Yahweh will do nothing unless he reveals ... prophets

This can be stated positively. AT: “Surely the Lord Yahweh will reveal ... prophets before he does anything” or “So also, the Lord will punish people only if he has revealed his plan to his servants the prophets” (See: [Double Negatives](#))

The lion has roared; who will not fear?

Amos uses this question to remind people of what people do when a lion roars. This can be translated as a statement. AT: “The lion has roared; so we know that everyone will be afraid.” or “The lion has roared; so of course everyone will be afraid.” (See: [Rhetorical Question](#))

The Lord Yahweh has spoken; who will not prophesy?

Amos uses this question to emphasize what people should already know about what prophets do when God speaks. This question can be translated as a statement. AT: “The Lord Yahweh has spoken; so we know that the prophets will prophesy.” or “The Lord Yahweh has spoken; so of course the prophets will prophesy.” (See: [Rhetorical Question](#))

translationWords

- [Lord Yahweh, Yahweh God](#)
- [reveal, reveals, revealed, revelation](#)
- [servant, slave, slavery](#)
- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)

Links:

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

Amos 3:9-10**UDB:**

⁹ Proclaim to the people who guard the strongholds in Ashdod,
and to those who protect the fortresses in the land of Egypt, and say this,
"Come together on the hills of Samaria,
and see how much the people in that city are frightened,
and see the way the people are suffering because of what they are doing to each other!"

¹⁰ Yahweh says that the people there do not know how to do things that are right.

Their homes are filled with valuable things that they have stolen or taken violently from others.

ULB:

⁹ Proclaim this in the fortresses at Ashdod,
and in the fortresses in the land of Egypt;
say, "Assemble yourselves on the mountains of Samaria
and see what great confusion is in her,
and what oppression is in her.

¹⁰ For they do not know how to do right
—this is Yahweh's declaration—
They store up violence
and destruction in their fortresses."

translationNotes**Assemble yourselves**

This command is to Israel's enemies in Ashdod and Egypt.

this is Yahweh's declaration

"this is what Yahweh has declared" or "this is what Yahweh has solemnly said." This phrase expresses the certainty of everything else in the message.

see what great confusion is in her

The word “her” refers to the city of Samaria. Cities were often spoken of as if they were women. (See: [Personification](#))

what great confusion is in her

Here “great confusion is in her” refers to people’s fear because of the fighting and rioting there. The word “confusion” can be translated with a verbal phrase to make this meaning explicit. AT: “how the people in Samaria riot” or “how the people in Samaria fight against one another” (See: [Assumed Knowledge and Implicit Information](#) and [Abstract Nouns](#))

what oppression is in her

Here “oppression is in her” refers to leaders in Samaria oppressing the people. The abstract noun “oppress” can be stated as “oppress” or “cause to suffer.” AT: “how the leaders oppress people” or “and how they cause people to suffer” (See: [Abstract Nouns](#))

For they do not know how to do right

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

They store up violence and destruction

Here “violence and destruction” represent things they have taken by being violent and destructive. AT: “They store up things that they have violently stolen from others” (See: [Metonymy](#))

translationWords

- [proclaim, proclamation](#)
- [stronghold, fortress, fortified](#)
- [Ashdod, Azotus](#)
- [Egypt, Egyptian](#)
- [Samaria, Samaritan](#)

Links:

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

Amos 3:11-12**UDB:**

¹¹ So Yahweh our God says that soon their enemies will come
and tear down their defenses
and take away those valuable things.

¹² Yahweh has declared this:

”When a lion attacks a sheep,
sometimes a shepherd is able to snatch from the lion’s mouth
only two legs or an ear of the sheep.

Similarly, only a few people from Samaria will escape,
just as if someone could save only a part of a couch or a bed from a fire in the house.”U

ULB:

¹¹ Therefore, this is what the Lord Yahweh says:

”An enemy will surround the land,
and pull down your strongholds
and plunder your fortresses.”

¹² This is what Yahweh says:

”As the shepherd rescues out of the mouth of the lion
two legs only, or a piece of an ear;
so will the people of Israel who live in Samaria be rescued;
they will be left with only the corner of a couch
or a piece of a bed.”

translationNotes**Therefore, this is what the Lord Yahweh says**

It can be stated clearly who God was saying this to. AT: “Therefore, this is what the Lord Yahweh says to the people of Israel living in Samaria” (See: [Assumed Knowledge and Implicit Information](#))

An enemy will surround the land

“An enemy army will surround the land”

plunder your fortresses

“steal all the things in your fortresses”

As the shepherd rescues ... so will the people of Israel ... be rescued

The Lord compares the people of Israel being rescued with an unsuccessful attempt to rescue an animal from a lion. They will not be completely rescued. (See: [Simile](#))

As the shepherd rescues out of the mouth of the lion two legs only, or a piece of an ear

It can be stated clearly that the shepherd tries to rescue the whole animal. AT: “As the shepherd tries to rescue an animal from the lion’s mouth, but is able to save only two legs or a piece of an ear” (See: [Assumed Knowledge and Implicit Information](#))

As the shepherd ... the lion

Here the phrases “the shepherd” and “the lion” refer to any shepherd or lion. AT: “As a shepherd ... a lion” (See: [Generic Noun Phrases](#))

they will be left with only the corner of a couch or a piece of a bed

This phrase shows that they will not be completely rescued. Almost all of their possessions will be stolen. This passage in Hebrew is difficult to understand, and some modern versions interpret it differently.

couch

This is a soft chair big enough to lie down on.

translationWords

- [Lord Yahweh, Yahweh God](#)
- [adversary, enemy](#)
- [stronghold, fortress, fortified](#)
- [shepherd, to shepherd](#)
- [lion](#)
- [Israel, Israelites](#)
- [Samaria, Samaritan](#)

Links:

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

Amos 3:13-14**UDB:**

¹³ Yahweh, commander of the angel armies, says this:

”Proclaim this message about the descendants of Jacob:

¹⁴ When I, Yahweh, punish the people of Israel

because of the sins that they have committed,

I will cause the altars at the town of Bethel to be destroyed;

even the projections at the corners of the altars will be cut off and fall to the ground.

ULB:

¹³ Hear and testify

against the house of Jacob

—this is the declaration of the Lord Yahweh, the God of hosts:

¹⁴ ”For in the day that I punish the sins of Israel,

I will also punish the altars of Bethel.

The horns of the altar will be cut off

and fall to the ground.

translationNotes**the house of Jacob**

The word “house” is a metonym for the family that lives in the house. In this case it refers to Jacob’s descendants. They were the people of Israel. AT: “the descendants of Jacob” (See: [Metonymy](#))

this is the declaration of the Lord Yahweh, the God of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated the similar phrase “this is Yahweh’s declaration” in [Amos 2:11](#). AT: “this is what the Lord Yahweh, the God of hosts, has declared” or “this is what I, the Lord Yahweh, the God of hosts, have declared” (See: [First, Second, or Third Person](#))

in the day that I punish the sins of Israel

“when I punish the sins of Israel”

I will also punish the altars of Bethel

People sinned against God by worshiping false gods at their altars. Here “punish the altars” represents punishing the people by destroying their altars. AT: “I will also destroy the altars at Bethel” (See: [Metonymy](#))

The horns of the altar will be cut off and fall to the ground

This can be stated in active form. AT: “Your enemies will cut off the horns of the altars, and the horns will fall to the ground” (See: [Active or Passive](#))

horns of the altar

People worshiped false gods at their altars. At the top corners of the altars there were pieces of metal shaped like bull horns. These horns were a symbol of the strength of their gods.

translationWords

- [testimony, testify](#)
- [house](#)
- [Jacob, Israel](#)
- [Lord Yahweh, Yahweh God](#)
- [Yahweh of hosts, God of hosts, host of, Lord of hosts](#)
- [punish, punishment](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [altar, altars](#)
- [Bethel](#)
- [cut off](#)

Links:

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

Amos 3:15**UDB:**

¹⁵ I will cause the houses that they live in during the winter to be torn down;
 and the houses they live in during the summer, they will also be torn down.
 Beautiful big houses and houses that are decorated with ivory will be destroyed.
 That will surely happen because I, Yahweh, have said it!"

ULB:

¹⁵ I will destroy the winter house
 with the summer house.
 The houses of ivory will perish,
 and the large houses will vanish,
 —this is Yahweh's declaration."

translationNotes**the winter house with the summer house**

Some of the wealthy people had two houses: one that they lived in during the winter and one that they lived in during the summer. This refers to any winter and summer houses. AT: "the houses they live in during the winter and the houses they live in during the summer" (See: **Generic Noun Phrases**)

The houses of ivory will perish

God speaks of the houses being destroyed as if they were alive and would die. AT: "The houses of ivory will be destroyed" or "The houses of ivory will collapse" (See: **Personification**)

The houses of ivory

"the houses that are decorated with ivory." This refers to houses that had decorations made of ivory on the walls and furniture. Ivory was very expensive, so only the wealthy people had things decorated with ivory.

ivory

the teeth and horns of large animals

the large houses will vanish

“the large houses will exist no more.” Here “vanish” represents being destroyed. AT: “the large houses will be destroyed” (See: [Metaphor](#))

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

translationWords

- [perish, perished, perishing, perishable](#)

Links:

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

Amos 04 General Notes

Structure and formatting

This chapter is written in poetic form and is about the people's refusal to listen to Yahweh even as he tries to point them back to himself.

Special concepts in this chapter

Repetition

This chapter contains a repeated sentence: "Yet you have not returned to me —this is Yahweh's declaration." Please make sure this sentence is translated the same way each time to show the repetition. This repetition produces a list of sins Yahweh is mounting against his people. (See: **sin, sins, sinned, sinful, sinner, sinning** and **people of God, my people**)

Links:

- **Amos 04:01 Notes**

Amos 4:1-2**UDB:**

¹ You wealthy women of Samaria who have grown fat like the fat cows of the region of Bashan.
You oppress poor people,
and you cause needy people to suffer.
And you say to your husbands,
“Bring us more wine to drink!”
² But Yahweh our God has said this:
”Because I am holy, I solemnly promise this:
It will soon be the time when you all will be taken to another country;
your enemies will take you away using sharp hooks to grab you.

ULB:

¹ Listen to this word,
you cows of Bashan,
you who are in the mountain of Samaria,
you who oppress the poor,
you who crush the needy,
you who say to your husbands,
“Bring us drinks.”
² The Lord Yahweh has sworn by his holiness,
”Look, the days will come on you
when they will take you away with hooks,
the last of you with fishhooks.

translationNotes**you cows of Bashan, you who are in the mountain of Samaria**

Amos speaks to the women of Israel who live in Samaria as if they were well-fed cows. AT: “you wealthy women who live in the mountains of Samaria, you who are like the well-fed cows of Bashan” (See: [Metaphor](#))

you who oppress the poor

The phrase “the poor” refers to poor people. AT: “you who oppress poor people” (See: [Nominal Adjectives](#))

you who crush the needy

Hear “crush” is a metaphor that represents treating people badly. The phrase “the needy” refers to people who need help. AT: “you who treat needy people badly” or “you who hurt needy people” (See: [Metaphor](#) and [Nominal Adjectives](#))

The Lord Yahweh has sworn by his holiness

This means that Yahweh promised that he would do something, and he assured people that he would do what he promised because he is holy.

the days will come on you

The word “you” refers to the wealthy women of Israel who lived in Samaria, but also includes men.

the days will come on you when they will take you away with hooks

A time in the future when bad things will happen to the people is spoken of as if those days will attack the people. The word “they” refers to their enemies. AT: “There will be a time when your enemies will take you away with hooks” (See: [Metaphor](#))

they will take you away with hooks, the last of you with fishhooks

These two phrases mean basically the same thing and emphasize that the enemy will capture the people like people catch fish. AT: “they will capture you as people capture animals, and they take you away” or “they will defeat you and cruelly force you to go away with them” (See: [Parallelism](#) and [Metaphor](#))

translationWords

- [word, words](#)
- [cow, calf, bull, cattle](#)
- [Bashan](#)
- [Samaria, Samaritan](#)
- [oppress, oppression, oppressor](#)
- [Lord Yahweh, Yahweh God](#)
- [oath, swear, swear by](#)
- [holy, holiness](#)

Links:

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

Amos 4:3**UDB:**

³ Your enemies will drag you out
and you will go through breaks in your city walls,
and they will force you to go toward Harmon.
That will surely happen because I, Yahweh, have said it!

ULB:

³ You will go out through the breaks in the city wall,
each one of you going straight through it,
and you will be thrown out toward Harmon
—this is Yahweh’s declaration.”

translationNotes**Connecting Statement:**

God continues to speak to the people of Israel.

breaks in the city wall

places where the enemy had broken down the city wall to enter

you will be thrown out toward Harmon

This can be stated in active form. AT: “they will throw you out toward Harmon” or “your enemies will force you to leave the city and go toward Harmon” (See: [Active or Passive](#))

Harmon

This is either the name of a place that we do not know, or it refers to Mount Hermon. Some modern versions interpret it in that way. (See: [How to Translate Names](#))

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

translationWords

- [declare, declaration](#)

Links:

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

Amos 4:4-5**UDB:**

⁴ Go ahead: go to the hilltop places of idol worship that are at Bethel and Gilgal, where many people worship me;

go and rebel more and more against me!

Offer sacrifices on the morning after you arrive,

and bring me a tenth of your crops the next day.

⁵ Bring offerings of bread to thank me,

and other offerings that are not required,

and boast about these offerings that you bring,

because that is what you like to do;

but you do it to impress others, not to please me.

That is certainly true, because I, Yahweh, have said it.

ULB:

⁴ "Go to Bethel and sin,

to Gilgal and multiply sin,

bring your sacrifices every morning,

your tithes every three days.

⁵ Offer a thanksgiving sacrifice with bread;

proclaim freewill offerings; announce them,

for this pleases you,

you people of Israel

—this is the declaration of the Lord Yahweh.

translationNotes**Connecting Statement:**

God continues to speak to the people of Israel.

General Information:

God gives several commands in verse 4, but he does so to show that he is angry

Go to Bethel and sin, to Gilgal and multiply sin

People would go to Bethel and Gilgal to make sacrifices to God, but they kept sinning anyway. God makes these commands to show that he is angry with them for doing these things. These commands can be expressed as statements. AT: “You go to Bethel to worship, but you sin. You go to Gilgal to worship, but you sin even more” (See: **Irony**)

bring your sacrifices ... every three days. Offer a thanksgiving sacrifice ... proclaim freewill offerings; announce them

God makes these commands in order to show the people that he is angry that even though they do these things, they continue to sin against him in other ways. These commands can be expressed as statements. AT: “You bring your sacrifices ... every three days. You offer a thanksgiving sacrifice ... you proclaim freewill offerings. And you announce them” (See: **Irony**)

every three days

Possible meanings are 1) on the third day or 3) every third day. Some versions have “every three years,” because the Israelites were supposed to bring their tithes to God once every three years.

announce them

“boast about them”

for this pleases you, you people of Israel

Yahweh rebukes them for being proud about their offerings and sacrifices. They think that God should be pleased with them, but he is not. AT: “for this pleases you, you people of Israel. But it does not please me” (See: **Assumed Knowledge and Implicit Information**)

this is the declaration of the Lord Yahweh

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated the similar phrase “this is Yahweh’s declaration” in **Amos 2:11**. AT: “this is what the Lord Yahweh declares” or “this is what I, the Lord Yahweh, have declared” (See: **First, Second, or Third Person**)

translationWords

- Bethel
- sin, sins, sinned, sinful, sinner, sinning
- Gilgal
- sacrifice, offering
- bread

- [proclaim, proclamation](#)
- [Israel, Israelites](#)

Links:

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

Amos 4:6-7**UDB:**

⁶ I am the one who caused there to be no food in any of your cities and towns,
but you rejected me in spite of that.

⁷ When it was still three months before the time of harvesting crops,
at the time when your crops needed rain the most,
I prevented rain from falling.

Sometimes I allowed rain to fall on some towns
and prevented it from falling on other towns.

Rain fell on some fields,
but it did not fall on other fields,
with the result that the soil in those fields where it did not rain dried up.

ULB:

⁶ I gave you cleanness of teeth in all your cities
and lack of bread in all your places.

Yet you have not returned to me
—this is Yahweh’s declaration.

⁷ I also withheld rain from you
when there were still three months to the harvest.
I caused it to rain on one city,
and caused it not to rain on another city.
One piece of land was rained on,
but the piece of land where it did not rain dried up.

translationNotes**Connecting Statement:**

God continues to speak to the people of Israel.

I gave you cleanness of teeth

Here having clean teeth represents having no food in the mouth to make the teeth dirty. AT: “I caused you to starve” (See: [Metonymy](#))

lack of bread

Giving them “lack of bread” represents causing them to lack bread, and “bread” represents food in general. AT: “I caused you not to have enough food” (See: [Metonymy](#))

you have not returned to me

Returning to God represents submitting again to him. AT: “you have not submitted again to me” (See: [Metaphor](#))

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

I also withheld rain from you

“I prevented the rain from falling on your crops”

when there were still three months to the harvest

It can be stated clearly that the people needed the rain. AT: “when there were still three months to the harvest and your crops needed the rain” (See: [Assumed Knowledge and Implicit Information](#))

One piece of land was rained on

This can be stated in active form. The phrase “One piece of land” represents any piece of land.” AT: “It rained on one piece of land” or “It rained on some pieces of land” (See: [Active or Passive](#))

the piece of land where it did not rain

This refers to any piece of land where it did not rain. AT: “the pieces of land where it did not rain” (See: [Generic Noun Phrases](#))

translationWords

- [harvest](#)

Links:

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

Amos 4:8-9**UDB:**

⁸ Your people would stagger from one town to another town to find water,
but they could not even get enough water to drink,
but in spite of that, you have not returned to me.

That is certainly true because I, Yahweh, have said it!

⁹ Many times I struck your crops with disease and mildew.
The locusts devoured your gardens and vineyards,
your fig trees and olive trees, yet you did not return to me
—this is Yahweh’s declaration.”

ULB:

⁸ Two or three cities staggered to another city to drink water,
but were not satisfied.
Yet you have not returned to me
—this is Yahweh’s declaration.

⁹ I afflicted you with blight and mildew.
The multitude of your gardens,
your vineyards,
your fig trees,
and your olive trees—
the locusts devoured them all.
Yet you have not returned to me
—this is Yahweh’s declaration.

translationNotes**Two or three cities staggered**

Here “cities” represents the people of those cities. AT: “The people of two or three cities staggered”
(See: [Metonymy](#))

I afflicted you with blight and mildew

Here “afflicted you” represents afflicting their crops. AT: “I afflicted your crops with blight and mildew” or “I destroyed your crops with blight and mildew” (See: [Metonymy](#))

blight

This is a disease that dries and kills plants. It is caused by the hot wind from the desert.

mildew

This is another disease that kills plants.

you have not returned to me

Returning to God represents submitting again to him. See how you translated this in [Amos 4:6](#). AT: “you have not submitted again to me” (See: [Metaphor](#))

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

translationWords

- [afflict, affliction](#)
- [vineyard](#)
- [fig](#)
- [olive](#)
- [locust](#)

Links:

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

Amos 4:10-11**UDB:**

¹⁰ I caused you to experience plagues

like the plagues that I sent to the people of Egypt.

I caused many of your young men to die in battles.

and allowed your enemies to capture your horses.

Many of your soldiers were killed,

and your camps were filled with the smell of their corpses.

But in spite of that, you rejected me.

That is certainly true, because I, Yahweh, have said it!

¹¹ I got rid of many of you,

like the people in Sodom and Gomorrah.

Those of you who did not die were like a burning stick that was snatched from a fire so that it would not burn completely.

But in spite of that, you rejected me.

That is certainly true, because I, Yahweh, have said it!

ULB:

¹⁰ I sent a plague on you as on Egypt.

I killed your young men with the sword,

carried away your horses,

and made the stench of your camp come up

to your nostrils.

Yet you have not returned to me

—this is Yahweh's declaration.

¹¹ I overthrew cities among you,

as when God overthrew Sodom and Gomorrah.

You were like a burning stick snatched out of the fire.

Yet you have not returned to me

—this is Yahweh's declaration.

translationNotes**I sent a plague on you as on Egypt**

“I sent a plague on you as I did on Egypt” or “I sent a plague on you as I sent plagues on Egypt”

I sent a plague on you

“I caused terrible things to happen to you”

I killed your young men with the sword

Here “the sword” represents battle. God killed them by sending enemies to fight against them. AT: “I made your enemies kill your men in battle” (See: [Metonymy](#))

carried away your horses

God speaks of causing the enemies to steal their horses as if he carried the horses away. AT: “I made your enemies take away your horses” (See: [Metonymy](#))

made the stench of your camp come up to your nostrils

A stench is a bad smell. The stench coming up to their nostrils represents them smelling something terrible. It can be stated clearly that the smell was from the dead bodies of those who were killed. AT: “I made you smell the terrible odor of the dead bodies in your camp” (See: [Metonymy](#) and [Assumed Knowledge and Implicit Information](#))

You were like a burning stick snatched out of the fire

God speaks of those who survived the plague and war as if they were a burning stick that someone pulled out of a fire. AT: “Some of you survived, like a burning stick that someone pulls out of a fire” (See: [Metaphor](#) and [Active or Passive](#))

you have not returned to me

Returning to God represents submitting again to him. See how you translated this in [Amos 4:6](#). AT: “you have not submitted again to me” (See: [Metaphor](#))

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

translationWords

- [plague](#)
- [Egypt, Egyptian](#)
- [sword](#)
- [horse](#)
- [declare, declaration](#)
- [Sodom](#)
- [Gomorrah](#)

Links:

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

Amos 4:12-13**UDB:**

¹² So now, you people of Israel, I am going to punish you.
Prepare to stand in front of me, your God, when I judge you!

¹³ I created the mountains,
and the winds.
I reveal to humans what I am thinking.
and sometimes cause the daylight to become dark like the night.
I rule over everything,
and even walk on the highest mountains on the earth!
I am Yahweh, commander of the angel armies!”

ULB:

¹² Therefore I will do something terrible to you, Israel;
and because I will do something terrible to you,
prepare to meet your God, Israel!

¹³ For, look, he who forms the mountains
also creates the wind,
reveals his thoughts to mankind,
makes the morning darkness,
and treads on the high places of the earth.
Yahweh, God of hosts, is his name.”

translationNotes**Connecting Statement:**

God continues to speak to the people of Israel.

prepare to meet your God

God says this to warn the people of Israel that he will judge them. AT: “prepare to meet me, your God” (See: [First, Second, or Third Person](#) and [Assumed Knowledge and Implicit Information](#))

he who forms the mountains ... reveals his thoughts ... is his name

It is not clear whether Amos is speaking about God, or God is speaking about himself. If God is speaking about himself, it can be translated with the words “I” and “me.” AT: “I who form the mountains ... reveal my thoughts ... is my name” (See: [First, Second, or Third Person](#))

makes the morning darkness

Possible meanings are 1) God causes the day to be very dark with thick clouds. AT: “makes the morning dark” or 2) God causes time to pass, so every day becomes night. AT: “makes morning and evening”

treads on the high places of the earth

God ruling over all the earth is spoken of as if he walks on the highest places of the earth. AT: “rules over all the earth” or “rules over even the highest places of the earth” (See: [Metaphor](#))

Yahweh, God of hosts, is his name

By declaring his full name, Yahweh is declaring his power and authority to do these things. Your language may have a way for people to do this.

translationWords

- [Israel, Israelites](#)
- [God](#)
- [reveal, reveals, revealed, revelation](#)
- [high places](#)

Links:

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

Amos 05 General Notes

Structure and formatting

This chapter continues to be written in a poetic format and foretells the destruction of the kingdom of Israel.

Special concepts in this chapter

Place Names

This chapter refers to various places in land of Israel (i.e. Gilgal, Bethel, Beersheba). Normally these places have good connotations, but here they are referred to negatively. This is most likely because these cities became known for their idol worship. (See: [How to Translate Names](#))

City gate

The “city gate” is mentioned several times. This was a place where people would go with legal and financial issues. (See: [Assumed Knowledge and Implicit Information](#))

Links:

- [Amos 05:01 Notes](#)

Amos 5:1-2**UDB:**

¹ You people of Israel, listen to this funeral song that I will sing about you:

² "You are like a young woman,
but in spite of that, you will certainly be struck down
and you will never get up again!
You will lie on the ground, abandoned,
and there will be no one to help you stand up."

ULB:

¹ Hear this word that I take up as a lament over you, house of Israel.

² The virgin Israel has fallen;
she will rise no more;
she is forsaken on her land;
there is no one to raise her up.

translationNotes**house of Israel**

The word "house" is a metonym for the family that lives in the house. In this case it refers to Israel's descendants. AT: "you people of Israel" or "you Israelite people group" (See: [Metonymy](#))

The virgin Israel has fallen ... no one to raise her up

The phrase "The virgin Israel" represents the nation of Israel. The nation of Israel being destroyed and having no other nation to help them become strong again is spoken of as if it were a young woman who has fallen and has no one to raise her up. AT: "The nation of Israel is like a woman who has fallen ... no one to help her get up" (See: [Metaphor](#))

she is forsaken on her land

This can be stated in active form. AT: "People have forsaken her" or "they have abandoned her" (See: [Active or Passive](#))

translationWords

- [lament, laments, lamentation](#)
- [house](#)
- [Israel, Israelites](#)
- [virgin](#)
- [forsake, forsakes, forsaken, forsook](#)
- [raise, raises, raised, rise, risen, arise, arose](#)

Links:

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

Amos 5:3**UDB:**

³ This is what Yahweh the Lord says to the people of Israel:

”When your enemies attack you,
and when a thousand of your soldiers go into battle,
only a hundred will survive.
When a hundred soldiers march out from a city to fight,
only ten will remain alive.”

ULB:

³ For this is what the Lord Yahweh says:
”The city that went out with a thousand will have a hundred left,
and the one that went out with a hundred will have ten left
belonging to the house of Israel.”

translationNotes**The city that went out with a thousand ... the one that went out with a hundred**

These phrases refer to any cities that sent out large numbers of soldiers. AT: “Cities that went out with a thousand ... cities that went out with a hundred” (See: [Generic Noun Phrases](#))

The city that went out with a thousand will have a hundred left

The phrases “a thousand” and “a hundred” refer to a thousand soldiers and a hundred soldiers. (See: [Assumed Knowledge and Implicit Information](#))

The city that went out with a thousand

“The city that went out” represents the soldiers of that city going out. It can be stated clearly why they went out. AT: “The city out of which a thousand soldiers went to fight” or “The city that sent out a thousand soldiers to fight” (See: [Assumed Knowledge and Implicit Information](#))

will have a hundred left

“will have a hundred soldiers who have not been killed” or “will have only a hundred soldiers still alive.” Here being “left” refers to not being killed by the enemy.

translationWords

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

Links:

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

Amos 5:4-5**UDB:**

⁴ Yahweh continues to say to the people of Israel:

”You Israelite people, return to me!

If you do that, you will continue to remain alive.

⁵ Do not go to Bethel to seek my help;

do not go to Gilgal to worship;

do not go to Beersheba,

because your enemies will drag away the people of Gilgal to other countries,

and they will completely destroy Bethel.”

ULB:

⁴ For this is what Yahweh says to the house of Israel:

”Seek me and live!

⁵ Do not seek Bethel;

nor enter Gilgal;

do not journey to Beersheba.

For Gilgal will surely go into captivity,

and Bethel will become nothing.

translationNotes**Seek me**

Here “Seek me” represents asking God for help. AT: “Ask me for help” (See: [Metaphor](#))

Do not seek Bethel

Here “seek Bethel” represents going to Bethel to ask for help. AT: “Do not go to Bethel to ask for help” (See: [Metaphor](#))

nor enter Gilgal

“and do not enter Gilgal”

For Gilgal will surely go into captivity

Here “Gilgal” represents the people of Gilgal, and going into captivity refers to being captured and taken away. AT: “For the people of Gilgal will surely be captured and taken away” or “For your enemies will surely capture the people of Gilgal and take them away” (See: [Metonymy](#))

Bethel will become nothing

Here “become nothing” represents being destroyed. AT: “Bethel will be completely destroyed” or “enemies will completely destroy Bethel” (See: [Metaphor](#))

translationWords

- [life, live, lived, lives, living, alive](#)
- [Bethel](#)
- [Gilgal](#)
- [Beersheba](#)
- [captive, captivity](#)

Links:

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

Amos 5:6-7**UDB:**

- ⁶ So come to Yahweh;
if you do that, you will remain alive.
If you do not do that,
Yahweh will come down on you descendants of Joseph like a fire;
that fire will burn everything in Bethel
and nothing will be able to save that town.
- ⁷ You people distort what is right; you make others think that it is something very bitter;
you treat good things as though they were evil.

ULB:

- ⁶ Seek Yahweh and live,
or he will break out like fire
in the house of Joseph.
It will devour,
and there will be no one to quench it in Bethel.
- ⁷ Those people turn justice into a bitter thing
and throw righteousness down to the ground!"

translationNotes**Seek Yahweh**

Here "Seek Yahweh" represents asking him for help. AT: "Ask Yahweh for help" or "Ask me, Yahweh, for help" (See: **Metaphor**)

he will break out like fire

Here "break out like a fire" represents destroying things as fire destroys things. AT: "he will become like a fire that breaks out suddenly and destroys everything" or "he will destroy everything like a fire" (See: **Simile**)

the house of Joseph

This phrase is a metonym for the descendants of Joseph. Here it represents the northern kingdom of Israel, whose two largest tribes were the descendants of Joseph. AT: “the descendants of Joseph” or “Israel” (See: [Metonymy](#) and [Synecdoche](#))

It will devour

The word “it” refers to the fire, and “devour” represents destroying everything. God destroying everything is spoken of as if a fire were to destroy everything. AT: “It will destroy everything” or “He will destroy everything” (See: [Metaphor](#))

there will be no one to quench it

“there will no one to stop it” or “there will be no one to stop him from destroying everything”

turn justice into a bitter thing

Here “a bitter thing” represents actions that harm people, and “turn justice into a bitter thing” represents harming people rather than doing for them what is just. AT: “say that they are doing what is just, but instead they harm people” or “refuse to do what is just and harm people instead” (See: [Metaphor](#))

throw righteousness down to the ground

This represents treating righteousness as if it were worthless. AT: “treat righteousness as though it were as unimportant as dirt” or “you despise what is righteous” (See: [Metaphor](#))

translationWords

- [fire](#)
- [devour](#)
- [quench](#)
- [just, justice, justly](#)
- [righteous, righteousness](#)

Links:

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

Amos 5:8-9**UDB:**

⁸ God created all the groups of stars
and he put them in their places.
Each morning he causes the darkness to become the dawn,
and each evening he causes the daylight to become darkness.
He scoops up water from the oceans to become clouds,
and then he dumps the water from the clouds onto the earth.
The one who does those things is Yahweh.
⁹ He causes strong soldiers to be killed,
and he causes the high walls around cities to fall down.

ULB:

⁸ God made the Pleiades and Orion;
he turns darkness into the morning;
he makes the day dark with night
and calls for the waters of the sea;
he pours them out on the surface of the earth.
Yahweh is his name!
⁹ He brings sudden destruction on the strong
so that destruction comes on the fortresses.

translationNotes**the Pleiades and Orion**

People saw patterns in the stars in the sky and gave names to them. These are two of those patterns.
AT: “the stars” or “the groups of stars” (See: [Translate Unknowns](#))

he turns darkness into the morning ... day dark with night

“he makes the night become morning, and he makes the day become night.” This refers to causing the times of the day.

calls for the waters ... on the surface of the earth

This represents God causing the sea water to fall on the earth as rain. AT: “he takes the waters of the sea and makes them rain down on the surface of the earth” (See: [Metaphor](#))

Yahweh is his name!

By declaring his name, Yahweh is declaring his power and authority to do these things.

He brings sudden destruction on the strong

The abstract noun “destruction” can be translated with the verb “destroy.” The phrase “the strong” refers to strong people, specifically soldiers. AT: “He suddenly destroys the strong people” or “He suddenly destroys the soldiers” (See: [Abstract Nouns](#) and [Nominal Adjectives](#))

so that destruction comes on the fortresses

The abstract noun “destruction” can be translated with the verb “destroy.” AT: “so that the fortresses are destroyed” or “and he destroys the fortresses” (See: [Abstract Nouns](#))

Links:

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

Amos 5:10-11**UDB:**

¹⁰ He is the one who will punish you
because you hate those who challenge anyone who tries to make unjust decisions;
you hate those who tell the truth in your courts.
¹¹ You oppress poor people and force them to pay big taxes.
So you have built big stone mansions for yourselves,
but you will not be able to live in them.
You have planted vineyards,
but there will not be any grapes for you to harvest to make wine.

ULB:

¹⁰ They hate anyone who corrects them in the city gate,
and they abhor anyone who speaks the truth.
¹¹ Because you trample down the poor
and take portions of wheat from him—
although you have built houses of worked stone,
you will not live in them.
You have delightful vineyards,
but you will not drink their wine.

translationNotes**They hate anyone**

“The people of Israel hate anyone”

you trample down the poor and take portions of wheat from him

The word “you” refers to the people of Israel. Here “trample down the poor” represents treating poor people badly. AT: “you greatly oppress poor people and take portions of wheat from them” (See: [Metaphor](#) and [Nominal Adjectives](#))

take portions of wheat from him

“make him give you part of his grain”

worked stone

“cut stones” or “stones that people have cut”

you will not drink their wine

The word “their” refers to the vineyards. This may imply that no one will make the wine, or even that there will not be enough good grapes to make wine. AT: “you will not drink the wine that is made from the grapes in your vineyards” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [gate, gate bar](#)
- [true, truth, truths](#)
- [vineyard](#)
- [wine, wineskin, new wine](#)

Links:

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

Amos 5:12-13**UDB:**

¹² I know all of your sins
and the terrible crimes that you have committed.
You oppress righteous people,
and you accept bribes.
You do not allow judges to treat poor people justly.
¹³ This is a time when many people do evil things,
so people who have good sense say nothing at all.

ULB:

¹² For I know how many are your offenses
and how great are your sins—
you who afflict the just,
take bribes,
and turn aside the needy in the city gate.
¹³ Therefore any prudent person is silent at such a time,
for it is an evil time.

translationNotes**afflict the just, take bribes, and turn aside the needy in the city gate**

This is a list of some of their sins.

the just

The word “just” is a nominal adjective that refers to just people. AT: “just people” or “righteous people” (See: [Nominal Adjectives](#))

take bribes

“let people pay you to do bad things” or “let people pay you to lie about people”

turn aside the needy in the city gate

Here “turn aside the needy” represents telling the needy people to leave. It can be made clear why the needy were at the city gate. AT: “do not allow poor people to bring their cases to the judges in the city gate” (See: [Assumed Knowledge and Implicit Information](#))

the needy

The word “needy” is a nominal adjective that refers to people who are in need. AT: “people in need” (See: [Nominal Adjectives](#))

any prudent person is silent

Those who do not want the evil people to harm them will not speak out against the evil deeds. AT: “wise people do not speak about the evil things people are doing”

for it is an evil time

Here “an evil time” represents a time when people are evil and do evil deeds. AT: “for it is a time when people are evil” or “for people do evil things” (See: [Metonymy](#))

translationWords

- [sin, sins, sinned, sinful, sinner, sinning](#)
- [afflict, affliction](#)
- [just, justice, justly](#)
- [bribe](#)
- [gate, gate bar](#)
- [evil, wicked, wickedness](#)

Links:

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

Amos 5:14-15**UDB:**

¹⁴ In order to remain alive,
you must stop doing what is wrong, and start doing what is right.
If you do that, Yahweh, commander of the angel armies, will be with you
as you claim that he always is.

¹⁵ Love what is good, and hate what is evil!
Try to cause judges in your courts to make decisions that are right!
If you do those things, perhaps Yahweh, commander of the angel armies,
will act mercifully toward you descendants of Joseph who are still alive.

ULB:

¹⁴ Seek good and not evil,
so that you may live.
So Yahweh, the God of hosts, will really be with you,
as you say he is.

¹⁵ Hate evil, love good,
establish justice in the city gate.
Perhaps Yahweh, the God of hosts, will be gracious
to the remnant of Joseph.

translationNotes**Seek good and not evil**

Here “Seek good” represents choosing to do what good. “Good” and “evil” represent good actions and evil actions. AT: “Choose to do what is good and not what is evil” (See: [Metaphor](#))

Hate evil, love good

“Hate evil actions, and love good actions.” Here “good” and “evil” represent good actions and evil actions.

establish justice in the city gate

Here “establish justice” represents making sure that justice is done. AT: “make sure that justice is done in the city gates” or “make sure that the judges make just decisions in the city gates” (See: [Idiom](#))

in the city gate

City gates were 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 AT: “in your courts” (See: [Assumed Knowledge and Implicit Information](#))

the remnant of Joseph

Here “remnant” refers to people who are still living in Israel after the others are killed or taken away as captives. Here “Joseph” represents the northern kingdom of Israel, whose two largest tribes were the descendants of Joseph. See how you translated “house of Joseph” in [Amos 5:6](#). AT: “the descendants of Joseph who are still alive” or “those of Israel who survive” (See: [Metonymy](#))

translationWords

- [good, goodness](#)
- [life, live, lived, lives, living, alive](#)
- [Yahweh of hosts, God of hosts, host of, Lord of hosts](#)
- [remnant](#)
- [Joseph \(OT\)](#)

Links:

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

Amos 5:16-17**UDB:**

¹⁶ "Because I, Yahweh, will punish you for your sins, this is what I have solemnly declared:

People will be wailing loudly in every street,

and people will be shocked in every plaza.

Farmers will be called to come and weep,

along with the other official mourners who will wail for those who have died.

¹⁷ People will be wailing in your vineyards,

because I will punish you severely.

That will surely happen because I, Yahweh, have said it!"

ULB:

¹⁶ Therefore, this is what Yahweh says,

the God of hosts, the Lord,

"Wailing will be in all the squares,

and they will say in all the streets,

'Woe! Woe!'

They will call the farmers to mourning

and the mourners to wail.

¹⁷ In all vineyards there will be wailing,

for I will pass through your midst,"

says Yahweh.

translationNotes

this is what Yahweh says, the God of hosts, the Lord

"this is what Yahweh, the God of hosts, the Lord says"

Wailing will be in all the squares

"People will wail in all the town squares"

Wailing

long, loud, sad cries

the squares

broad open places in the town where people gather

the mourners to wail

The phrase “they will call” is understood from the beginning of the sentence. AT: “they will call the mourners to wail” (See: [Ellipsis](#))

I will pass through your midst

God speaks of punishing the people as if he were to come and punish them while walking through the group of them. AT: “I will come and punish you” or “I will punish you”

translationWords

- [Lord](#)
- [woe](#)
- [mourn, mourning](#)

Links:

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

Amos 5:18-20**UDB:**

¹⁸ Terrible things will happen to you who want Yahweh to punish his enemies,
because that will be a day of darkness, not of light.

¹⁹ At that time, when you try to run from a lion,
you will face a bear.

When you run into your house to be safe,
and you put your hand on the wall,
it will be bitten by a snake.

²⁰ That day, when he punishes people, will certainly be awful, like a dark night
without even a little bit of light.

ULB:

¹⁸ Woe to you who desire the day of Yahweh!

Why do you long for the day of Yahweh?

It will be darkness and not light,

¹⁹ as when a man flees from a lion

and a bear meets him,

or he goes in a house and puts his hand on the wall

and a snake bites him.

²⁰ Will not the day of Yahweh be darkness and not light?

Gloom and no brightness?

translationNotes**Why do you long for the day of Yahweh?**

God uses this question to rebuke the people for saying that they want the day of Yahweh to be soon. This can be translated as a statement. AT: “You long for the day of Yahweh.” or “You should not long for the day of Yahweh!” (See: [Rhetorical Question](#))

It will be darkness and not light

Here “darkness” represents a time when disasters happen, and “light” represents a time when good things happen. AT: “It will be a time of darkness and disaster, not of light and blessing” or “On that day there will be disasters, not blessings” (See: [Metaphor](#))

Will not the day of Yahweh be darkness and not light?

This question emphasizes that bad things will happen then. It can be expressed as a statement. AT: “The day of Yahweh will certainly be darkness and not light!” or “Bad things, not good things, will certainly happen on the day of Yahweh!” (See: [Rhetorical Question](#))

Gloom and no brightness?

The words “Will not the day of Yahweh be” is understood from the previous sentence. Like the previous question, it emphasizes that terrible things, not good things, will happen on the day of Yahweh. It can be expressed as a statement. AT: “It will be a time of when terrible things, not good things, will happen. (See: [Rhetorical Question](#) and [Parallelism](#))

translationWords

- [day of the Lord, day of Yahweh](#)
- [Yahweh](#)
- [darkness](#)
- [light](#)
- [lion](#)
- [serpent, snake, viper](#)

Links:

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

Amos 5:21-22**UDB:**

²¹ Yahweh says, "I hate your religious celebrations
and the times when you gather to worship me;
I detest them all.

²² Even if you bring me offerings to burn on the altar and offerings of grain,
I will no longer accept them.

Even if you bring me offerings to restore fellowship with me,
I will not pay any attention to them.

ULB:

²¹ "I hate, I despise your festivals,
I take no delight in your solemn assemblies.

²² Even though you offer me your burnt offerings and grain offerings,
I will not accept them,
neither will I look at the fellowship offerings of your fattened animals.

translationNotes**I hate, I despise your festivals**

The word "despise" is a strong word for "hate." Together the two words emphasize the intensity of Yahweh's hatred for their religious festivals. AT: "I hate your festivals very much" (See: [Doublet](#))

I take no delight in your solemn assemblies

"Your solemn assemblies do not please me at all"

translationWords

- [festival](#)
- [assembly, assemble](#)
- [burnt offering, offering by fire](#)
- [grain offering](#)
- [sacrifice, offering](#)
- [fellowship](#)

Links:

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

Amos 5:23-24**UDB:**

²³ So stop singing noisy songs!

I will not listen when you play harps.

²⁴ Instead, act justly and righteously; you should do this and never stop;
if you do, it will be like the water in a river that never stops flowing.

ULB:

²³ Remove from me the noise of your songs;

I will not listen to the sound of your harps.

²⁴ Instead, let justice flow like water,
and righteousness like a constantly flowing stream.

translationNotes**Remove from me the noise of your songs**

This speaks of the noise of songs as if it could be put somewhere else. It represents stopping singing.
AT: “Stop singing your noisy songs” (See: **Metaphor**)

noise

unpleasant sounds

let justice flow like water, and righteousness like a constantly flowing stream

This represents causing there to be much justice and righteous. AT: “let there be so much justice that it is like flowing water, and let there be so much righteousness that it is like a constantly flowing stream” or “let justice abound like a flood, and let righteousness abound like a stream that never stops” (See: **Simile**)

translationWords

- **harp**
- **just, justice, justly**
- **righteous, righteousness**

Links:

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

Amos 5:25-26**UDB:**

- ²⁵ You Israelite people, your ancestors wandered through the wilderness for forty years;
and during that time, they never brought any sacrifices and offerings to me!
- ²⁶ But you carried the two idols that you have made—
Sikkuth, the god whom you call ‘king,’
and Kaiwan, the image of the star that you worship.

ULB:

- ²⁵ Did you bring me sacrifices and offerings
in the wilderness for forty years, house of Israel?
- ²⁶ You have lifted up the images of Sikkuth, your king,
and Kaiwan, your star god,
which you made for yourselves.

translationNotes**Did you bring me sacrifices ... Israel?**

Possible meanings are 1) God uses this question to rebuke them because they did not offer sacrifices. AT: “You did not bring me sacrifices ... Israel,” or 2) God uses this question to remind them that the sacrifices were not the most important part about their relationship. AT: “You did not have to bring me sacrifices ... Israel.” (See: [Rhetorical Question](#))

Did you bring

God speaks as though the Israelites he is speaking to were part of the group that wandered in the wilderness. AT: “Did your ancestors bring” (See: [Metonymy](#))

house of Israel

The word “house” is a metonym for the family that lives in the house. In this case it refers to Israel’s descendants. See how you translated it in [Amos 5:1](#). AT: “you people of Israel” or “you Israelite people group” (See: [Metonymy](#))

You have lifted up the images of Sikkuth ... and Kaiwan

Here “lifted up the images” represents worshipping them. AT: “You have worshiped the images of Sikkuth ... and Kaiwan” (See: [Metonymy](#))

Sikkuth ... Kaiwan

These are the names of two false gods. The people had made images to represent them. (See: [How to Translate Names](#))

Kaiwan

Some versions write this as “Kiyyun.”

translationWords

- [sacrifice, offering](#)
- [desert, wilderness](#)
- [house](#)
- [Israel, Israelites](#)
- [king](#)

Links:

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

Amos 06 General Notes

Structure and formatting

This chapter continues to be written in poetic style except for verses 9-10, which are in prose. These two verses contain many interesting features.

Other possible translation difficulties in this chapter

Verses 9-10 will probably be difficult to translate because the situation is vague and details don't appear to align easily. It is appropriate to translate these verses with some ambiguity remaining. It may be helpful to read many different versions prior to translating these verses.

Links:

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

Amos 6:1-2**UDB:**

¹ Terrible things will happen to you people in Jerusalem who are not worried about anything, and also to you leaders who live on the hill of the city of Samaria, you who think that you are safe.

You call yourselves the most important people in the world,
and you are the leaders to whom Israelites go for help.

² You tell them, "Just go to the city of Kalneh and look at it.

Then go to see the great city Hamath
and to Gath in Philistia and look at it. They are all prosperous.

Now your lands are better than those places, and your two countries—Judah and Samaria—are bigger. So you are safe."

ULB:

¹ Woe to those who are at ease in Zion,
and to those who are secure in the hill country of Samaria,
the notable men of the best of the nations,
to whom the house of Israel comes for help!

² Your leaders say, "Go to Kalneh and look;
from there go to Hamath, the great city;
then go down to Gath of the Philistines.
Are they better than your two kingdoms?
Is their border larger than your border?"

translationNotes**who are at ease**

"who feel safe." The people are comfortable and not concerned that God will judge them.

the notable men of the best of the nations

"the most important men of this great nation." Yahweh may be using irony to describe how these men think of themselves. AT: "the men who think they are the most important people in the best nation" (See: **Irony**)

the house of Israel comes

The word “house” is a metonym for the family that lives in the house. In this case it refers to Israel’s descendants. AT: “the Israelites come” or “the Israelite people group comes” (See: [Metonymy](#))

comes for help

Here “comes” can be stated as “goes.” AT: “goes for help” (See: [Go and Come](#))

Kalneh

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

Are they better than your two kingdoms?

The notable men use this question to emphasize that the kingdoms of Israel and Judah are better than those other kingdoms. AT: “Your two kingdoms are better than they are.” (See: [Rhetorical Question](#))

Is their border larger than your border?

The notable men use this question to emphasize that their kingdoms are larger than those other kingdoms. AT: “Their border is smaller than yours.” or “Those countries are smaller than Judah and Samaria.” (See: [Rhetorical Question](#))

translationWords

- [woe](#)
- [Zion, Mount Zion](#)
- [Samaria, Samaritan](#)
- [nation](#)
- [house](#)
- [Israel, Israelites](#)
- [Hamath, Lebo Hamath, Hamathites](#)
- [Gath](#)
- [Philistines](#)
- [kingdom](#)

Links:

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

Amos 6:3-4**UDB:**

³ Terrible things will happen to you leaders! You are trying to avoid thinking about the coming time when you will experience disasters,

when your enemies will violently attack you.

⁴ You follow foreign customs in reclining to dine on couches decorated with expensive ivory, on soft couches.

You eat the tender meat of lambs
and fat calves.

ULB:

³ Woe to those who put off the day of disaster
and make the throne of violence come near.

⁴ They lie on beds of ivory
and lounge on their couches.
They eat lambs from the flock
and calves from the stall.

translationNotes**to those who put off the day of disaster**

Refusing to believe that Yahweh will cause disaster is spoken of as if the “day of disaster” were an object the people could put far from themselves. AT: “to those who refuse to believe that I will cause them to experience disaster” (See: **Metaphor**)

and make the throne of violence come near

Here “throne” is a metonym that represents reign or rule. The people doing evil things, which causes Yahweh to bring disaster on them, is spoken of as if they were causing “violence” to rule them. AT: “but who are actually causing me to send violent people to destroy you” (See: **Metonymy** and **Metaphor**)

lie ... lounge

Israelites at that time usually ate while sitting on a floor cloth or a simple seat.

beds of ivory

“beds decorated with ivory” or “costly beds”

ivory

a white substance made from the teeth and horns of large animals (See: [Translate Unknowns](#))

lounge

“lie around like lazy people”

couches

soft seats large enough to lie down on

translationWords

- [woe](#)
- [throne](#)
- [flock, herd](#)

Links:

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

Amos 6:5-6**UDB:**

- ⁵ You create new songs as if you had nothing better to do,
and you play them on your harps like King David did.
- ⁶ You drink entire bowlfuls of wine,
and you put expensive oils on your bodies,
but you do not grieve about our country of Israel, which is about to be destroyed.

ULB:

- ⁵ They sing foolish songs to the music of the harp;
they improvise on instruments as David did.
- ⁶ They drink wine from bowls
and anoint themselves with the finest oils,
but they do not grieve over the ruin of Joseph.

translationNotes**they improvise on instruments**

Possible meanings: 1) they invent new songs and ways of playing the instruments or 2) they invent new instruments.

drink wine from bowls

This implies that they drink a lot of wine because they drink it from a large bowl rather than a regular wine cup. (See: [Assumed Knowledge and Implicit Information](#))

they do not grieve over the ruin of Joseph

Here “Joseph” represents his descendants. AT: “they do not grieve about the descendants of Joseph whom enemies will soon destroy” (See: [Metonymy](#))

translationWords

- fool, fools, foolish, folly
- harp
- David

- [wine, wineskin, new wine](#)
- [anoint, anointed, anointing](#)
- [oil](#)
- [ruin, ruins](#)
- [Joseph \(OT\)](#)

Links:

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

Amos 6:7-8**UDB:**

⁷ Your feasting and lounging on soft couches will soon end,
and you will be among the first ones to be forced by your enemies to go into exile.

⁸ Yahweh the Lord has solemnly declared this:

”I hate the people of Israel because they are very proud;
I detest their fortresses.
I will enable their enemies to capture their capital city
and everything in it.”

ULB:

⁷ So they will now go into exile with the first exiles,
and the feasts of those who lounge about will pass away.
⁸ ”I, the Lord Yahweh, have sworn by myself
—this is the declaration of the Lord Yahweh, the God of hosts,
I detest the pride of Jacob;
I hate his fortresses.
Therefore I will hand over the city with all that is in it.”

translationNotes**they will now go into exile with the first exiles**

“they will be among the first ones to go into exile” or “I will send them into exile first”

the feasts of those who lounge about will pass away

“there will be no more feasts for people to lie around at ease”

this is the declaration of the Lord Yahweh, the God of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 3:13](#). AT: “this is what the Lord Yahweh, the God of hosts, has declared” or “this is what I, the Lord Yahweh, the God of hosts, have declared” (See: [First, Second, or Third Person](#))

I detest the pride of Jacob

Here “Jacob” represents his descendants. AT: “I hate the descendants of Jacob because they have become arrogant” (See: [Metonymy](#))

I hate his fortresses

It is implied that Yahweh hates the fortresses because the people believed the fortresses would keep them safe. AT: “I hate the people of Israel because they trust in their fortresses, not in me, to protect them” (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [exile, the Exile](#)
- [feast](#)
- [Lord Yahweh, Yahweh God](#)
- [oath, swear, swear by](#)
- [Yahweh of hosts, God of hosts, host of, Lord of hosts](#)
- [proud, pride, prideful](#)
- [Jacob, Israel](#)
- [hand, right hand, to hand over](#)

Links:

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

Amos 6:9-10**UDB:**

⁹ When that happens, if there are ten people in one house, they will all die. ¹⁰ If a relative who has the task of burning their corpses comes to the house and inquires of anyone who is still hiding there, “Is there anyone here with you?” and that person replies “No,” the one who inquired will say, “Be quiet! You must not call Yahweh’s attention to us by mentioning his name, or he may have a reason to kill us!”

ULB:

⁹ It will come about that if there are ten men left in one house, they will all die. ¹⁰ When a man’s relative comes to take their bodies up—the one who is to cremate them after bringing the corpses out of the house—if he says to the person in the house, “Is there anyone with you?” What if that person says, “No.” Then he will say, “Be quiet, for we must not mention Yahweh’s name.”

translationNotes**General Information:**

In 6:9-10 Amos describes a hypothetical situation of what it will be like when Yahweh hands the people of Israel over to their enemies. (See: [Hypothetical Situations](#))

if there are ten men left in one house, they will all die

This seems to imply that something terrible is happening, and these ten men go into the house to hide. AT: “if ten men are hiding inside of a house, they will all still die” (See: [Assumed Knowledge and Implicit Information](#))

a man’s relative comes to take their bodies up—the one who is to cremate them after bringing the corpses out of the house—if he says to the person in the house, “Is ... you?”

The meaning of these words is not clear. Possible meanings are 1) the “man’s relative” is the one who will “take their bodies up” and “cremate ... the corpses,” and he speaks to a person who hid in the house after the ten family members died or 2) the “man’s relative” who “comes to take their bodies up” is a different person from “the one who is to cremate ... the corpses,” and they talk to each other in the house. AT: “a man’s relative comes to take their bodies up, and the one who will burn the corpses after they have been brought out of the house is with him—if while they are in the house the relative says to the burner of the corpses, ‘Is ... you?’”

cremate

to burn a dead body

bringing the corpses

“bringing the dead bodies”

Then he will say, “Be quiet, for we must not mention Yahweh’s name.”

The meaning of this is not clear. It seems to imply that the one who asked the question is afraid the one answering will mention Yahweh’s name carelessly. If he does this, it may draw Yahweh’s attention to them, and he may kill them too. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [death, die, dead](#)

Links:

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

Amos 6:11**UDB:**

¹¹ Terrible things like that will happen because Yahweh has commanded that the large houses in Israel must be smashed into pieces,
and small houses must be smashed into tiny bits.

ULB:

¹¹ For, look, Yahweh will give a command,
and the big house will be smashed to pieces,
and the little house to bits.

translationNotes**look**

“listen” or “pay attention”

the big house will be smashed to pieces, and the little house to bits

These two phrases share similar meanings. The contrast between “the big house” and “the little house” means that this refers to all houses. AT: “all the houses will be smashed into small pieces” (See: [Parallelism](#) and [Merism](#))

the big house will be smashed to pieces

This can be stated in active form. AT: “the enemy will smash the big house to pieces” (See: [Active or Passive](#))

to pieces ... to bits

You can use the same word for both of these phrases.

the little house to bits

This can be stated with the understood information included. AT: “enemies will smash the little house to bits” (See: [Ellipsis](#))

translationWords

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

Links:

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

Amos 6:12-13**UDB:**

¹² Horses certainly do not run on big rocks,
and certainly people cannot plow the rocks with oxen.
But you have done things that no one should do:
You have distorted what is fair;
you have changed what is right and consider it to be like things that are bitter.
¹³ You are proud because you have captured the town of Lo Debar,
and you have said, “We captured Karnaim by our own power!”

ULB:

¹² Do horses run on the rocky cliffs?
Does one plow there with oxen?
Yet you have turned justice into poison
and the fruit of righteousness into bitterness.
¹³ You who rejoice over Lo Debar,
who say, “Have we not taken Karnaim by our own strength?”

translationNotes**General Information:**

Amos uses two rhetorical questions to draw attention to the rebuke that follows.

Do horses run on the rocky cliffs?

It is impossible for a horse to run on rocky cliffs without getting hurt. Amos uses this rhetorical question to rebuke them for their actions. AT: “Horses do not run on rocky cliffs.” (See: [Rhetorical Question](#))

Does one plow there with oxen?

One does not plow on rocky ground. Amos uses this rhetorical question to rebuke them for their actions. AT: “A person does not plow with oxen on rocky ground.” (See: [Rhetorical Question](#))

Yet you have turned justice into poison

Distorting what is just is spoken of as if the leaders “turned justice into poison.” AT: “Yet you distort what is just” or “But you make laws that hurt innocent people” (See: [Metaphor](#))

the fruit of righteousness into bitterness

This means basically the same thing as the first part of the sentence. Distorting what is right is spoken of as if righteousness were a sweet fruit that the people made bitter tasting. AT: “you distort what is right” or “you punish those who do what is right” (See: [Parallelism](#) and [Metaphor](#))

Lo Debar ... Karnaim

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

Have we not taken Karnaim by our own strength?

The people use a question to emphasize that they believe they captured a city because of their own power. AT: “We captured Karnaim by our own power!” (See: [Rhetorical Question](#))

translationWords

- [run, running](#)
- [ox, oxen](#)
- [just, justice, justly](#)
- [fruit, fruitful](#)
- [righteous, righteousness](#)
- [rejoice](#)

Links:

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

Amos 6:14**UDB:**

¹⁴ But Yahweh, commander of the angel armies, declares,
"I will cause a certain nation to attack you people of Israel;
they will oppress you all the way from Hamath Pass in the northwest
to the brook of the Arabah.

ULB:

¹⁴ "But look, I will raise up against you a nation,
house of Israel—this is the declaration of the Lord Yahweh, the God of hosts.
They will afflict you
from Lebo Hamath to the brook of the Arabah."

translationNotes**look**

"listen" or "pay attention"

house of Israel

Here "house" represents people. AT: "people of Israel" (See: [Metonymy](#))

this is the declaration of the Lord Yahweh, the God of hosts

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 3:13](#). AT: "this is what the Lord Yahweh, the God of hosts, has declared" or "this is what I, the Lord Yahweh, the God of hosts, have declared" (See: [First, Second, or Third Person](#))

from Lebo Hamath to the brook of the Arabah

Here "Lebo Hamath" represents the northern border of Israel, and "brook of the Arabah" represents the southern border. AT: "from the northern border of your nation to the southern border" (See: [Metonymy](#))

brook

a small river that flows only during the wet season

translationWords

- [raise, raises, raised, rise, risen, arise, arose](#)
- [nation](#)
- [house](#)
- [Israel, Israelites](#)
- [declare, declaration](#)
- [Lord Yahweh, Yahweh God](#)
- [Yahweh of hosts, God of hosts, host of, Lord of hosts](#)
- [afflict, affliction](#)
- [Hamath, Lebo Hamath, Hamathites](#)
- [Arabah](#)

Links:

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

Amos 07 General Notes

Structure and formatting

This chapter is mainly written as a narrative about the prophet Amos interacting with Yahweh. Yahweh presents three different scenarios of judgment before Amos who pleads with God and he does not carry out His judgment. (See: [prophet](#), [prophets](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [judge](#), [judges](#), [judgment](#), [judgments](#))

Special concepts in this chapter

Reported speech

In the latter part of the chapter, it is important to follow the conversation carefully to understand who is speaking. There are some instances of “reported speech.” (See: [Direct and Indirect Quotations](#))

Links:

- [Amos 07:01 Notes](#)

Amos 7:1-3**UDB:**

¹ Yahweh our God showed me in a vision that he was going to send locusts to destroy our crops. It was going to happen right after the king's share of the hay had been harvested and before the rest of the hay was ready to be harvested. ² In the vision I saw those locusts come, and they ate everything that was green. Then I cried out, "Yahweh our Lord, please forgive us! We Israelite people are very helpless; how will we be able to survive?"

³ So Yahweh changed his mind and said, "That will not happen."

ULB:

¹ This is what the Lord Yahweh showed me. Look, he formed a locust swarm when the spring crop began to come up, and, look, it was the late crop after the king's harvest. ² When they finished eating the vegetation of the land, then I said, "Lord Yahweh, please forgive; how will Jacob survive? For he is so small." ³ Yahweh relented concerning this. "It will not happen," he said.

translationNotes**Look ... look**

The writer is telling the reader that he is about to say something surprising. Your language may have a way of doing this.

locust

See how you translated this in [Amos 4:9](#).

after the king's harvest

"after the king takes his share from the harvest"

please forgive

The words "your people" or "us" are understood. AT: "please forgive your people" or "please forgive us" (See: [Ellipsis](#))

how will Jacob survive? For he is so small

Here "Jacob" represents his descendants the Israelites. AT: "how will the Israelites survive? We are so small and weak!" (See: [Metonymy](#))

translationWords

- [Lord Yahweh, Yahweh God](#)
- [king](#)
- [harvest](#)
- [forgive, forgives, forgiven, forgiveness](#)
- [Jacob, Israel](#)

Links:

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

Amos 7:4-6**UDB:**

⁴ Then this is what Yahweh our Lord showed me in another vision: He was calling to a fire to come and punish his people. In the vision I saw that the fire had dried up the water under all the land and also had burned everything on the land. ⁵ Then I cried out again, “Yahweh our Lord, I plead with you, please stop this! We Israelite people are very helpless; how will we be able to survive?”

⁶ So Yahweh changed his mind again, and said, “That also will not happen.”

ULB:

⁴ This is what the Lord Yahweh showed me: Look, the Lord Yahweh called on fire to judge. It dried the vast, deep water under the earth and would have devoured the land, also. ⁵ But I said, “Lord Yahweh, please stop; how will Jacob survive? For he is so small.” ⁶ Yahweh relented concerning this, “This also will not happen,” said the Lord Yahweh.

translationNotes**Look**

The writer is telling the reader that something surprising is about to happen. Your language may have a way of doing this.

the Lord Yahweh called on fire to judge

“the Lord Yahweh used burning fire to punish the people”

how will Jacob survive? For he is so small

Here “Jacob” represents his descendants the Israelites. See how you translated this in [Amos 7:2](#). AT: “how will the Israelites survive? We are so small and weak!” (See: [Metonymy](#))

translationWords

- [Lord Yahweh, Yahweh God](#)
- [judge, judges, judgment, judgments](#)
- [earth, earthly](#)
- [devour](#)

Links:

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

Amos 7:7-8**UDB:**

⁷ Then Yahweh showed me another vision. I saw him standing beside a wall. It was very straight because it had been built using a plumb line. Yahweh had the plumb line in his hand. ⁸ Yahweh asked me, “Amos, what do you see?”

I replied, “A plumb line.”

Then Yahweh said, “Look, I am going to use a plumb line among my Israelite people, to show that they are like a wall that is not straight. I will not change my mind again about punishing them.

ULB:

⁷ This is what he showed me: Look, the Lord stood beside a wall, with a plumb line in his hand. ⁸ Yahweh said to me, “Amos, what do you see?” I said, “A plumb line.” Then the Lord said, “Look, I will put a plumb line among my people Israel. I will spare them no longer.

translationNotes**plumb line**

thin rope with a weight at one end used in building to make sure walls stand straight up and down

what do you see?

Yahweh uses a question to teach Amos. AT: “tell me what you see.” (See: [Rhetorical Question](#))

I will put a plumb line among my people Israel

Judging the people and determining they are wicked is spoken of as if the Israelites were a wall, and Yahweh determines the wall is not straight by using a plumb line. AT: “my people Israel are wicked. They are like a wall that is not straight up and down” (See: [Metaphor](#))

translationWords

- [Lord](#)
- [people of God, my people](#)
- [Israel, Israelites](#)

Links:

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

Amos 7:9**UDB:**

⁹ The hilltop places of idolatry where the descendants of Isaac worship idols will be destroyed.
And the other important holy places in Israel will also be destroyed.
And I will enable your enemies to attack your people with swords,
and they will get rid of King Jeroboam and all his descendants.”

ULB:

⁹ The high places of Isaac will be destroyed,
the sanctuaries of Israel will be ruined,
and I will rise against the house of Jeroboam with the sword.”

translationNotes

The high places of Isaac will be destroyed, the sanctuaries of Israel will be ruined, and I will rise against the house of Jeroboam with the sword

Here “sword” represents an army. This can be stated in active form. AT: “I will send an army to attack the house of Jeroboam, and the army will destroy the high places of Isaac and the sanctuaries of Israel” (See: [Metonymy](#) and [Active or Passive](#))

Isaac ... Israel

Both of these represent the people of Israel. AT: “the descendants of Isaac ... the people of Israel” (See: [Metonymy](#))

the house of Jeroboam

Here “house” represents “family.” Translate “Jeroboam” as you did in [Amos 1:1](#). AT: “Jeroboam and his family” (See: [Metonymy](#))

translationWords

- [high places](#)
- [Isaac](#)
- [ruin, ruins](#)
- [house](#)
- [Jeroboam](#)
- [sword](#)

Links:

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

Amos 7:10-11**UDB:**

¹⁰ Then Amaziah the priest at Bethel, sent a message to Jeroboam, the king of Israel. In the message he said, "Amos is plotting against you among the Israelite people. I am worried that the people of this country will not know that he is wrong. ¹¹ This is what he is saying:

'Jeroboam will soon be killed by someone using a sword,
and the people of Israel will be exiled.'"

ULB:

¹⁰ Then Amaziah, the priest of Bethel, sent a message to Jeroboam, king of Israel: "Amos has conspired against you in the middle of the house of Israel. The land cannot bear all his words. ¹¹ For this is what Amos said,

'Jeroboam will die by the sword,
and Israel will surely go into exile away from his land.'"

translationNotes**Amaziah, the priest of Bethel**

Possible meanings: 1) Amaziah was the only priest at Bethel or 2) Amaziah was the leader of the priests at Bethel.

Amaziah

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

Amos has conspired against you in the middle of the house of Israel

Here "house" represents "people." AT: "Amos is right here among the Israelites, and he is planning to do bad things to you" (See: [Metonymy](#))

The land cannot bear all his words

Here "land" represents "people." Disrupting the peace is spoken of as if Amos's words were a heavy object that the land could not carry. AT: "What he is saying disturb the peace among the people" or "His message will cause trouble among the people" (See: [Metonymy](#) and [Metaphor](#))

Jeroboam will die by the sword

Here "sword" represents the enemies. AT: "Enemies will kill Jeroboam" (See: [Metonymy](#))

translationWords

- [priest, priests, priesthood](#)
- [Bethel](#)
- [Jeroboam](#)
- [king](#)
- [Israel, Israelites](#)
- [Amos](#)
- [house](#)
- [sword](#)
- [exile, the Exile](#)

Links:

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

Amos 7:12-13**UDB:**

¹² Then Amaziah came to me and said, "You prophet, get out of here! Go back to the country of Judah! Do your prophesying there if you want to earn money! ¹³ Do not prophesy anymore here at Bethel, because this is where the national temple, the king's temple, is!"

ULB:

¹² Amaziah said to Amos, "Seer, go, run back to the land of Judah, and there eat bread and prophesy. ¹³ But do not prophesy anymore here at Bethel, for it is the king's sanctuary and a royal house."

translationNotes**there eat bread and prophesy**

Here "eat bread" is an idiom that means to earn money or make a living for doing something. AT: "see if you can get the people there to pay you for prophesying" or "prophesy there and let them provide you with food" (See: [Idiom](#))

for it is the king's sanctuary and a royal house

Here "king's sanctuary" and "royal house" refer to the same place. AT: "this is where the national temple is, the place where the king worships" (See: [Doublet](#))

translationWords

- [prophet, prophets, prophecy, prophesy, seer, prophetess](#)
- [run, running](#)
- [Judah](#)
- [bread](#)
- [sanctuary](#)
- [royal](#)

Links:

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

Amos 7:14-15**UDB:**

¹⁴ I replied to Amaziah, "I was previously not a prophet and my father was not a prophet; I was a shepherd. I also took care of sycamore fig trees. ¹⁵ But Yahweh took me away from taking care of my sheep, and he said to me, 'Go to Israel and prophesy to my people there!'

ULB:

¹⁴ Then Amos said to Amaziah, "I am not a prophet nor a prophet's son. I am a herdsman, and I take care of sycamore fig trees. ¹⁵ But Yahweh took me from tending the flock and said to me, 'Go, prophesy to my people Israel.'

translationNotes**herdsman**

This here probably means "one who takes care of sheep" since he is called a "shepherd" in [Amos 1:1](#).

sycamore fig trees

Sycamores are broad trees that grow up to 15 meters tall. AT: "fig trees" (See: [Translate Unknowns](#))

translationWords

- [fig](#)
- [Yahweh](#)
- [flock, herd](#)
- [people of God, my people](#)
- [Israel, Israelites](#)

Links:

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

Amos 7:16-17**UDB:**

¹⁶ You said to me, 'Do not prophesy and say that terrible things will happen to the people of Israel;

stop saying those things!'

¹⁷ So listen to what Yahweh says about you:

'Your wife will become a prostitute in this very city;

your sons and daughters will die because their enemies will kill them.

Others will measure your land

and divide it up among themselves;

and you yourself will die in a foreign country.

And the people of Israel will certainly have to leave their country and go into exile.'"

ULB:

¹⁶ Now hear the word of Yahweh. You say, 'Do not prophesy against Israel, and do not speak against the house of Isaac.' ¹⁷ Therefore this is what Yahweh says,

'Your wife will be a prostitute in the city;

your sons and your daughters will fall by the sword;

your land will be measured and divided up;

you will die in an unclean land,

and Israel will surely go into exile from his land.'"

translationNotes**Now**

Here the word "now" is used to draw attention to the important point that follows.

do not speak against the house of Isaac

Here "house" represents the family or descendants of Isaac. AT: "do not speak against the descendants of Isaac" (See: [Metonymy](#))

your sons and your daughters will fall by the sword

Here "sword" represents enemies. AT: "enemies will kill your sons and daughters" (See: [Metonymy](#))

your land will be measured and divided up

This can be stated in active form. AT: “other people will take your land and divide it up among themselves” (See: [Active or Passive](#))

an unclean land

A land full of people that are unacceptable to God is spoken of as if the land were physically unclean. Here it means a land other than Israel. AT: “a foreign land” (See: [Metaphor](#))

translationWords

- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)
- [Isaac](#)
- [prostitute, harlot, whore](#)
- [unclean](#)
- [exile, the Exile](#)

Links:

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

Amos 08 General Notes

Structure and formatting

This chapter is written in poetic form and it shows the way Yahweh's people are sinning and how he is going to respond. (See: [people of God](#), [my people](#) and [sin](#), [sins](#), [sinned](#), [sinful](#), [sinner](#), [sinning](#))

Important figures of speech in this chapter

"This is the declaration of Yahweh"

This phrase is used to introduce prophecy. It highlights what God is proclaiming. (See: [prophet](#), [prophets](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#))

Links:

- [Amos 08:01 Notes](#)

Amos 8:1-3**UDB:**

¹ Yahweh showed me in a vision a basket full of ripe fruit. ² He asked me, “Amos, what do you see?”

I replied, “A basket of very ripe fruit.”

He said, “That indicates that it almost the end for my Israelite people. I will not change my mind again about punishing them.

³ Soon the people will be wailing instead of singing in the temple. There will be corpses everywhere, and people will say nothing as they remove them. These things will surely happen because I, Yahweh, have said it!”

ULB:

¹ This is what the Lord Yahweh showed me. Look, a basket of summer fruit! ² He said, “What do you see, Amos?” I said, “A basket of summer fruit.” Then Yahweh said to me,

”The end has come for my people Israel;

I will spare them no longer.

³ The songs of the temple will become wailings in that day

—this is the declaration of the Lord Yahweh—

many dead bodies, they are thrown everywhere!

Silence!”

translationNotes**Look, a basket of summer fruit!**

The word “look” here shows that Amos saw something interesting. AT: “I saw a basket of summer fruit!”

summer fruit

“ripe fruit”

What do you see, Amos?

Yahweh uses a question to teach Amos. AT: “Tell me what you see, Amos.” (See: [Rhetorical Question](#))

in that day

“at that time”

this is the declaration of the Lord Yahweh

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 4:5](#). AT: “this is what the Lord Yahweh declares” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second, or Third Person](#))

Silence!

Possible meanings are 1) Yahweh is telling the people to be silent as they hear about the severity of his punishment or 2) the people will be silent because of their grief after Yahweh’s punishment.

translationWords

- [Lord Yahweh, Yahweh God](#)
- [basket](#)
- [people of God, my people](#)
- [Israel, Israelites](#)

Links:

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

Amos 8:4-6**UDB:**

⁴ It is as though you people were trampling on the needy people,
and you destroy the poor people.

⁵ You habitually say,

”We wish that the new moon festival would end soon,
in order that we may be allowed to sell our grain.

We wish that the Sabbath would end soon,
in order that we may again be permitted to sell our wheat.—

When we sell it,
we can charge a big price for it,
and we can cheat people by using scales that do not weigh correctly.

⁶ We will sell wheat that is no good.

Those who are needy and poor and who do not have money to buy things,
we will make them our slaves
by buying them with the little amount of silver with which we could buy a pair of sandals!”

ULB:

⁴ Listen to this, you who trample the needy
and remove the poor of the land. ⁵ They say,

”When will the new moon be over,
so we can sell grain again?

When will the Sabbath day be over,
so that we can sell wheat?

We will make the measure small
and increase the price,
as we cheat with false scales.

⁶ This is so we can sell bad wheat, buy the poor with silver,
and the needy for a pair of sandals.”

translationNotes**Listen to this**

Amos is speaking to the wealthy merchants who harm those who are poor.

you who trample the needy and remove the poor of the land

This can be restated to remove the nominal adjectives “the needy” and “the poor.” AT: “you who trample those who are in need and remove those in the land that are poor” (See: [Nominal Adjectives](#))

you who trample

Harming people is spoken of as if it were stomping on people. AT: “you who harm” or “you who oppress” (See: [Metaphor](#))

They say, “When will the new moon be over, so we can sell grain again? When will the Sabbath day be over, so that we can sell wheat?”

The merchants use theses question to emphasize that want to start selling their items again. This can be stated as an indirect quotation. AT: “They are always asking when the new moon will be over or when the Sabbath will be over so that can sell their grain and wheat again.” (See: [Rhetorical Question](#) and [Direct and Indirect Quotations](#))

We will make the measure small and increase the price, as we cheat with false scales

The merchants would use false scales that showed that the amount of grain they were giving was greater than it really was and that the weight of the payment was less than it really was.

the needy for a pair of sandals

The words “and buy” are understood. AT: “buy the needy for a pair of sandals” (See: [Ellipsis](#))

translationWords

- [new moon](#)
- [grain](#)
- [Sabbath](#)
- [wheat](#)
- [silver](#)
- [sandal](#)

Links:

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

Amos 8:7-8**UDB:**

⁷ Yahweh has declared, "As I live, I, whom you should worship: I solemnly declare that I will not forget the evil things that you have done.

⁸ Because of those evil things, your country will certainly soon tremble,
and all of you will mourn.

It will be as though it will repeatedly rise and fall
like the Nile River that gets full of water and overflows its banks
and then settles back into its riverbed.

ULB:

⁷ Yahweh has sworn by the pride of Jacob, "Surely I will never forget any of their actions."

⁸ Will not the land quake for this,
and every one who lives in it mourn?
All of it will rise up like the Nile River,
and it will be tossed about and sink again,
like the river of Egypt.

translationNotes**Yahweh has sworn by the pride of Jacob**

Here "pride of Jacob" is a title for Yahweh. Also "Jacob" represents his descendants, the Israelites. AT: "Yahweh has sworn by himself, saying" or "Yahweh, of whom the Israelites are so proud, has sworn" (See: [Metonymy](#))

Will not the land quake for this, and every one who lives in it mourn?

Amos uses a question to emphasize that these things will certainly happen. AT: "Yahweh will cause the land to shake, and every one who lives in it will mourn." (See: [Rhetorical Question](#))

All of it will rise up like the Nile River ... like the river of Egypt

Amos compares the rising and sinking of the waters of the Nile River to how Yahweh will cause the land to shake when he judges the people. (See: [Simile](#))

river of Egypt

This is another name for the Nile River.

translationWords

- [Yahweh](#)
- [oath, swear, swear by](#)
- [proud, pride, prideful](#)
- [Jacob, Israel](#)
- [mourn, mourning](#)
- [Nile River, River of Egypt, the Nile](#)
- [Egypt, Egyptian](#)

Links:

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

Amos 8:9-10**UDB:**

⁹ At the time when I punish my people,
I will cause the sun to set at noontime,
and the entire earth will be dark in the daytime.
¹⁰ I will cause your religious celebrations to become times when you mourn;
instead of singing, everyone will be weeping.
Because of what I will do, all of you will wear rough sackcloth and shave your heads
to show that you are sorrowing.
I will cause that time to be like when people mourn after an only son has died.
All of you will be very sad all of that time.”

ULB:

⁹ ”It will come in that day
—this is the declaration of the Lord Yahweh—
that I will make the sun set at noon,
and I will darken the earth at daylight.
¹⁰ I will turn your festivals into mourning
and all your songs into lamentation.
I will make all of you wear sackcloth
and have baldness on every head.
I will make it like mourning for an only son,
and a bitter day to its end.

translationNotes**It will come in that day**

“It will happen at that time”

this is the declaration of the Lord Yahweh

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 4:5](#). AT: “this is what the Lord Yahweh declares” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second, or Third Person](#))

have baldness on every head

A person shaves his head to show that he is grieving. AT: “cause you all to shave your heads” (See: [Symbolic Action](#))

like mourning for an only son

It is understood that the only son has died. AT: “like mourning for an only son who has died” (See: [Ellipsis](#))

a bitter day to its end

Terrible and sad things happening during a day is spoken of as if the day had a bitter taste. AT: “everything that happens at that time will cause you great sorrow” (See: [Metaphor](#))

translationWords

- [festival](#)
- [lament, laments, lamentation](#)
- [sackcloth](#)

Links:

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

Amos 8:11-12**UDB:**

¹¹ And Yahweh our God says this:

”It will soon be the time when I will cause something to be very scarce throughout the country.
But it will not be a time when there is no food or water;
it will instead be a time when there will be no messages from me for anyone to hear.

¹² People will stagger from the Dead Sea to the Mediterranean Sea,
and wander from the north to the east,
searching for a message from me,
but there will not be any.

ULB:

¹¹ Look, the days are coming
—this is the declaration of the Lord Yahweh—
when I will send a famine in the land,
not a famine for bread,
nor of thirst for water,
but for hearing the words of Yahweh.

¹² They will stagger from sea to sea;
they will run from the north to the east
to seek the word of Yahweh,
but they will not find it.

translationNotes**the days are coming**

This speaks of a future time as if “days are coming.” AT: “there will be a time” or “in the future” (See: [Metaphor](#))

this is the declaration of the Lord Yahweh

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 4:5](#). AT: “this is what the Lord Yahweh declares” or “this is what I, the Lord Yahweh, have declared” (See: [First, Second, or Third Person](#))

when I will send a famine in the land ... but for hearing the words of Yahweh

Yahweh refusing to give messages when the people want to hear from him is spoken of as if there would be a famine of his words. AT: “when I will cause something like a famine in the land ... but for hearing the words of Yahweh” (See: [Metaphor](#))

the words of Yahweh

This can be stated in first person. AT: “words from me, Yahweh” or “my messages” (See: [First, Second, or Third Person](#))

They will stagger from sea to sea; they will run from the north to the east to seek the word of Yahweh

Here “sea to sea” and “the north to the east” represent all of the land of Israel. AT: “They will wander here and there and search all over for the word of Yahweh” (See: [Merism](#))

from sea to sea

This implies the Dead Sea in the south and the Mediterranean Sea in the west. (See: [Assumed Knowledge and Implicit Information](#))

translationWords

- [famine](#)
- [bread](#)
- [word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures](#)

Links:

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

Amos 8:13-14**UDB:**

¹³ At that time,

even beautiful young women and strong young men will faint
because they will be very thirsty.

¹⁴ Those who make oaths using the name of their shameful god of Samaria,
and those who solemnly promise to do something using the name of the god of Dan,
and those who swear using the name of the god of Beersheba—
they will all die;
they will never get up again.”

ULB:

¹³ In that day the beautiful virgins
and the young men will faint from thirst.

¹⁴ Those who swear by the sin of Samaria ^[1], some versions have
and say, ‘As your god lives, Dan,’

and, ‘As the way to Beersheba exists’— ^[2], where this might refer to what people going to
worship Beersheba’s idols might have said. However, some versions want to change the Hebrew
text to read Here “loved one” stands for an idol worshiped in Beersheba.

they will fall and never rise again.”

8:14 ^[1] Instead of *the sin of Samaria Ashimah of Samaria. Ashimah was the name of a pagan goddess worshiped in some parts of Syria*

8:14 ^[2] The Hebrew text has *As the way to Beersheba exists As the loved one of Beersheba lives.*

translationNotes**In that day**

“At that time”

faint

to lose all strength

by the sin of Samaria

Here “sin” represents the false god the people worship in Samaria. AT: “by the false god of Samaria” (See: [Metonymy](#))

As your god lives, Dan

This is a way of making a solemn oath. The people declare that they believe the god of Dan is certainly alive to emphasize that they will certainly do what they promise to do.

As the way to Beersheba exists

This is probably a reference to the roads that pilgrims would take to Beersheba in order to worship idols there. Again, this is a way of making a solemn oath. They state that the way to Beersheba certainly exists in order to emphasize that they will certainly do what they promise to do.

they will fall

This is an idiom. AT: “they will die” (See: [Idiom](#))

translationWords

- [virgin](#)
- [oath, swear, swear by](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [Samaria, Samaritan](#)
- [life, live, lived, lives, living, alive](#)
- [Dan](#)
- [Beersheba](#)

Links:

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

Amos 09 General Notes

Structure and formatting

This chapter is written in poetic form and continues to show the awesome and terrible judgment of Yahweh on his people. In verse 11, the writer writes about the forgiveness and mercy of God on the kingdom of Israel. (See: [judge](#), [judges](#), [judgment](#), [judgments](#), [people of God](#), [my people](#), [forgive](#), [forgives](#), [forgiven](#), [forgiveness](#) and [mercy](#), [merciful](#))

Special concepts in this chapter

“The declaration of Yahweh”

This phrase is used to introduce prophecy. It highlights what God is proclaiming. Try to remain consistent in translating this phrase throughout the book. (See: [prophet](#), [prophets](#), [prophecy](#), [prophecy](#), [seer](#), [prophetess](#))

Links:

- [Amos 09:01 Notes](#)

Amos 9:1-2**UDB:**

¹ Yahweh showed me another vision. In the vision, I saw him standing next to the altar. He said,
"Strike the tops of the pillars of the temple,
until they become loose and fall down,
so that the foundation will shake.

Then cause the pieces of the temple to fall down on the people who are inside.

I will kill with a sword anyone who tries to flee;
no one will escape.

² If they dig deep pits in the ground, even all the way to the place of the dead,
or if they try to climb up to the sky
in order to escape,
I will reach out and grab them.

ULB:

¹ I saw the Lord standing beside the altar, and he said, "Strike the tops of the pillars so that the foundations will shake.

Break them in pieces on all of their heads,
and I will kill the last of them with the sword.

Not one of them will get away,
not one of them will escape.

² Though they dig into Sheol,
there my hand will take them.
Though they climb up to heaven,
there I will bring them down.

translationNotes**General Information:**

Yahweh shows Amos another vision.

Strike the tops ... Break them

It is uncertain to whom Yahweh is speaking these commands.

Strike the tops of the pillars so that the foundations will shake

It is implied that Yahweh is speaking about the pillars and foundations of a temple. (See: [Assumed Knowledge and Implicit Information](#))

so that the foundations will shake

Here “foundations” represents the whole temple. AT: “so that the whole temple will shake” (See: [Synecdoche](#))

Break them in pieces on all of their heads

Here “heads” represents the whole person. AT: “Break the pillars so that the temple falls on all of the people and kills them” (See: [Synecdoche](#))

I will kill the last of them with the sword

Here “sword” represents an army attacking with their weapons. AT: “I will send an enemy army to kill the rest of them” (See: [Metonymy](#))

Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down

Yahweh uses an exaggerated image of people fleeing to Sheol or heaven to try to escape being killed. Here “Sheol” and “heaven” are a merism that represents all places. AT: “Even if they were to flee to Sheol or to heaven, they would not be able to escape me” (See: [Hyperbole and Generalization](#) and [Merism](#))

there my hand will take them

Here “hand” represents Yahweh’s power. AT: “I will pull them up from there” (See: [Metonymy](#))

translationWords

- Lord
- altar, altars
- pillar, column
- foundation, founded
- head
- sword

- [Hades, Sheol](#)
- [hand, right hand, to hand over](#)
- [heaven, sky, skies, heavens, heavenly](#)

Links:

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

Amos 9:3-4**UDB:**

³ If they go to the top of Mount Carmel to escape,
I will search for them and seize them.

If they try to hide from me at the bottom of the sea,
I will command the huge sea monster to bite them.

⁴ If their enemies capture them and force them to go to other countries,
I will command that they be killed there with swords.
I am determined to get rid of them, not to help them.”

ULB:

³ Though they hide on the top of Carmel,
there I will search and take them.

Though they are hidden from my sight in the bottom of the sea,
there will I give orders to the serpent, and it will bite them.

⁴ Though they go into captivity, driven by their enemies before them,
there will I give orders to the sword, and it will kill them.
I will keep my eyes on them for harm and not for good.”

translationNotes**Though they hide on the top of Carmel ... Though they are hidden from my sight in the bottom of the sea**

Yahweh gives an exaggerated image of the people fleeing to the top of mount Carmel or to the bottom of the sea to escape being killed. Here “top of Carmel” and “bottom of the sea” are a merism that represents all places. AT: “Even if they were to hide on the top of Carmel ... Even if they tried to go the bottom sea, thinking that I could not see them” (See: [Hyperbole and Generalization](#) and [Merism](#))

serpent

an unknown fierce sea animal, not the snake in the garden of Eden and not a common snake

Though they go into captivity, driven by their enemies before them

This can be stated in active form. AT: “Though enemies capture them and force them to go to a foreign land” (See: [Active or Passive](#))

there will I give orders to the sword, and it will kill them

Here “sword” represents their enemies. AT: “there I will cause their enemies to kill them” (See: [Metonymy](#))

I will keep my eyes on them for harm and not for good

Here “eyes” represents seeing. The phrase “keep my eyes on them” is an idiom that means to watch closely. AT: “I will watch closely and make sure only bad things happen to them and not good things” (See: [Metonymy](#) and [Idiom](#))

translationWords

- [Carmel, Mount Carmel](#)
- [captive, captivity](#)

Links:

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

Amos 9:5-6**UDB:**

⁵ When Yahweh, commander of the angel armies, touches the earth, it melts,
and all over the earth many people die, and the others mourn for them.

It is as though Yahweh causes the earth repeatedly to rise and fall
like water in the Nile River rises and falls.

⁶ He builds his beautiful palace in heaven
and sets the sky to be like a dome over the earth.

He scoops up the water from the ocean and puts it into clouds,
and then empties the clouds onto the earth.

His name is Yahweh.

ULB:

⁵ The Lord Yahweh of hosts
touches the land and it melts;
all who live in it mourn;
all of it will rise up like the River,
and sink again like the river of Egypt.

⁶ It is he who builds his steps in the heavens,
and has established his vault over the earth.
He calls for the waters of the sea,
and pours them out on the surface of the earth,
Yahweh is his name.

translationNotes**all of it will rise up like the River, and sink again like the river of Egypt**

Here “the River” and “river of Egypt” both refer to the Nile river. Yahweh causing the land to shake violently is compared to the waters of the Nile river rising and sinking. (See: [Simile](#))

he who builds his steps in the heavens

These are probably the steps that ancient people imagined led up to God's palace in the heavens. However, some modern versions wish to read a different Hebrew word meaning "palace" or "rooms." Here "his steps" probably is a metonym for God's palace. (See: [Metonymy](#))

has established his vault over the earth

Here "vault" refers to the sky which biblical writers described as being a dome over the earth. AT: "he sets the sky over the earth" (See: [Assumed Knowledge and Implicit Information](#))

He calls for the waters of the sea ... on the surface of the earth

This represents God causing the sea water to fall on the earth as rain. See how you translated this in [Amos 5:8](#). AT: "He takes the waters of the sea and makes them rain down on the surface of the earth" (See: [Metaphor](#))

Yahweh is his name

By declaring his name, Yahweh is declaring his power and authority to do these things. See how you translated this in [Amos 5:8](#).

translationWords

- [Lord](#)
- [Yahweh of hosts, God of hosts, host of, Lord of hosts](#)
- [mourn, mourning](#)
- [Nile River, River of Egypt, the Nile](#)
- [heaven, sky, skies, heavens, heavenly](#)
- [face](#)
- [earth, earthly](#)

Links:

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

Amos 9:7-8**UDB:**

⁷ Yahweh says, "You people of Israel,
you are certainly now no more important to me than the people of Ethiopia.
I brought your ancestors here from Egypt,
but I also brought the people of Philistia from the Island of Crete,
and I brought the people of Aram from the region of Kir.
⁸ I, Yahweh the Lord, have seen that you people in the kingdom of Israel are very sinful,
so I will destroy you.
But I will not get rid of all you descendants of Jacob.
That is what will surely happen because I, Yahweh, have said it.

ULB:

⁷ "Are you not like the people of Cush to me,
people of Israel?
—this is Yahweh's declaration.
Did I not bring up Israel out of the land of Egypt,
the Philistines from Crete,
and the Arameans from Kir?
⁸ Look, the eyes of the Lord Yahweh are on the sinful kingdom,
and I will destroy it from the face of the earth,
except that I will not totally destroy the house of Jacob
—this is Yahweh's declaration.

translationNotes**Are you not like the people of Cush to me, people of Israel?**

Yahweh uses a question to emphasize that the people of Israel are no more special to him than the people of Cush. AT: "You people of Israel, you are certainly now no more important to me than the people of Cush." (See: [Rhetorical Question](#))

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated these words in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

Did I not bring up Israel out of the land of Egypt, the Philistines from Crete, and the Arameans from Kir?

Yahweh uses a question to emphasize that the people of Israel are no more special than the Philistines or the Arameans. AT: “Yes, I brought the people of Israel from the land of Egypt, but I also brought the Philistines from Crete and the Arameans from Kir.” (See: [Rhetorical Question](#))

Kir

See how you translated the name of this place in [Amos 1:5](#).

the eyes of the Lord Yahweh are on the sinful kingdom

Here “eyes” represents seeing. Also, Yahweh speaks of himself in third person. AT: “I, the Lord Yahweh, see that the people of this kingdom are very sinful” (See: [Metonymy](#) and [First, Second, or Third Person](#))

I will destroy it from the face of the earth

The idiom “from the face of the earth” means “completely.” AT: “I will completely destroy this kingdom” (See: [Idiom](#))

the house of Jacob

Here “house” represents a family. And, “Jacob” represents his descendants. AT: “the descendants of Jacob” (See: [Metonymy](#))

translationWords

- [people group, peoples, the people, a people](#)
- [Ethiopia, Ethiopian](#)
- [Israel, Israelites](#)
- [Philistines](#)
- [Crete, Cretan](#)
- [Aram, Aramean, Aramaic](#)
- [sin, sins, sinned, sinful, sinner, sinning](#)
- [kingdom](#)
- [house](#)
- [Jacob, Israel](#)

Links:

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

Amos 9:9-10**UDB:**

⁹ When I command it, it will be as though I will shake you Israelite people who are living in various nations,

as farmer shakes a sieve to separate the stone pebbles from the grain
in order that they do not fall on the ground with the grain.

¹⁰ From among my people,

all you sinful people who say, 'We will not experience disasters; nothing evil will happen to us,'

your enemies will kill you with their swords."

ULB:

⁹ Look, I will give a command,

and I will shake the house of Israel among all the nations,
as one shakes grain in a sieve,
so that not the smallest stone will fall to the ground.

¹⁰ All the sinners of my people will die by the sword,

those who say, 'Disaster will not overtake or meet us.'

translationNotes**the house of Israel**

Here "house" represents the people. AT: "the people of Israel" (See: [Metonymy](#))

I will shake the house of Israel ... as one shakes grain in a sieve, so that not the smallest stone will fall to the ground

The picture here is of grain falling through the sieve and stones being kept out. The idea is that Yahweh will remove all of the sinful people from Israel. (See: [Simile](#))

sieve

a surface with many small holes that allow small things to pass through and keep larger things from passing through

All the sinners of my people will die by the sword

Here “sword” represents their enemies. AT: “Enemies will kill all the sinners of my people” (See: [Metonymy](#))

Disaster will not overtake or meet us

Experiencing disaster is spoken of as disaster could overtake or meet someone. AT: “We will not experience disaster” or “Bad things will not happen to us” (See: [Metaphor](#))

translationWords

- [command, commands, commanded, commandment, commandments](#)
- [nation](#)
- [grain](#)
- [people of God, my people](#)
- [sword](#)

Links:

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

Amos 9:11-12**UDB:**

¹¹ "The kingdom over which King David ruled has been destroyed, like a house that collapsed and then became ruins.

But some day I will cause it to be a kingdom again.

I will cause it to prosper again

just like it did previously.

¹² When that happens, your armies will seize the remaining part of the region of Edom, and they will also seize the other nations that previously belonged to me.

I, Yahweh, have said that I will do these things,
and I will certainly cause them to happen.

ULB:

¹¹ In that day I will raise up the tent of David that has fallen,
and close up its breaches.

I will raise up its ruins,
and rebuild it as in the days of old,

¹² That they may possess the remnant of Edom,
and all the nations that are called by my name
—this is Yahweh's declaration—he does this.

translationNotes**In that day**

"At that time"

I will raise up the tent of David that has fallen

Causing the people of Israel to be great again is spoken of as if David's kingdom were a tent that fell down and Yahweh will set it back up. AT: "David's kingdom will be like tent that has fallen down, but I will raise it back up again" (See: **Metaphor**)

close up its breaches

"I will repair its walls"

I will raise up its ruins, and rebuild it as in the days of old

“I will rebuild its ruins and make it strong like it was long ago”

breaches

parts of a wall that have fallen down

the remnant of Edom

“the remaining part of Edom’s territory”

all the nations that are called by my name

Here “name” represents Yahweh. The idiom “called by my name” means they once belonged to Yahweh. This means that in the past the people had conquered and taken control of these territories. AT: “all the nations that once belonged to me” or “all the nations that I caused the people of Israel to conquer in the past” (See: [Metonymy](#) and [Idiom](#) and [Assumed Knowledge and Implicit Information](#))

this is Yahweh’s declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

translationWords

- [raise, raises, raised, rise, risen, arise, arose](#)
- [tent](#)
- [David](#)
- [ruin, ruins](#)
- [possess, possession](#)
- [remnant](#)
- [Edom, Edomite, Idumea](#)
- [nation](#)
- [call, calls, calling, called](#)
- [name, names, named](#)
- [declare, declaration](#)
- [Yahweh](#)

Links:

- [Introduction to Amos](#)

- [Amos 09 General Notes](#)
- [Amos 9 translationQuestions](#)

Amos 9:13**UDB:**

¹³ There will be a time when your crops will grow very well;
very soon after the crops are harvested,
farmers will plow the ground to plant more crops in it again,
and soon after the vineyards are planted,
farmers will harvest grapes and tread on them to make wine.
And because there will be very much wine,
it will seem as though wine is flowing down from the hills.

ULB:

¹³ Look, the days will come—this is Yahweh’s declaration—
when the plowman will overtake the reaper,
and the treader of grapes will overtake him who plants seed.
The mountains will drip sweet wine,
and all the hills will flow with it.

translationNotes**Look**

The writer is telling the reader that he is going to say something surprising. Your language may have a way of doing this.

the days will come ... when the plowman

A future time is spoken of as if “days will come.” AT: “there will be a time ... when the plowman” or “in the future ... the plowman” (See: [Metaphor](#))

when the plowman ... him who plants seed

These are two images of Yahweh restoring prosperity in Israel. This means grain will grow faster than the people can harvest it, and there will be so many grapes, those crushing the grapes will still be working when farmers start planting more vineyards.

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in [Amos 2:11](#). AT: “this is what Yahweh has declared” or “this is what I, Yahweh, have declared” (See: [First, Second, or Third Person](#))

The mountains will drip sweet wine, and all the hills will flow with it

These two lines mean basically the same thing. The huge amount of grapes and wine in Israel is spoken of as if wine flows down the hills and mountains. (See: [Parallelism](#) and [Metaphor](#))

translationWords

- [reap, reaper](#)
- [grape](#)
- [wine, wineskin, new wine](#)

Links:

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

Amos 9:14-15**UDB:**

¹⁴ I will cause you, my Israelite people, to prosper again.

You will rebuild your towns and live in them.

You will plant vineyards and drink the wine made from the grapes that grows in them.

¹⁵ I will enable you to live in your land again,

the land that I gave to your ancestors;

never again will you be forced to leave it.

That is what will surely happen because I, Yahweh, have said it.”

ULB:

¹⁴ I will bring back from captivity my people Israel.

They will build the ruined cities and inhabit them,

they will plant vineyards and drink their wine,

and they will make gardens and eat their fruit.

¹⁵ I will plant them upon their land,

and they will never again be uprooted from the land

that I have given them,”

says Yahweh your God.

translationNotes**I will plant them upon their land, and they will never again be uprooted from the land**

Bringing the people back to their land and keeping them safe from enemies is spoken of as if Israel were a plant that Yahweh would put in the ground and not let anyone pull the plant up from the ground. AT: “I will cause them to live in the land forever like a plant that is never uprooted” (See: [Metaphor](#))

they will never again be uprooted from the land

This can be stated in active form. AT: “no one will ever again uproot them from the land” (See: [Active or Passive](#))

uprooted

for a plant and its roots to be pulled out of the ground

translationWords

- [captive, captivity](#)
- [people of God, my people](#)
- [ruin, ruins](#)
- [vineyard](#)
- [wine, wineskin, new wine](#)
- [Yahweh](#)
- [God](#)

Links:

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

Amos 1

How did Amos receive the things he spoke concerning Israel?

Amos received the things he spoke concerning Israel in revelation. [1:1]

What was Amos' occupation?

Amos was a shepherd. [1:1]

Why did Yahweh declare punishment against Damascus?

Yahweh declared punishment against Damascus because they threshed Gilead with instruments of iron. [1:3]

Why did Yahweh declare punishment against Gaza?

Yahweh declared punishment against Gaza because they carried away captive a whole people to hand them over to Edom. [1:6]

What did Yahweh declare he would do to the fortresses of Ben Hadad, Gaza, and Tyre?

Yahweh declared he would devour the fortresses of Ben Hadad, Gaza, and Tyre. [1:7]

Why did Yahweh declare punishment against Tyre?

Yahweh declared punishment against Tyre because they handed over whole people groups to Edom and broke their treaty of brotherhood. [1:9]

Why did Yahweh declare punishment against Edom?

Yahweh declared punishment against Edom because he pursued his brother with the sword. [1:11]

Why did Yahweh declare punishment against Ammon?

Yahweh declared punishment against Ammon because they ripped open the pregnant women of Gilead. [1:13]

What did Yahweh declare he would do to the palaces of Rabbah?

Yahweh declared he would devour the palaces of Rabbah. [1:14]

What did Yahweh declare would happen to the king of Ammon?

Yahweh declared the king of Ammon would go into captivity. [1:15]

Amos 2

Why did Yahweh declare punishment against Moab?

Yahweh declared punishment against Moab because Moab burned the bones of the king of Edom. [2:1]

Why did Yahweh declare punishment against Judah?

Yahweh declared punishment against Judah because Judah rejected the law of Yahweh. [2:4]

What did Yahweh declare he would do to the fortresses of Moab and Judah?

Yahweh declared he would devour the fortresses of Moab and Judah. [2:5]

Why did Yahweh declare punishment against Israel?

Yahweh declared punishment against Israel because Israel trampled the heads of the poor. [2:7]

How had the Israelites been able to defeat the Amorites?

The Israelites had been able to defeat the Amorites because Yahweh destroyed the Amorites before them. [2:9]

What did the Israelites do with the prophets Yahweh had raised up among them?

The Israelites commanded the prophets not to prophesy. [2:12]

What did the Israelites do with the Nazarites Yahweh had raised up among them?

The Israelites persuaded the Nazarites to drink wine. [2:12]

What will the swift person and the strong person not be able to do?

The swift person will find no escape and the strong will not add to his own strength. [2:14]

What did Yahweh declare concerning the archer, the fast runner, the horseman, and the bravest warriors?

Yahweh declared the archer will not stand, the fast runner will not escape, the horseman will not save himself, and even the bravest warriors will flee naked in that day. [2:15]

What did Yahweh declare concerning the archer, the fast runner, the horseman, and the bravest warriors?

Yahweh declared the archer will not stand, the fast runner will not escape, the horseman will not save himself, and even the bravest warriors will flee naked in that day. [2:16]

Amos 3

Against whom is this word of Yahweh?

This word of Yahweh is against the people of Israel, the whole family Yahweh brought up out of Egypt. [3:1]

Who did Yahweh choose from all the families of the earth?

Yahweh chose Israel from all the families of the earth. [3:2]

What must two persons do in order to walk together?

Two persons must agree in order to walk together. [3:3]

When disaster comes on a city, who has sent it?

When disaster comes on a city, Yahweh has sent it. [3:6]

What does Yahweh do before he takes action?

Yahweh reveals his plan to his prophets before he takes action. [3:7]

What would Egypt see if they saw what was happening in Samaria?

Egypt would see great confusion and oppression in Samaria. [3:9]

What was Israel storing up in their fortresses?

Israel was storing up violence and destruction in their fortresses. [3:10]

What punishment does Yahweh declare against Israel?

Yahweh declares that an enemy will plunder the fortresses of Israel. [3:11]

Who will escape Yahweh's punishment?

Only a few will escape Yahweh's punishment. [3:12]

In the day Yahweh punishes the sins of Israel, who else will he punish?

Yahweh will also punish the altars of Bethel, of the house of Jacob. [3:13]

In the day Yahweh punishes the sins of Israel, who else will he punish?

Yahweh will also punish the altars of Bethel, of the house of Jacob. [3:14]

Amos 4

What name does Yahweh give the wives of the rich who live in Samaria?

Yahweh calls the wives of the rich, “cows of Bashan”. [4:1]

What are the wives of the rich in Samaria doing to the poor?

The wives of the rich are oppressing the poor and crushing the needy. [4:1]

What does Yahweh declare will happen to the wives of the rich in Samaria?

Yahweh declares the wives will be taken away with hooks and driven out from the city. [4:2]

What pleases the people of Israel?

The people of Israel are pleased to sin in Bethel and multiply sin in Gilgal, to bring sacrifices and tithes, to offer a thanksgiving sacrifice, and proclaim freewill offerings. [4:4]

What pleases the people of Israel?

The people of Israel are pleased to sin in Bethel and multiply sin in Gilgal, to bring sacrifices and tithes, to offer a thanksgiving sacrifice, and proclaim freewill offerings. [4:5]

What did Yahweh do to the rain so that the people of Israel would return to him?

Yahweh withheld rain from Israel so that the people of Israel would return to him. [4:7]

What did Yahweh do to the gardens, vineyards, and trees so that the people of Israel would return to him?

Yahweh afflicted the gardens, vineyards, and trees with blight and mildew, and devoured them with locusts. [4:9]

What did Yahweh do to the young men so that the people of Israel would return to him?

Yahweh killed the young men with the sword so that the people of Israel would return to him. [4:10]

What did Yahweh do to the cities so that the people of Israel would return to him?

Yahweh overthrew the cities so that the people of Israel would return to him. [4:11]

How did the people of Israel respond to Yahweh's attempts to cause them to return?

The people of Israel did not return to Yahweh. [4:11]

What does Yahweh tell the people of Israel they must now prepare to do?

Yahweh tells the people of Israel they must now prepare to meet their God. [4:12]

Who formed the mountains and revealed his thoughts to mankind?

Yahweh, God of hosts, formed the mountains and revealed his thoughts to mankind. [4:13]

Amos 5**Who has fallen in this lament?**

The virgin Israel has fallen in this lament. [5:1]

Who has fallen in this lament?

The virgin Israel has fallen in this lament. [5:2]

What does Yahweh tell the house of Israel to do?

Yahweh tells the house of Israel to seek him and live. [5:4]

What does Yahweh bring on the strong?

Yahweh brings sudden destruction on the strong. [5:9]

Who do the strong hate and abhor?

The strong hate those who correct them, and abhor anyone who speaks the truth. [5:10]

What had the strong done, for which Yahweh will punish them?

The strong had trampled down the poor, for which Yahweh will punish them. [5:11]

What does a prudent person do at such an evil time?

A prudent person is silent at such an evil time. [5:13]

What should the people do so that Yahweh is really with them?

The people should seek good and not evil, so that Yahweh is really with them. [5:14]

What will be heard in the streets when Yahweh passes through the people's midst?

Wailing and woes will be heard in the streets when Yahweh passes through the people's midst. [5:16]

What will be heard in the streets when Yahweh passes through the people's midst?

Wailing and woes will be heard in the streets when Yahweh passes through the people's midst. [5:17]

What will the day of Yahweh be?

The day of Yahweh will be darkness and gloom. [5:20]

What does Yahweh think about the solemn assemblies of the people?

Yahweh takes no delight in the solemn assemblies of the people. [5:21]

What does Yahweh want to see flowing from the people?

Yahweh wants to see justice and righteousness flowing from the people. [5:24]

What had the people made for themselves?

The people had made for themselves idols. [5:26]

Where will Yahweh send the people?

Yahweh will exile the people beyond Damascus. [5:27]

Amos 6

On whom does Yahweh declare a woe?

Yahweh declares a woe on those at ease in Zion, and those secure in Samaria. [6:1]

What are those receiving Yahweh's woe doing with their time?

Those receiving Yahweh's woe are using their time lounging, feasting, singing songs, and drinking. [6:5]

What are those receiving Yahweh's woe doing with their time?

Those receiving Yahweh's woe are using their time lounging, feasting, singing songs, and drinking. [6:6]

What are those receiving Yahweh's woe not doing with their time?

Those receiving Yahweh's woe are not using their time grieving over the ruin of Joseph. [6:6]

Where are those receiving Yahweh's woe now going?

Those receiving Yahweh's woe are now going into exile. [6:7]

What does Yahweh hate about these people of Jacob?

Yahweh hates the pride and fortresses of these people of Jacob. [6:8]

What will happen to the houses of these people of Jacob?

Their houses will be smashed to bits. [6:11]

What have these people of Jacob done to justice and righteousness?

These people of Jacob have turned justice into poison and righteousness into bitterness. [6:12]

What does Yahweh declare he will do against the house of Israel?

Yahweh declares he will raise up a nation against the house of Israel. [6:14]

What will this nation do against the house of Israel?

This nation will afflict the house of Israel. [6:14]

Amos 7

In his vision, what did Amos see Yahweh forming in the spring?

Amos saw Yahweh forming a locust swarm in the spring to eat the vegetation of the land. [7:1]

When Amos asked Yahweh to forgive Jacob and not bring this disaster on them, what did Yahweh answer?

Yahweh answered that this disaster would not happen. [7:2]

When Amos asked Yahweh to forgive Jacob and not bring this disaster on them, what did Yahweh answer?

Yahweh answered that this disaster would not happen. [7:3]

In his vision, on what did Amos see Yahweh calling?

Amos saw Yahweh calling on fire to judge. [7:4]

When Amos asked Yahweh to forgive Jacob and not bring this disaster on them, what did Yahweh answer?

Yahweh answered that this disaster also would not happen. [7:5]

When Amos asked Yahweh to forgive Jacob and not bring this disaster on them, what did Yahweh answer?

Yahweh answered that this disaster also would not happen. [7:6]

In his vision, what did Amos see the Lord standing and doing?

Amos saw the Lord standing beside a wall with a plumb line in his hand. [7:7]

What did the Lord say was the meaning of the plumb line?

The Lord said the plumb line meant Israel would be spared no longer. [7:8]

What did Yahweh declare he would do to Israel?

Yahweh declared he would destroy the high places and sanctuaries of Israel. [7:9]

Of what was Amos accused by Amaziah, priest of Bethel?

Amos was accused of conspiring against Jeroboam, king of Israel. [7:10]

What had Amos prophesied about Jeroboam?

Amos had prophesied that Jeroboam would die by the sword. [7:11]

To where was Amos told to return and prophesy?

Amos was told to return to the land of Judah and prophesy there. [7:12]

What was Amos' work before Yahweh took him to be his prophet?

Amos was a herdsman and keeper of sycamore fig trees. [7:14]

What was Amos' work before Yahweh took him to be his prophet?

Amos was a herdsman and keeper of sycamore fig trees. [7:15]

What did Yahweh declare against Amaziah, priest of Bethel?

Yahweh declared that Amaziah would die in an unclean land, his wife would be a prostitute, his sons and daughters would be killed, and his land would be divided up. [7:17]

What did Yahweh declare he would do with Israel?

Yahweh declared he would exile Israel from its land. [7:17]

Amos 8**What did Yahweh show Amos?**

Yahweh showed Amos a basket of summer fruit. [8:1]

What did Yahweh show Amos?

Yahweh showed Amos a basket of summer fruit. [8:2]

What did Yahweh say had come for his people Israel?

Yahweh said the end had come for his people Israel. [8:2]

What sins had the people of Israel committed?

The people of Israel had trampled the needy and removed the poor of the land. [8:4]

Why were the people anxious for the new moon and Sabbath to be over?

The people were anxious because they wanted to sell grain again and cheat the poor. [8:5]

Why were the people anxious for the new moon and Sabbath to be over?

The people were anxious because they wanted to sell grain again and cheat the poor. [8:6]

What did Yahweh say he would never do with any of the people's actions?

Yahweh said he would never forget any of the people's actions. [8:7]

In that day, what did Yahweh say he would do to the sun?

In that day, Yahweh said he would make the sun set at noon. [8:9]

What would the people wear on that day?

The people would wear sackcloth on that day. [8:10]

What famine did Yahweh say he would send in the land?

Yahweh said he would send a famine in the land for hearing the words of Yahweh. [8:11]

In that day, who would faint from thirst?

In that day, the virgins and young men would faint from thirst. [8:13]

Who does Yahweh say would never rise again?

Those who swear by the sin of Samaria would never rise again. [8:14]

Amos 9**Who will escape the Lord's judgment of Israel?**

Not one of them will escape the Lord's judgment. [9:1]

What will the Lord do to those who would hide in the bottom of the sea?

The Lord will give orders to the serpent to bite them. [9:3]

For what purpose will the Lord keep his eyes on Israel?

The Lord will keep his eyes on Israel for harm. [9:4]

What do the people do when Yahweh touches the land to melt it?

The people mourn when Yahweh touches the land to melt it. [9:5]

From where did Yahweh bring up Israel?

Yahweh brought up Israel from the land of Egypt. [9:7]

From where did Yahweh bring the Philistines?

Yahweh brought the Philistines from Crete. [9:7]

Does Yahweh say he will totally destroy the people of Israel?

No, Yahweh says he will not totally destroy the people of Israel. [9:8]

What were the sinners in Israel saying, those that Yahweh will kill?

The sinners were saying that disaster would not overtake them. [9:10]

In that day, what does Yahweh say he will raise up?

In that day, Yahweh says that he will raise up the tent of David that has fallen. [9:11]

With what does Yahweh say the mountains will drip and the hills will flow in the coming days?

In the coming days, the mountains will drip and the hills will flow with sweet wine. [9:13]

From what does Yahweh promise to bring Israel back?

Yahweh promises to bring Israel back from captivity. [9:14]

After Yahweh brings back Israel, how long will Israel remain in the land?

After Yahweh brings back Israel, Israel will remain in the land forever. [9:15]

translationWords

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:

- [Amos 3:11-12](#)

afflict, affliction

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

Translation Suggestions:

- To afflict someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- In certain contexts “afflict” could be translated as “happen to” or “come to” or “bring suffering.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, [plague](#), suffer)

Bible References:

- [2 Thessalonians 01:6-8](#)
- [Amos 05:12-13](#)
- [Colossians 01:24-27](#)
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:31-32

Word Data:

- Strong's: H205, H1790, H3013, H3905, H3906, H4157, H4523, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, H7667, G2346, G2347, G2552, G2553, G2561, G3804,

G4777, G4778, G5003

Uses:

- [Amos 4:8-9](#)
- [Amos 5:12-13](#)
- [Amos 6:14](#)

altar, altars

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, [grain offering](#), [sacrifice](#))

Bible References:

- Genesis 08:20-22
- Genesis 22:9-10
- [James 02:21-24](#)
- [Luke 11:49-51](#)
- [Matthew 05:23-24](#)
- [Matthew 23:18-19](#)

Examples from the Bible stories:

- [03:14](#) After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- [05:08](#) When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- [13:09](#) A priest would kill the animal and burn it on the **altar**.
- [16:06](#) He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- [Amos 2:7-8](#)
- [Amos 3:13-14](#)
- [Amos 9:1-2](#)

Ammon, Ammonites, Ammonitess

Facts:

The “people of Ammon” or the “Ammonites” were a people group in Canaan. They were descended from Ben-ammi, who was the son of Lot by his younger daughter.

- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- The Ammonites lived east of the Jordan River and were enemies of the Israelites.
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: [How to Translate Names](#))

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:1-2
- Genesis 19:36-38
- Joshua 12:1-2
- Judges 11:26-28
- [Zephaniah 02:8-9](#)

Word Data:

- Strong's: H5983, H5984, H5985

Uses:

- [Amos 1:13](#)

Amorite

Facts:

The Amorites were a powerful group of people who were descended from Noah's grandson Canaan.

- Their name means "high one," which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The Amorites lived in regions on both sides of the Jordan River. The city of Ai was inhabited by Amorites.
- God refers to the "sin of the Amorites," which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- [Amos 02:9-10](#)
- Ezekiel 16:1-3
- Genesis 10:15-18
- Genesis 15:14-16
- Joshua 09:9-10

Examples from the Bible stories:

***15:07** Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon. ***15:08** In the early morning they surprised the **Amorite** armies and attacked them. ***15:09** God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**. ***15:10** God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Word Data:

- Strong's: H567,

Uses:

- [Amos 2:9-10](#)

Amos

Facts:

Amos was an Israelite prophet who lived during the time of King Uzziah of Judah.

- Before being called as a prophet, Amos was originally a shepherd and fig farmer living in the kingdom of Judah.
- Amos prophesied against the prosperous northern kingdom of Israel regarding their unjust treatment of people.

(Translation suggestions: [Translate Names](#))

(See also: [fig](#), [Judah](#), kingdom of Israel, [shepherd](#), [Uzziah](#))

Bible References:

- [Amos 01:1-2](#)

Word Data:

- Strong's: H5986

Uses:

- [Amos 1:1-2](#)
- [Amos 7:10-11](#)

ancestor, father, forefather

Definition:

When used literally, the term “father” refers to a person’s male parent. There are also several figurative uses of this term.

- The terms “father” and “forefather” are often used to refer to the male ancestors of a certain person or people group. This could also be translated a “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestors” or “ancestral fathers.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader.”
- The phrase “father of all lies” could be translated as “source of all lies” or “the one from whom all lies come.”

(See also: God the Father, **son**, Son of God)

Bible References:

- **Acts 07:1-3**
- **Acts 07:31-32**
- **Acts 07:44-46**
- **Acts 22:3-5**
- Genesis 31:29-30
- Genesis 31:41-42
- Genesis 31:51-53
- **Hebrews 07:4-6**
- **John 04:11-12**
- Joshua 24:3-4
- **Malachi 03:6-7**
- **Mark 10:7-9**

- Matthew 01:7-8
- Matthew 03:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Romans 04:11-12

Word Data:

- Strong's: H1, H2, H25, H369, H539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G256, G540, G1080, G2495, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Uses:

- Amos 2:4-5

angry, anger

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase “provoke to anger” means “cause to be angry.”

(See also: [wrath](#))

Bible References:

- [Ephesians 04:25-27](#)
- Exodus 32:9-11
- Isaiah 57:16-17
- [John 06:52-53](#)
- [Mark 10:13-14](#)
- [Matthew 26:6-9](#)
- Psalms 018:7-8

Word Data:

- Strong’s: H599, H639, H1149, H2152, H2194, H2195, H2198, H2534, H2734, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G5520

Uses:

- [Amos 1:11-12](#)

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, [priest](#), [prophet](#))

Bible References:

- [1 John 02:20-21](#)
- [1 John 02:27-29](#)
- [1 Samuel 16:2-3](#)
- [Acts 04:27-28](#)
- [Amos 06:5-6](#)
- [Exodus 29:5-7](#)
- [James 05:13-15](#)

Word Data:

- Strong's: H47, H430, H4397, H4398, H8136, G32, G743, H1101, H1878, H3323, H4473, H4886, H4888, H4899, H5480, G218, G1472, G2025, G3462, G5545, G5548

Uses:

- [Amos 6:5-6](#)

Arabah

Facts:

The Old Testament term “Arabah” often refers to a very large desert and plains region that includes the valley surrounding the Jordan River and extends south to the northern tip of the Red Sea.

- The Israelites traveled through this desert region on their journey from Egypt to the land of Canaan.
- The “Sea of the Arabah” could also be translated as “sea located in the Arabah desert region.” This sea is often referred to as the “Salt Sea” or the “Dead Sea.”
- The term “arabah” can also be a general reference to any desert region.

(Translation suggestions: [Translate Names](#))

(See also: [desert](#), Sea of Reeds, Jordan River, Canaan, Salt Sea, [Egypt](#))

Bible References:

- 1 Samuel 23:24-25
- 2 Kings 25:4-5
- 2 Samuel 02:28-29
- Jeremiah 02:4-6
- Job 24:5-7
- [Zechariah 14:9-11](#)

Word Data:

- Strong's: H1026, H6160

Uses:

- [Amos 6:14](#)

Aram, Aramean, Aramaic

Definition:

“Aram” was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- The people living in Aram became known as “Arameans” and spoke “Aramaic.” Jesus and other Jews of his time also spoke Aramaic.
- One of Shem’s sons was named Aram. Another man named Aram was a cousin of Rebekah. It is probable that the region of Aram was named after one of these two men.
- Aram later became known by the Greek name “Syria.”
- The term “Paddan Aram” means “plain of Aram” and this plain was located in the northern part of Aram.
- Some of Abraham’s relatives lived in the city of Haran, which was located in “Paddan Aram.”
- In the Old Testament, sometimes the terms “Aram” and “Paddan Aram” refer to the same region.
- The term “Aram Naharaim” may mean “Aram of Two Rivers.” This region was located in the northern part of Mesopotamia and was to the east of “Paddan Aram.”

(Translation suggestions: [How to Translate Names](#))

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

Bible References:

- 1 Chronicles 01:17-19
- 2 Samuel 08:5-6
- [Amos 01:5](#)
- Ezekiel 27:16-18
- Genesis 31:19-21
- Hosea 12:11-12
- Psalm 060:1

Word Data:

- Strong’s: H758, H763, G689

Uses:

- [Amos 1:5](#)
- [Amos 9:7-8](#)

archer

Definition:

The term “archer” refers to a man who is skilled at using a bow and arrow as a weapon.

- In the Bible, an archer is usually a soldier who uses a bow and arrow to fight in an army.
- Archers were an important part of the Assyrian military force.
- Some languages might have a term for this, such as “bow-man.”

(See also: Assyria)

Bible References:

- 1 Samuel 31:1-3
- 2 Chronicles 35:23-24
- Genesis 21:19-21
- Isaiah 21:16-17
- Job 16:13-14
- Proverbs 26:9-10

Word Data:

- Strong's: H1167, H1869, H2671, H2686, H3384, H7198, H7199, H7228

Uses:

- [Amos 2:15-16](#)

Ashdod, Azotus

Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist Philip preached the gospel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ekron](#), [Gath](#), [Gaza](#), [Joppa](#), [Philip](#), [Philistines](#))

Bible References:

- 1 Samuel 05:1-3
- [Acts 08:39-40](#)
- [Amos 01:8](#)
- Joshua 15:45-47
- [Zechariah 09:5-7](#)

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Word Data:

- Strong's: H795, G108

Uses:

- [Amos 1:8](#)
- [Amos 3:9-10](#)

Ashkelon

Facts:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), Canaan, [Ekron](#), [Gath](#), [Gaza](#), [Philistines](#), Mediterranean)

Bible References:

- 1 Samuel 06:17-18
- [Amos 01:8](#)
- Jeremiah 25:19-21
- Joshua 13:2-3
- Judges 01:18-19
- [Zechariah 09:5-7](#)

Word Data:

- Strong's: H831

Uses:

- [Amos 1:8](#)

assembly, assemble

Definition:

The term “assembly” usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”
- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: [hyperbole](#))

(See also: council)

Bible References:

- 1 Kings 08:14-16
- [Acts 07:38-40](#)
- Ezra 10:12-13
- [Hebrews 12:22-24](#)
- Leviticus 04:20-21
- Nehemiah 08:1-3

Word Data:

- Strong's: H622, H627, H1413, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H5789, H6116, H6633, H6908, H6950, H6951, H6952, H7284, G1577, G1997, G3831, G4863, G4864, G4871, G4905

Uses:

- [Amos 5:21-22](#)

Bashan

Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

- An Old Testament city of refuge called “Golan” was located in the region of Bashan.
- Bashan was a very fertile region known for its oak trees and pasturing animals.
- Genesis 14 records that Bashan was the site of a war between several kings and their nations.
- During Israel’s wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
- Years later, King Solomon obtained supplies from that region.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [oak](#), Sea of Galilee, Syria)

Bible References:

- 1 Kings 04:11-14
- [Amos 04:1-2](#)
- Jeremiah 22:20-21
- Joshua 09:9-10

Word Data:

- Strong’s: H1316

Uses:

- [Amos 4:1-2](#)

basket

Definition:

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Noah built. The common meaning of its use in these two contexts may be “floating container.”

(See also: ark, Moses, Nile River, Noah)

Bible References:

- 2 Corinthians 11:32-33
- Acts 09:23-25
- Amos 08:1-3
- John 06:13-15
- Judges 06:19-20
- Matthew 14:19-21

Word Data:

- Strong's: H374, H1731, H1736, H2935, H3619, H5536, H7991, G2894, G3426, G4553, G4711

Uses:

- Amos 8:1-3

Beersheba

Facts:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: [How to Translate Names](#))

(See also: Abimelech, Abraham, Hagar, Ishmael, [Jerusalem](#), [oath](#))

===== Bible References:=====

- 1 Samuel 03:19-21
- 2 Samuel 17:11-12
- Genesis 21:14-16
- Genesis 21:31-32
- Genesis 46:1-4
- Nehemiah 11:28-30

Word Data:

- Strong’s: H884

Uses:

- [Amos 5:4-5](#)
- [Amos 8:13-14](#)

Bethel

Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called “Luz.”

- After receiving God’s promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as “Bethel,” which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name “Bethel” until after Jacob named it that. To make this clear, some translations may translate it as “Luz (later called Bethel)” in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(Translation suggestions: [How to Translate Names](#))

(See also: Abraham, [altar](#), [Jacob](#), [Jerusalem](#))

Bible References:

- Genesis 12:8-9
- Genesis 35:1-3
- Hosea 10:14-15
- Judges 01:22-24

Word Data:

- Strong’s: H1008

Uses:

- [Amos 3:13-14](#)
- [Amos 4:4-5](#)
- [Amos 5:4-5](#)
- [Amos 7:10-11](#)

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called “unleavened bread” and was used for the Jews’ passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#))
- The term “bread of the presence” referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The figurative term “bread from heaven” referred to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the “bread that came down from heaven” and the “bread of life.”
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term “bread” can be translated more generally as “food.”

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- [Acts 02:46-47](#)
- [Acts 27:33-35](#)
- Exodus 16:13-15
- [Luke 09:12-14](#)
- [Mark 06:37-38](#)
- [Matthew 04:1-4](#)
- [Matthew 11:18-19](#)

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Uses:

- [Amos 4:4-5](#)

- [Amos 7:12-13](#)
- [Amos 8:11-12](#)

bribe

Definition:

To “bribe” means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus’ empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, “bribe” could be translated as, “dishonest payment” or “payment for lying” or “price for breaking the rules.”
- “To bribe” could be translated with a word or phrase that means, “to pay to influence (someone)” or “to pay to have a dishonest favor done” or “to pay for a favor.”

Bible References:

- 1 Samuel 08:1-3
- Ecclesiastes 07:7
- Isaiah 01:23
- **Micah 03:9-11**
- Proverbs 15:27-28

Word Data:

- Strong’s: H3724, H4979, H7809, H7810, H7936, H7966, H8641, G5260

Uses:

- **Amos 5:12-13**

brother, brothers

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

Bible References:

- [Acts 07:26-28](#)
- [Genesis 29:9-10](#)
- [Leviticus 19:17-18](#)
- [Nehemiah 03:1-2](#)
- [Philippians 04:21-23](#)
- [Revelation 01:9-11](#)

Word Data:

- Strong's: H251, H252, H264, H1730, H2992, H2993, H2994, H7453, G80, G81, G2385, G2455, G2500, G4613, G5360, G5569

Uses:

- [Amos 1:11-12](#)

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: [altar](#), atonement, [ox](#), [priest](#), [sacrifice](#))

Bible References:

- Exodus 40:5-7
- Genesis 08:20-22
- Genesis 22:1-3
- Leviticus 03:3-5
- [Mark 12:32-34](#)

Word Data:

- Strong's: H801, H5930, H7133, H8548, G3646

Uses:

- [Amos 5:21-22](#)

call, calls, calling, called

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See also: pray)

Bible References:

- 1 Kings 18:22-24
- 1 Thessalonians 04:7-8
- 2 Timothy 01:8-11
- Ephesians 04:1-3
- Galatians 01:15-17
- Matthew 02:13-15
- Philippians 03:12-14

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Word Data:

- Strong's: H559, H2199, H4744, H6817, H7121, H7123, G154, G363, G1458, G1528, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G4316, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Uses:

- Amos 9:11-12

captive, captivity

Definition:

The terms “captive” and “captivity” refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression “to take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as, “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as, “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as, “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as, “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: Babylon, [exile](#), prison, seize)

Bible References:

- [2 Corinthians 10:5-6](#)
- Isaiah 20:3-4
- Jeremiah 43:1-3
- [Luke 04:18-19](#)

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H2925, H6808, H7617, H7622, H7628, H7633, H7870, G161, G162, G163, G164, G2221

Uses:

- [Amos 1:5](#)
- [Amos 1:6-7](#)
- [Amos 1:14-15](#)
- [Amos 5:4-5](#)
- [Amos 9:3-4](#)
- [Amos 9:14-15](#)

Carmel, Mount Carmel

Facts:

“Mount Carmel” refers to a mountain range that was located along the coast of the Mediterranean Sea just north of the Plain of Sharon. Its highest peak is 546 meters high.

- There was also a town called “Carmel” located in Judah, south of the Salt Sea.
- The wealthy landowner Nabal and his wife Abigail lived near the town of Carmel where David and his men helped guard Nabal’s sheep shearers.
- On Mount Carmel, Elijah challenged the prophets of Baal to a contest in order to prove that Yahweh is the only true God.
- To make it clear that this wasn’t just a single mountain, “Mount Carmel” could be translated as, “mountain on the Carmel mountain range” or “Carmel mountain range.”

(Translation suggestions: [How to Translate Names](#))

(See also: Baal, Elijah, [Judah](#), Salt Sea)

Bible References:

- 1 Kings 18:18-19
- 1 Samuel 15:12-13
- Jeremiah 46:18-19
- [Micah 07:14-15](#)

Word Data:

- Strong’s: H3760, H3761, H3762

Uses:

- [Amos 1:1-2](#)
- [Amos 9:3-4](#)

cedar

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, [sacrifice](#), temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 07:1-2
- Isaiah 02:12-13
- [Zechariah 11:1-3](#)

Word Data:

- Strong's: H730

Uses:

- [Amos 2:9-10](#)

chosen one, chosen ones, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones) or ”the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 01:1-3
- Colossians 03:12-14
- Ephesians 01:3-4
- Isaiah 65:22-23
- Luke 18:6-8
- Matthew 24:19-22

- [Romans 08:33-34](#)

Word Data:

- Strong's: H970, H972, H977, H1254, H1262, H1305, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G4400, G4401, G4758, G4899, G5500

Uses:

- [Amos 3:1-2](#)

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:

- [Amos 6:11](#)
- [Amos 9:9-10](#)

covenant, covenants

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.

(See also: new covenant, promise)

Bible References:

- 2 Kings 18:11-12
- 2 Samuel 23:5
- **Acts 07:6-8**
- Exodus 34:10-11
- **Galatians 03:17-18**
- Genesis 09:11-13
- Genesis 17:7-8
- Genesis 31:43-44
- Joshua 24:24-26
- **Luke 01:72-75**
- **Mark 14:22-25**

Examples from the Bible stories:

- **04:09** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **05:04** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **06:04** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **07:10** The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:02** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **13:04** Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.

Word Data:

- Strong's: H1285, H3772, G802, G1242, G4934

Uses:

- **Amos 1:9-10**

cow, calf, bull, cattle

Definition:

The term “cattle” refers to a kind of large, four-legged farm animal that eats grass and is primarily raised for its meat and milk.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- Sometimes the term “cow” is used in a general way to refer to all kinds of cattle.
- In some cultures, cattle are traded in exchange for goods. Sometimes they are used as gifts given to the parents of a young woman a man desires to marry.
- In the Bible, the Jewish people used cattle for sacrifices, especially a certain type called the red heifer.
- A “heifer” is a cow that has not yet had a baby.
- An “ox” is a special type of bull that is used for agricultural work, like pulling a plow.

(See also: [How to Translate Unknowns](#))

(See also: heifer, [ox](#), yoke)

Bible References:

- 1 Kings 01:9-10
- 1 Samuel 01:24-25
- 2 Chronicles 11:13-15
- [Luke 13:15-16](#)
- [Matthew 22:4](#)

Word Data:

- Strong’s: H47, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7716, H7794, H7921, H8377, H8450, G2353, G2934, G3447, G3448, G4165, G5022

Uses:

- [Amos 4:1-2](#)

Crete, Cretan

Facts:

Crete is an island that is located off the southern coast of Greece. A “Cretan” is someone who lives on this island.

- The apostle Paul traveled to the island of Crete during his missionary journeys.
- Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

(Translation suggestions: [How to Translate Names](#))

Bible References:

- [Acts 02:8-11](#)
- [Acts 27:7-8](#)
- [Amos 09:7-8](#)
- [Titus 01:12-13](#)

Word Data:

- Strong's: G2912, G2914

Uses:

- [Amos 9:7-8](#)

cut off

Definition:

The expression “be cut off” is an expression that means to be excluded, banished or isolated from the main group. It can also refer to being killed as an act of divine judgment for sin.

- In the Old Testament, disobeying God’s commands resulted in being cut off, or separated, from God’s people and from his presence.
- God also said he would “cut off” or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.
- The expression “cut off” is also used to refer to God causing a river to stop flowing.

Translation Suggestions:

- The expression “be cut off” could be translated as “be banished” or “be sent away” or “be separated from” or “be killed” or “be destroyed.”
- Depending on the context, “to cut off” could be translated as, “to destroy” or “to send away” or “to separate from” or “to destroy.”
- In the context of flowing waters being cut off, this could be translated as “were stopped” or “were caused to stop flowing” or “were divided.”
- The literal meaning of cutting something with a knife should be distinguished from the figurative uses of this term.

Bible References:

- Genesis 17:12-14
- Judges 21:6-7
- Proverbs 23:17-18

Word Data:

- Strong’s: G609, G851, G1581, G2407, G5257, H1214, H1219, H1438, H1468, H1494, H1504, H1629, H1820, H1824, H1826, H2498, H2686, H3582, H3772, H5243, H5352, H6202, H6789, H6990, H7082, H7088, H7096, H7112, H7113

Uses:

- [Amos 1:5](#)
- [Amos 3:13-14](#)

Damascus

Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), Assyria, believer, Syria)

Bible References:

- 2 Chronicles 24:23-24
- [Acts 09:1-2](#)
- [Acts 09:3-4](#)
- [Acts 26:12-14](#)
- [Galatians 01:15-17](#)
- Genesis 14:15-16

Word Data:

- Strong's: H1833, H1834, G1154

Uses:

- [Amos 1:3-4](#)
- [Amos 1:5](#)

Dan

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel. The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term “Danites” refers to the descendants of Dan, who were also members of his clan.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, [Jerusalem](#), twelve tribes of Israel)

Bible References:

- 1 Chronicles 12:34-35
- 1 Kings 04:24-25
- Exodus 01:1-5
- Genesis 14:13-14
- Genesis 30:5-6

Word Data:

- Strong's: H1835, H1839, H2051

Uses:

- [Amos 8:13-14](#)

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: corrupt, dominion, [kingdom](#), [light](#), redeem, [righteous](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [1 Thessalonians 05:4-7](#)
- 2 Samuel 22:10-12
- [Colossians 01:13-14](#)
- Isaiah 05:29-30
- Jeremiah 13:15-17
- Joshua 24:7
- [Matthew 08:11-13](#)

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G2217, G4652, G4653, G4655, G4656

Uses:

- [Amos 5:18-20](#)

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: Goliath, [Philistines](#), Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:32-34
- 2 Samuel 05:1-2
- [2 Timothy 02:8-10](#)
- [Acts 02:25-26](#)
- [Acts 13:21-22](#)
- [Luke 01:30-33](#)
- [Mark 02:25-26](#)

Examples from the Bible stories:

***17:02** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God. ***17:03** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath. ***17:04** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul. ***17:05** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.

***17:06** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices. ***17:09** **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God. ***17:13** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was.

David repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G1138

Uses:

- [Amos 6:5-6](#)
- [Amos 9:11-12](#)

day of the Lord, day of Yahweh

Description:

The Old Testament term “day of Yahweh” is used to refer to a specific time(s) when God would punish people for their sin.

- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: day, judgment day, [Lord](#), resurrection, [Yahweh](#))

Bible References:

- [1 Corinthians 05:3-5](#)
- [1 Thessalonians 05:1-3](#)
- [2 Peter 03:10](#)
- [2 Thessalonians 02:1-2](#)
- [Acts 02:20-21](#)
- [Philippians 01:9-11](#)

Word Data:

- Strong’s: H3068, H3117, G2250, G2962

Uses:

- [Amos 5:18-20](#)

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:

- **Amos 2:2-3**

- **Amos 6:9-10**

declare, declaration

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: [proclaim](#))

Bible References:

- 1 Chronicles 16:23-24
- [1 Corinthians 15:31-32](#)
- 1 Samuel 24:17-18
- [Amos 02:15-16](#)
- Ezekiel 05:11-12
- [Matthew 07:21-23](#)

Word Data:

- Strong’s: H262, H559, H560, H816, H874, H952, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H6575, H7121, H7561, H7878, H8085, G312, G394, G518, G669, G1107, G1213, G1229, G1335, G1344, G1555, G1718, G1732, G1834, G2097, G2511, G2605, G2607, G3140, G3670, G3724, G3822, G3853, G3870, G3955, G5319, G5419

Uses:

- [Amos 2:11-12](#)

- [Amos 2:15-16](#)
- [Amos 4:3](#)
- [Amos 4:10-11](#)
- [Amos 6:14](#)
- [Amos 9:11-12](#)

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- [Acts 13:16-18](#)
- [Acts 21:37-38](#)
- Exodus 04:27-28
- Genesis 37:21-22
- [John 03:14-15](#)
- [Luke 01:80](#)
- [Luke 09:12-14](#)
- [Mark 01:1-3](#)
- [Matthew 04:1-4](#)
- [Matthew 11:7-8](#)

Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Uses:

- [Amos 2:9-10](#)
- [Amos 5:25-26](#)

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

Bible References:

- [1 Peter 05:8-9](#)
- [Amos 01:9-10](#)
- Exodus 24:16-18
- Ezekiel 16:20-22
- [Luke 15:28-30](#)
- [Matthew 23:13-15](#)
- Psalms 021:9-10

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G2068, G2666, G2719, G5315

Uses:

- [Amos 1:9-10](#)
- [Amos 1:11-12](#)
- [Amos 2:2-3](#)
- [Amos 2:4-5](#)
- [Amos 5:6-7](#)
- [Amos 7:4-6](#)

earth, earthly

Definition:

The term “earth” refers to the world that human beings live on, along with all other forms of life.

- “Earth” can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth. (See: [metonymy](#))
- The expressions “let the earth be glad” and “he will judge the earth” are examples of figurative uses of this term.
- The term “earthly” usually refers to physical things in contrast to spiritual things.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: spirit, world)

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- Daniel 04:35
- [Luke 12:51-53](#)
- [Matthew 06:8-10](#)
- [Matthew 11:25-27](#)
- [Zechariah 06:5-6](#)

Word Data:

- Strong's: H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2886, G3625, G3749, G4578, G5517

Uses:

- [Amos 7:4-6](#)
- [Amos 9:5-6](#)

Edom, Edomite, Idumea

Facts:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: [How to Translate Names](#))

(See also: [adversary](#), birthright, Esau, Obadiah, [prophet](#))

Bible References:

- Genesis 25:29-30
- Genesis 32:3-5
- Genesis 36:1-3
- Isaiah 11:14-15
- Joshua 11:16-17
- [Obadiah 01:1-2](#)

Word Data:

- Strong's: H123, H130, H8165, G2401

Uses:

- [Amos 1:6-7](#)
- [Amos 1:9-10](#)
- [Amos 1:11-12](#)
- [Amos 2:1](#)
- [Amos 9:11-12](#)

Egypt, Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: [How to Translate Names](#))

(See also: Herod the Great, Joseph (NT), [Nile River](#), patriarchs)

Bible References:

- 1 Samuel 04:7-9
- [Acts 07:9-10](#)
- Exodus 03:7-8
- Genesis 41:27-29
- Genesis 41:55-57
- [Matthew 02:13-15](#)

Examples from the Bible stories:

- **08:04** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **08:08** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **08:11** So Jacob sent his older sons to **Egypt** to buy food.
- **08:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **09:01** After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong’s: H4713, H4714, G124, G125

Uses:

- [Amos 2:9-10](#)
- [Amos 3:1-2](#)
- [Amos 3:9-10](#)
- [Amos 4:10-11](#)
- [Amos 8:7-8](#)

Ekron

Facts:

Ekron was a major city of the Philistines, located nine miles inland from the Mediterranean Sea.

- A temple of the false god Baal-zebub was located at Ekron.
- When the Philistines captured the ark of the covenant, they took it to Ashdod and then moved it to Gath and Ekron because God kept causing people to get sick and die in whatever city the ark was taken to. Finally the Philistines sent the ark back to Israel.
- When King Ahaziah fell through the roof of his house and injured himself, he sinned by trying to find out from the false god Baal-zebub of Ekron as to whether or not he would die from his injuries. Because of this sin, Yahweh said that he would die.

(Translation suggestions: [Translate Names](#))

(See also: Ahaziah, ark of the covenant, [Ashdod](#), Beelzebul, false god, [Gath](#), [Philistines](#))

Bible References:

- 1 Samuel 05:10
- Joshua 13:2-3
- Judges 01:18-19
- [Zechariah 09:5-7](#)

Word Data:

- Strong's: H6138, H6139

Uses:

- [Amos 1:8](#)

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:

- [Amos 9:7-8](#)

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:

- **Introduction to Amos**
- **Amos 5:12-13**

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:

- [Amos 6:7-8](#)
- [Amos 7:10-11](#)
- [Amos 7:16-17](#)

face

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means “I” or “me.”
- In a physical sense, “to face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine affecting many people living on earth.
- The figurative expression “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term “to face” could be translated as “to turn toward” or “to look at directly” or “to look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression “hide his face from” could be translated as “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression “say it to their face” could be translated as “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression “on the face of the land” could also be translated as “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

- Deuteronomy 05:4-6
- Genesis 33:9-11

Word Data:

- Strong's: H600, H639, H5869, H6440, H8389, G3799, G4383, G4750

Uses:

- Amos 9:5-6

family

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The term “family” is also used to refer to people who are related spiritually, such as people who are part of God’s family because they believe in Jesus.

(See also: clan, [ancestor](#), [house](#))

Bible References:

- 1 Kings 08:1-2
- 1 Samuel 18:17-18
- Exodus 01:20-22
- Joshua 02:12-13
- [Luke 02:4-5](#)

Word Data:

- Strong’s: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G1085, G3614, G3624, G3965

Uses:

- [Amos 3:1-2](#)

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- [Acts 07:11-13](#)
- Genesis 12:10-13
- Genesis 45:4-6
- Jeremiah 11:21-23
- [Luke 04:25-27](#)
- [Matthew 24:6-8](#)

Word Data:

- Strong's: H3720, H7458, H7459, G3042

Uses:

- [Amos 8:11-12](#)

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:

- [Amos 6:7-8](#)

fellowship

Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

- 1 John 01:3-4
- Acts 02:40-42
- Philippians 01:3-6
- Philippians 02:1-2
- Philippians 03:8-11
- Psalms 055:12-14

Word Data:

- Strong’s: H2266, H8667, G2842, G2844, G3352, G4790

Uses:

- Amos 5:21-22

festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

- 1 Chronicles 23:30-31
- 2 Chronicles 08:12-13
- Exodus 05:1-2
- [John 04:43-45](#)
- [Luke 22:1-2](#)

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G1456, G1858, G1859

Uses:

- [Amos 5:21-22](#)
- [Amos 8:9-10](#)

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- [Habakkuk 03:17](#)
- [James 03:11-12](#)
- [Luke 13:6-7](#)
- [Mark 11:13-14](#)
- [Matthew 07:15-17](#)
- [Matthew 21:18-19](#)

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G3653, G4808, G4810

Uses:

- [Amos 4:8-9](#)
- [Amos 7:14-15](#)

fire

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as “cause to experience suffering in order to be purified.”

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:9-10
- 2 Thessalonians 01:6-8
- Acts 07:29-30
- John 15:5-7
- Luke 03:15-16
- Matthew 03:10-12
- Nehemiah 01:3

Word Data:

- Strong's: H215, H217, H398, H784, H800, H801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G439, G440, G1067, G2741, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Uses:

- Amos 1:3-4
- Amos 2:2-3
- Amos 2:4-5
- Amos 5:6-7

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, **ox**, pig, sheep,)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:10-11
- Deuteronomy 14:22-23
- **Luke 02:8-9**
- **Matthew 08:30-32**
- **Matthew 26:30-32**

Word Data:

- Strong's: H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G34, G4167, G4168

Uses:

- **Amos 6:3-4**
- **Amos 7:14-15**

fool, fools, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 01:16-18
- Ephesians 05:15-17
- Galatians 03:1-3
- Genesis 31:26-28
- Matthew 07:26-27
- Matthew 25:7-9
- Proverbs 13:15-16
- Psalms 049:12-13

Word Data:

- Strong’s: H191, H196, H200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G453, G454, G781, G801, G877, G878, G3471, G3472, G3473, G3474, G3912

Uses:

- Amos 6:5-6

forever

Definition:

In the Bible, the term “forever” refers to never-ending time. Sometimes it is used figuratively to mean “a very long time.”

- The term “forever and ever” emphasizes that something will always happen or exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- This term could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: [David](#), everlasting, reign)

Bible References:

- 1 Kings 02:32-33
- 2 Samuel 03:28-30
- Daniel 07:17-18
- Exodus 15:17-18
- [Hebrews 06:19-20](#)
- [Hebrews 10:11-14](#)
- Job 04:20-21
- Psalms 021:3-4
- [Revelation 01:4-6](#)
- [Revelation 22:3-5](#)

Word Data:

- Strong’s: H3117, H4481, H5705, H5331, H5703, H5769, H5865, H5957, G165, G166, G1336

Uses:

- **Amos 1:11-12**

forgive, forgives, forgiven, forgiveness

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”

(See also: guilt)

Bible References:

- **1 John 02:12-14**
- **Acts 08:20-23**
- **Colossians 03:12-14**
- **Ephesians 04:31-32**
- Genesis 50:15-17
- Isaiah 55:6-7
- Joshua 24:19-20
- **Luke 05:20-21**
- Numbers 14:17-19
- Psalms 025:17-19

Examples from the Bible stories:

- **07:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.
- **21:05** In the New Covenant, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.

- **29:01** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:08** I **forgave** your debt because you begged me.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins.

Word Data:

- Strong's: H3722, H5375, H5545, H5546, H5547, G859, G863, G5483

Uses:

- [Amos 7:1-3](#)
- [Amos 09 General Notes](#)

forsake, forsakes, forsaken, forsook**Definition:**

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 06:11-13
- Daniel 11:29-30
- Genesis 24:26-27
- Joshua 24:16-18
- [Matthew 27:45-47](#)
- Proverbs 27:9-10
- Psalms 071:17-18

Word Data:

- Strong’s: H488, H2308, H5203, H5428, H5800, H5805, H7503, G646, G657, G863, G1459, G2641,

Uses:

- [Amos 5:1-2](#)

foundation, founded

Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 06:37-38
- 2 Chronicles 03:1-3
- Ezekiel 13:13-14
- [Luke 14:28-30](#)
- [Matthew 13:34-35](#)
- [Matthew 25:34-36](#)

Word Data:

- Strong's: H134, H787, H803, H808, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H6884, H8356, G2310, G2311, G2602

Uses:

- **Amos 9:1-2**

fruit, fruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression “fruit of the womb” refers to “what the womb produces”—that is children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural, “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression “fruit of the womb” could be translated as “what the womb produces” or “children a woman gives birth to” or just “children.” When Elizabeth says to Mary “blessed is the fruit of your womb,” she means “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression “fruit of the vine,” could be translated as “vine fruit” or “grapes.”
- Depending on the context, the expression “will be more fruitful” could also be translated as “will produce more fruit” or “will have more children” or “will be prosperous.”

- The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
- The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: descendant, [grain](#), [grape](#), Holy Spirit, vine, womb)

Bible References:

- [Galatians 05:22-24](#)
- Genesis 01:11-13
- [Luke 08:14-15](#)
- [Matthew 03:7-9](#)
- [Matthew 07:15-17](#)

Word Data:

- Strong's: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

Uses:

- [Amos 6:12-13](#)

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:

- [Amos 1:5](#)
- [Amos 5:10-11](#)
- [Amos 5:12-13](#)

Gath

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.
- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.

(Translation suggestions: [Translate Names](#))

(See also: [Ashdod](#), [Ashkelon](#), [Ekron](#), [Gaza](#), Goliath, [Philistines](#))

Bible References:

- 1 Kings 02:39-40
- 1 Samuel 05:8-9
- 2 Chronicles 26:6-8
- Joshua 11:21-22

Word Data:

- Strong's:

Uses:

- [Amos 6:1-2](#)

Gaza

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ashdod](#), [Philip](#), [Philistines](#), [Ethiopia](#), [Gath](#))

Bible References:

- 1 Kings 04:24-25
- [Acts 08:26-28](#)
- Genesis 10:19-20
- Joshua 10:40-41
- Judges 06:3-4

Word Data:

- Strong's: H5804, H5841, G1048

Uses:

- [Amos 1:6-7](#)

Gilead

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the “hill country of Gilead” or “Mount Gilead.”
- “Gilead” was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: [How to Translate Names](#))

(See also: Gad, Jephthah, Manasseh, Reuben, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:21-22
- 1 Samuel 11:1-2
- [Amos 01:3-4](#)
- Deuteronomy 02:36-37
- Genesis 31:19-21
- Genesis 37:25-26

Word Data:

- Strong's:

Uses:

- [Amos 1:3-4](#)
- [Amos 1:13](#)

Gilgal

Facts:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan.

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- There were also several other places called “Gilgal” in the Old Testament.
- The word “gilgal” means “circle of stones,” perhaps referring to a place where a circular altar was built.
- In the Old Testament, this name almost always occurs as “the gilgal.” This may indicate that it was not a specific place name but rather was a description of a certain kind of place.

(Translation suggestions: [Translate Names](#))

(See also: Elijah, , Elisha, Jericho, Jordan River)

Bible References:

- 1 Samuel 07:15-17
- 2 Kings 02:1-2
- Hosea 04:15-16
- Judges 02:1-2

Word Data:

- Strong's: H1537

Uses:

- [Amos 4:4-5](#)
- [Amos 5:4-5](#)

God

Facts:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh,” which means “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods,” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include “Deity” or “Creator” or “Supreme Being.”
- Other ways to translate “God” could be “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use different terms for “God” and “god.”
- The phrase “I will be their God and they will be my people” could also be translated as “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: create, false god, God the Father, Holy Spirit, idol, Son of God, [Yahweh](#))

Bible References:

- [1 John 01:5-7](#)
- 1 Samuel 10:7-8
- [1 Timothy 04:9-10](#)
- [Colossians 01:15-17](#)
- Deuteronomy 29:14-16
- Ezra 03:1-2

- Genesis 01:1-2
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:18-20
- Jeremiah 05:4-6
- John 01:1-3
- Joshua 03:9-11
- Lamentations 03:40-43
- Micah 04:4-5
- Philippians 02:5-8
- Proverbs 24:11-12
- Psalms 047:8-9

Examples from the Bible stories:

- **01:01 God** created the universe and everything in it in six days.
- **01:15 God** made man and woman in his own image.
- **05:03** "I am **God** Almighty. I will make a covenant with you."
- **09:14 God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:02** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:01** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:07** You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:09** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:07** "Worship only the Lord your **God** and only serve him."
- **28:01** "There is only one who is good, and that is **God**."
- **49:09** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H136, H305, H410, H426, H430, H433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G112, G516, G932, G935, G1096, G1140, G2098, G2124, G2128, G2150, G2152, G2153, G2299, G2304, G2305, G2312, G2313, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G3361, G3785, G4151, G5207, G5377, G5463, G5537, G5538

Uses:

- [Amos 2:7-8](#)
- [Amos 4:12-13](#)
- [Amos 9:14-15](#)

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: [How to Translate Names](#))

(See also: Abraham , Babylon, Lot, Salt Sea, [Sodom](#))

Bible References:

- [2 Peter 02:4-6](#)
- Genesis 10:19-20
- Genesis 14:1-2
- Genesis 18:20-21
- Isaiah 01:9
- [Matthew 10:14-15](#)

Word Data:

- Strong's: H6017

Uses:

- [Amos 4:10-11](#)

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, the expression, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [evil](#), [holy](#), profit, [righteous](#))

Bible References:

- [Galatians 05:22-24](#)
- [Genesis 01:11-13](#)
- [Genesis 02:9-10](#)
- [Genesis 02:15-17](#)
- [James 03:13-14](#)
- [Romans 02:3-4](#)

Examples from the Bible stories:

- **01:04** God saw that what he had created was **good**.
- **01:11** God planted the tree of the knowledge of **good** and evil.”
- **01:12** Then God said, ”It is not **good** for man to be alone.”
- **02:04** ”God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **08:12** ”You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:01** ”**Good** teacher, what must I do to have eternal life?” Jesus said to him, ”Why do you call me ’**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H117, H145, H155, H202, H239, H410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G14, G15, G18, G19, G515, G744, G865, G979, G1380, G2095, G2097, G2106, G2107, G2108, G2109, G2114, G2115, G2133, G2140, G2162, G2163, G2174, G2293, G2565, G2567, G2570, G2573, G2887, G2986, G3140, G3617, G3776, G4147, G4632, G4674, G4851, G5223, G5224, G5358, G5542, G5543, G5544

Uses:

- **Amos 5:14-15**

grain

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), [wheat](#))

Bible References:

- Genesis 42:1-4
- Genesis 42:26-28
- Genesis 43:1-2
- [Luke 06:1-2](#)
- [Mark 02:23-24](#)
- [Matthew 13:7-9](#)
- Ruth 01:22

Word Data:

- Strong's:

Uses:

- [Amos 2:13-14](#)
- [Amos 8:4-6](#)
- [Amos 9:9-10](#)

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: [burnt offering](#), guilt offering , [sacrifice](#), sin offering)

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19-20
- Leviticus 02:1-3

Word Data:

- Strong's: H4503, H8641

Uses:

- [Amos 5:21-22](#)

grape

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: vine, [vineyard](#), [wine](#))

Bible References:

- Deuteronomy 23:24-25
- Hosea 09:10
- Job 15:31-33
- [Luke 06:43-44](#)
- [Matthew 07:15-17](#)
- [Matthew 21:33-34](#)

Word Data:

- Strong’s:

Uses:

- [Amos 9:13](#)

Hades, Sheol

Definition:

The terms “Hades” and “Sheol” are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term “Sheol” is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term “Hades” refers to a place for the souls of people who rebelled against God. These souls are referred to as going “down” to Hades. This is sometimes contrasted to going “up” to heaven, where the souls of people who believe in Jesus live.
- The term “Hades” is coupled with the term “death” in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term “Sheol” could be translated as “place of the dead” or “place for dead souls.” Some translations translate this as “the pit” or “death,” depending on the context.
- The New Testament term “Hades” could also be translated as “place for unbelieving dead souls” or “place of torment for the dead” or “place for the souls of unbelieving dead people.”
- Some translations keep the words “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: [How to Translate Unknowns](#)).
- A phrase could also be added to each term to explain it, examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), hell, tomb)

Bible References:

- [Acts 02:29-31](#)
- [Genesis 44:27-29](#)
- [Jonah 02:1-2](#)
- [Luke 10:13-15](#)
- [Luke 16:22-23](#)
- [Matthew 11:23-24](#)
- [Matthew 16:17-18](#)
- [Revelation 01:17-18](#)

Word Data:

- Strong's:

Uses:

- **Amos 9:1-2**

Hamath, Lebo Hamath, Hamathites

Facts:

Hamath was an important city in northern Syria, north of the land of Canaan. The Hamathites were descendants of Noah's son Canaan.

- The name "Lebo Hamath" probably refers to a mountain pass near the city of Hamath.
- Some versions translate "Lebo Hamath" as "entrance to Hamath."
- King David defeated enemies of King Tou of Hamath, causing them to be on good terms.
- Hamath was one of Solomon's storehouse cities where provisions were kept.
- The land of Hamath was where King Zedekiah was killed by King Nebuchadnezzar and where King Jehoahaz was captured by an Egyptian pharaoh.
- The term "Hamathite" could also be translated as "person from Hamath."

(Translation suggestions: [Translate Names](#))

(See also: Babylon, Canaan, Nebuchadnezzar, Syria, Zedekiah)

Bible References:

- 1 Chronicles 18:3-4
- 2 Samuel 08:9-10
- [Amos 06:1-2](#)
- Ezekiel 47:15-17

Word Data:

- Strong's: H2574, H2577

Uses:

- [Amos 6:1-2](#)
- [Amos 6:14](#)

hand, right hand, to hand over

Definition:

There are several figurative ways that “hand” is used in the Bible:

- To “hand” something to someone means to put something into that person’s hands.
- The term “hand” is often used in reference to God’s power and action, such as when God says “Has not my hand made all these things?” (See: [metonymy](#))
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of “hand” include:
- To “lay a hand on” means to “harm.”
- To “save from the hand of” means to stop someone from harming someone else.
- To be “close at hand” means to be “nearby.”
- The position of being “on the right hand” means “on the right side” or “to the right.”
- The expression “by the hand of” someone means “by” or “through” the action of that person. For example, “by the hand of the Lord” means that the Lord is the one who caused something to happen.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term “laying on of hands” refers to placing a hand on a person in order to dedicate that person to God’s service or to pray for healing.
- When Paul says “written by my hand,” it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- When “hand” refers to the person, such as in “the hand of God did this,” it could be translated as “God did this.”
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as, “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: **adversary**, bless, **captive**, honor, power)

Bible References:

- **Acts 07:22-25**
- **Acts 08:14-17**
- **Acts 11:19-21**
- Genesis 09:5-7
- Genesis 14:19-20
- **John 03:34-36**
- **Mark 07:31-32**
- **Matthew 06:3-4**

Word Data:

- Strong's: H405, H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G710, G1188, G1448, G1451, G1764, G2021, G2092, G2176, G2902, G4084, G4474, G4475, G5495, G5496, G5497

Uses:

- **Amos 1:8**
- **Amos 6:7-8**
- **Amos 9:1-2**

harp

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: [David](#), fir, psalm, Saul (OT))

Bible References:

- 1 Chronicles 15:16-18
- [Amos 05:23-24](#)
- Daniel 03:3-5
- Psalm 033:1-3
- [Revelation 05:8](#)

Word Data:

- Strong's:

Uses:

- [Amos 5:23-24](#)
- [Amos 6:5-6](#)

harvest

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb “to harvest” could be translated as, “to gather in” or “to pick up” or “to collect.”

(See also: firstfruits, [festival](#))

Bible References:

- [1 Corinthians 09:9-11](#)
- 2 Samuel 21:7-9
- [Galatians 06:9-10](#)
- Isaiah 17:10-11
- [James 05:7-8](#)
- Leviticus 19:9-10
- [Matthew 09:37-38](#)
- Ruth 01:22

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

Uses:

- [Amos 4:6-7](#)
- [Amos 7:1-3](#)

head

Definition:

In the Bible, the word “head” is used with several figurative meanings.

- Often this term is used to refer to being in authority over people, as in “you have made me the head over nations.” This could be translated as “You have made me the ruler...” or “You have given me authority over...”
- Jesus is called the “head of the church.” Just as a person’s head guides and directs the members of its body, so Jesus guides and directs the members of his “body,” the Church.
- The New Testament teaches that a husband is the “head” or authority of his wife. He is given the responsibility of leading and guiding his wife and family.
- The expression “no razor will ever touch his head” means” he will never cut or shave his hair.”
- The term “head” can also refer to the beginning or source of something, as in the “head of the street.”
- The expression “heads of grain” refers to the top parts of a wheat or barley plant that contains the seeds.
- Another figurative use for “head” is when it is used to represent the whole person, as in “this gray head,” referring to an elderly person, or as in “the head of Joseph,” which refers to Joseph. (See: [synecdoche](#))
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.

Translation Suggestions

- Depending on the context, the term “head” could be translated as “authority” or “the one who leads and directs” or “the one who is responsible for.”
- The expression “head of” can refer to the whole person and so this expression could be translated using just the person’s name. For example, “the head of Joseph” could simply be translated as “Joseph.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, other ways to translate this term could include “beginning” or “source” or “ruler” or “leader” or “top.”

(See also: [grain](#))

Bible References:

- 1 Chronicles 01:51-54
- 1 Kings 08:1-2
- 1 Samuel 09:22

- [Colossians 02:10-12](#)
- [Colossians 02:18-19](#)
- Numbers 01:4-6

Word Data:

- Strong's:

Uses:

- [Amos 9:1-2](#)

heaven, sky, skies, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as, “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 08:22-24
- 1 Thessalonians 01:8-10
- 1 Thessalonians 04:16-18
- Deuteronomy 09:1-2
- Ephesians 06:9
- Genesis 01:1-2
- Genesis 07:11-12
- John 03:12-13
- John 03:27-28
- Matthew 05:17-18
- Matthew 05:46-48

Examples from the Bible stories:

- **04:02** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:07** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:09** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:09** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Uses:

- **Amos 9:1-2**
- **Amos 9:5-6**

high places

Definition:

The term “high places” refers to the altars and shrines that were used for worshiping idols. They were usually built on higher ground, such as on a hill or mountainside.

- Many of the kings of Israel sinned against God by building altars to false gods on these high places. This led the people to become deeply involved in worshiping idols.
- It often happened that when a God-fearing king started ruling in Israel or Judah, often he would remove the high places or altars in order to stop the worship of these idols.
- However, some of these good kings were careless and did not remove the high places, which resulted in the entire nation of Israel would continue to worship idols.

Translation Suggestions:

- Other ways to translate this term could include “elevated places for idol worship” or “hilltop idol shrines” or “idol altar mounds.”
- Make sure it is clear that this term refers to the idol altars, not just to the high place where those altars were located.

(See also: [altar](#), idol, worship)

Bible References:

- 1 Samuel 09:12-13
- 2 Kings 16:3-4
- [Amos 04:12-13](#)
- Deuteronomy 33:29
- Ezekiel 06:1-3
- [Habakkuk 03:18-19](#)

Word Data:

- Strong's:

Uses:

- [Amos 4:12-13](#)
- [Amos 7:9](#)

holy, holiness

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- [1 Thessalonians 03:11-13](#)
- [1 Thessalonians 04:7-8](#)
- [Acts 07:33-34](#)
- [Colossians 01:21-23](#)
- [Ezekiel 20:18-20](#)
- [Lamentations 04:1-2](#)
- [Mark 08:38](#)
- [Matthew 07:6](#)
- [Romans 01:1-3](#)

Examples from the Bible stories:

- **01:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.

- **09:12** "You are standing on **holy** ground."
- **13:01** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:05** "Always be sure to keep the Sabbath day **holy**."
- **22:05** "So the baby will be **holy**, the Son of God."
- **50:02** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H2623, H4720, H6918, H6922, H6942, H6944, G37, G38, G39, G40, G41, G42, G1859, G2150, G2412, G2413, G3741, G3742,

Uses:

- **Amos 2:7-8**
- **Amos 4:1-2**

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:

- **Amos 4:10-11**

horsemen

Definition:

In Bible times, the term “horsemen” referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called “horsemen,” though this term usually refers to men who were actually riding on horses.
- The Israelites believed that using horses in battle placed too much emphasis on their own strength rather than on Yahweh, so they did not have many horsemen.
- This term could also be translated as “horse riders” or “men on horses.”

(See also: chariot, [horse](#))

Bible References:

- 1 Kings 01:5-6
- Daniel 11:40-41
- Exodus 14:23-25
- Genesis 50:7-9

Word Data:

- Strong's:

Uses:

- [Amos 2:15-16](#)

house

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or, more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: [David](#), descendant, house of God, household, kingdom of Israel, tabernacle, temple, [Yahweh](#))

Bible References:

- [Acts 07:41-42](#)
- [Acts 07:47-50](#)
- [Genesis 39:3-4](#)
- [Genesis 41:39-41](#)
- [Luke 08:38-39](#)
- [Matthew 10:5-7](#)
- [Matthew 15:24-26](#)

Word Data:

- Strong's:

Uses:

- [Amos 3:13-14](#)
- [Amos 5:1-2](#)
- [Amos 5:3](#)
- [Amos 5:25-26](#)
- [Amos 6:1-2](#)
- [Amos 6:14](#)
- [Amos 7:9](#)
- [Amos 7:10-11](#)
- [Amos 9:7-8](#)

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- The frequently occurring expression “innocent blood” could be translated as “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as “not guilty for the death of.”
- When talking about people not hearing the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said “I have betrayed innocent blood,” he was saying “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus “I am innocent of the blood of this innocent man,” this could be translated as “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: guilt)

Bible References:

- 1 Corinthians 04:3-4
- 1 Samuel 19:4-5
- Acts 20:25-27
- Exodus 23:6-9
- Jeremiah 22:17-19
- Job 09:21-24
- Romans 16:17-18

Examples from the Bible stories:

- **08:06** After two years, Joseph was still in prison, even though he was **innocent**.
- **40:04** One of them mocked Jesus, but the other said, "Do you have no fear of God? We are guilty, but this man is **innocent**."
- **40:08** When the soldier guarding Jesus saw everything that happened, he said, "Certainly, this man was **innocent**. He was the Son of God." *

Word Data:

- Strong's: H2136, H2600, H2643, H5352, H5355, H5356, G121

Uses:

- **Amos 2:6**

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: Abraham, descendant, [forever](#), fulfill, [Jacob](#), Sarah, twelve tribes of Israel)

Bible References:

- [Galatians 04:28-29](#)
- Genesis 25:9-11
- Genesis 25:19-20
- Genesis 26:1
- Genesis 26:6-8
- Genesis 28:1-2
- Genesis 31:17-18
- [Matthew 08:11-13](#)
- [Matthew 22:31-33](#)

Examples from the Bible stories:

***05:04** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.” ***05:06** When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.” ***05:09** God had provided the ram to be the sacrifice instead of **Isaac**. ***06:01** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**. ***06:05** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins. ***07:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's:

Uses:

- Amos 7:9
- Amos 7:16-17

Israel, Israelites

Facts:

The term “Israel” is the name that God gave to Jacob. It means “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: **Jacob**, kingdom of Israel, Judah, **nation**, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1-3
- 1 Kings 08:1-2
- **Acts 02:34-36**
- **Acts 07:22-25**
- **Acts 13:23-25**
- **John 01:49-51**
- **Luke 24:21**
- **Mark 12:28-31**
- **Matthew 02:4-6**
- **Matthew 27:9-10**
- **Philippians 03:4-5**

Examples from the Bible stories:

***08:15** The descendants of the twelve sons became the twelve tribes of **Israel**. ***09:03** The Egyptians forced the **Israelites** to build many buildings and even whole cities. ***09:05** A certain **Israelite** woman gave birth to a baby boy. ***10:01** They said, “This is what the God of **Israel** says, ‘Let my people go!’” ***14:12** But despite all this, the people of **Israel** complained and grumbled against God and against Moses. ***15:09** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites. ***15:12** After this battle, God gave each tribe of **Israel** its own section of the Promised Land. Then God gave **Israel** peace along all its borders. ***16:16** So God punished **Israel** again for worshiping idols. ***43:06** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong's:

Uses:

- [Amos 1:1-2](#)
- [Amos 2:6](#)
- [Amos 2:11-12](#)
- [Amos 3:1-2](#)
- [Amos 3:11-12](#)
- [Amos 4:4-5](#)
- [Amos 4:12-13](#)
- [Amos 5:1-2](#)
- [Amos 5:3](#)
- [Amos 5:25-26](#)
- [Amos 6:1-2](#)
- [Amos 6:14](#)
- [Amos 7:7-8](#)
- [Amos 7:10-11](#)
- [Amos 7:14-15](#)
- [Amos 8:1-3](#)
- [Amos 9:7-8](#)

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, deceive, Esau, [Isaac](#), [Israel](#), Rebekah, twelve tribes of Israel)

Bible References:

- [Acts 07:11-13](#)
- [Acts 07:44-46](#)
- Genesis 25:24-26
- Genesis 29:1-3
- Genesis 32:1-2
- [John 04:4-5](#)
- [Matthew 08:11-13](#)
- [Matthew 22:31-33](#)

Examples from the Bible stories:

- **07:01** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **07:07** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **07:08** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **07:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **08:01** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's:

Uses:

- [Amos 3:13-14](#)
- [Amos 6:7-8](#)
- [Amos 7:1-3](#)
- [Amos 8:7-8](#)
- [Amos 9:7-8](#)

Jeroboam

Facts:

Jeroboam son of Nebat was the first king of the northern kingdom of Israel around 900-910 BC. Another Jeroboam, son of King Jehoash, ruled over Israel about 120 years later.

- Yahweh gave Jeroboam son of Nebat a prophecy that he would become king after Solomon and that he would rule ten tribes of Israel.
- When Solomon died, the ten northern tribes of Israel rebelled against Solomon's son Rehoboam and instead made Jeroboam their king, leaving Rehoboam as king of only the southern two tribes, Judah and Benjamin.
- Jeroboam became a wicked king who led the people away from worshiping Yahweh and instead set up idols for them to worship. All the other kings of Israel followed Jeroboam's example and were evil like he was.
- Almost 120 years later, another King Jeroboam began ruling the northern kingdom of Israel. This Jeroboam was the son of King Jehoash and was wicked like all the previous kings of Israel had been.
- In spite of the Israelite's wickedness, God had mercy on them and helped this King Jeroboam to gain land and establish boundaries for their territory.

(Translation suggestions: [Translate Names](#))

(See also: idol, kingdom of Israel, Judah, Solomon)

Bible References:

- 1 Chronicles 05:16-17
- 1 Kings 12:1-2
- 2 Chronicles 09:29-31
- 2 Kings 03:1-3
- [Amos 01:1-2](#)

Examples from the Bible stories:

- **18:08** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named **Jeroboam** to be their king.
- **18:09** **Jeroboam** rebelled against God and caused the people to sin. He built two idols for his people to worship instead of worshiping God at the Temple in the kingdom of Judah.

Word Data:

- Strong's:

Uses:

- [Amos 1:1-2](#)
- [Amos 7:9](#)
- [Amos 7:10-11](#)

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:

- **Amos 1:1-2**
- **Amos 2:4-5**

Joash

Facts:

Joash was the name of several men in the Old Testament.

- One Joash was the father of the Israelite deliverer Gideon.
- Another man named Joash was a descendant of Jacob's youngest son, Benjamin.
- The most well-known Joash became king of Judah at the age of seven. He was the son of Ahaziah, king of Judah, who had been murdered.
- When Joash was a very young child, his aunt saved him from being killed by hiding him away until he was old enough to be crowned king.
- King Joash was a good king who at first obeyed God. But he did not remove the high places, and the Israelites started worshiping idols again.
- King Joash ruled Judah during some of the years that King Jehoash was ruling Israel. They were two distinct kings.

(Translation suggestions: [Translate Names](#))

(See also: Ahaziah, [altar](#), Benjamin, false god, Gideon, [high places](#), idol)

Bible References:

- 1 Chronicles 03:10-12
- 2 Chronicles 18:25-27
- 2 Kings 11:1-3
- [Amos 01:1-2](#)
- Judges 06:11-12

Word Data:

- Strong's:

Uses:

- [Amos 1:1-2](#)

Joseph (OT)

Facts:

Joseph was the eleventh son of Jacob and the first son of his mother Rachel.

- Joseph was his father's favorite son.
- His brothers were jealous of him and sold him into slavery.
- While in Egypt, Joseph was falsely accused and put into prison.
- In spite of his difficulties, Joseph remained faithful to God.
- God brought him to the second highest place of power in Egypt and used him to save people in a time when there was little food. The people of Egypt, as well as his own family, were kept from starving.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), [Jacob](#))

Bible References:

- Genesis 30:22-24
- Genesis 33:1-3
- Genesis 37:1-2
- Genesis 37:23-24
- Genesis 41:55-57
- [John 04:4-5](#)

Examples from the Bible stories:

***08:02 Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler. ***08:04** The slave traders took **Joseph** to Egypt. ***08:05** Even in prison, **Joseph** remained faithful to God, and God blessed him. ***08:07** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison. ***08:09 Joseph** told the people to store up large amounts of food during the seven years of good harvests. ***09:02** The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's:

Uses:

- [Amos 5:14-15](#)
- [Amos 6:5-6](#)

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:

- [Amos 1:1-2](#)
- [Amos 2:4-5](#)
- [Amos 7:12-13](#)

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:

- [Amos 2:2-3](#)
- [Amos 07 General Notes](#)
- [Amos 7:4-6](#)
- [Amos 09 General Notes](#)

just, justice, justly

Definition:

These terms refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be “just” is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act “justly” means to treat people in a way that is right, good, and proper according to God's laws.
- To receive “justice” means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term “just” has the broader meaning of “righteous” or “following God's laws.”

Translation Suggestions:

- Depending on the context, other ways to translate “just” could include “morally right” or “fair.”
- The term “justice” could be translated as “fair treatment” or “deserved consequences.”
- To “act justly” could be translated as “treat fairly” or “behave in a just way.”
- In some contexts, “just” could be translated as “righteous” or “upright.”

(See also: **judge**, **righteous**, upright)

Bible References:

- 1 Chronicles 18:14-17
- **Acts 28:3-4**
- Isaiah 04:3-4
- Jeremiah 22:1-3
- **Luke 18:3-5**
- **Luke 21:20-22**
- **Luke 23:39-41**
- **Matthew 23:23-24**
- **Micah 03:8**
- **Revelation 15:3-4**

Examples from the Bible stories:

- **17:09** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H3477, H6662, H6663, H6664, H6666, H8003, H8264, G1342, G1344, G1345, G1346, G1347, G1738

Uses:

- **Introduction to Amos**
- **Amos 5:6-7**
- **Amos 5:12-13**
- **Amos 5:23-24**
- **Amos 6:12-13**

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:

- Amos 1:1-2
- Amos 2:1
- Amos 5:25-26
- Amos 7:1-3
- Amos 7:10-11

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:

- **Amos 6:1-2**
- **Amos 9:7-8**

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:

- [Amos 5:1-2](#)
- [Amos 8:9-10](#)

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms “law” and “God’s law” are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the “law” can refer to:
- the Ten Commandments that God wrote on stone tablets for the Israelites
- all the laws given to Moses
- the first five books of the Old Testament
- the entire Old Testament (also referred to as “scriptures” in the New Testament).
- all of God’s instructions and will
- The phrase “the law and the prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, [Yahweh](#))

Bible References:

- [Acts 15:5-6](#)
- Daniel 09:12-14
- Exodus 28:42-43
- Ezra 07:25-26
- [Galatians 02:15-16](#)
- [Luke 24:44](#)
- [Matthew 05:17-18](#)
- Nehemiah 10:28-29

- Romans 03:19-20

Examples from the Bible stories:

- **13:07** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.\
- **13:09** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.\
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.\
- **16:01** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.\
- **21:05** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.\
- **27:01** Jesus answered, "What is written in **God's law**?"\
- **28:01** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."\\

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- Introduction to Amos
- Amos 2:4-5

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:

- **Amos 5:4-5**
- **Amos 5:14-15**
- **Amos 8:13-14**

light

Definition:

There are several figurative uses of the term “light” in the Bible. It is often used as a metaphor for righteousness, holiness, and truth. (See: [Metaphor](#))

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light” and in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was “the light of the world” and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as, “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [holy](#), [righteous](#), [true](#))

Bible References:

- [1 John 01:5-7](#)
- [1 John 02:7-8](#)
- [2 Corinthians 04:5-6](#)
- [Acts 26:15-18](#)
- [Isaiah 02:5-6](#)
- [John 01:4-5](#)
- [Matthew 05:15-16](#)
- [Matthew 06:22-24](#)
- [Nehemiah 09:12-13](#)
- [Revelation 18:23-24](#)

Word Data:

- Strong's: H216, H217, H3313, H3974, H4237, H5051, H5094, H5105, H5216, H6348, H7052, H7837, G681, G796, G1645, G2985, G3088, G5338, G5457, G5458, G5460, G5462

Uses:

- [Amos 5:18-20](#)

lion

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.

(See also: [How to Translate Unknowns](#))

(See also: [David](#), leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 07:27-29
- Proverbs 19:11-12
- Psalms 017:11-12
- [Revelation 05:3-5](#)

Word Data:

- Strong's:

Uses:

- [Amos 3:3-4](#)
- [Amos 3:11-12](#)
- [Amos 5:18-20](#)

locust

Facts:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: [How to Translate Names](#))

(See also: [captive](#), [Egypt](#), [Israel](#), John (the Baptist), [plague](#))

Bible References:

- 2 Chronicles 06:28-31
- Deuteronomy 28:38-39
- Exodus 10:3-4
- [Mark 01:4-6](#)
- Proverbs 30:27-28

Word Data:

- Strong’s:

Uses:

- [Amos 4:8-9](#)

Lord

Facts:

The term “Lord” refers to someone who has ownership or authority over people. It is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.

Translation Suggestions:

- Some languages translate this term as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), Jesus, lord, ruler, [Yahweh](#))

Bible References:

- [1 Peter 01:3-5](#)
- Daniel 09:9-11
- Daniel 09:17-19
- Ezekiel 18:29-30
- [Hebrews 12:14-17](#)
- Joshua 03:9-11
- [Jude 01:5-6](#)
- Lamentations 02:1-2

- [Luke 01:30-33](#)
- [Malachi 03:1-3](#)
- [Matthew 07:21-23](#)
- [Psalms 086:15-17](#)
- [Revelation 15:3-4](#)
- [Romans 06:22-23](#)

Word Data:

- Strong's: H113, H136, H4756, G1203, G2962

Uses:

- [Amos 5:16-17](#)
- [Amos 7:7-8](#)
- [Amos 9:1-2](#)
- [Amos 9:5-6](#)

Lord Yahweh, Yahweh God

Facts:

In the Old Testament, “Lord Yahweh” is frequently used to refer to the one true God.

- The term “Lord” is a divine title and “Yahweh” is God’s personal name.
- “Yahweh” is also often combined with the term “God” to form “Yahweh God.”

Translation Suggestions:

- If some form of “Yahweh” is used for the translation of God’s personal name, the terms “Lord Yahweh” and “Yahweh God” can be translated literally. Also consider how the term “Lord” is translated in other contexts when referring to God.
- Some languages put titles after the name and would translate this as “Yahweh Lord.” Consider what is natural in the project language: should the title “Lord” come before or after “Yahweh”?
- “Yahweh God” could also be rendered as “God who is called Yahweh” or “God who is the Living One” or “I am, who is God.”
- If the translation follows the tradition of rendering “Yahweh” as “Lord” or “LORD,” the term “Lord Yahweh” could be translated as “Lord God” or “God who is the Lord.” Other possible translations could be, “Master LORD” or “God the LORD.”
- The term “Lord Yahweh” should not be rendered as “Lord LORD” because readers may not notice the difference in letter size that has traditionally been used to distinguish these two words.

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [Lord](#), [Yahweh](#))

Bible References:

- [1 Corinthians 04:3-4](#)
- 2 Samuel 07:21-23
- Deuteronomy 03:23-25
- Ezekiel 39:25-27
- Ezekiel 45:18-20
- Jeremiah 44:26-28
- Judges 06:22-24
- [Micah 01:2-4](#)

Word Data:

- Strong’s: H136, H430 H3068, G2316, G2962

Uses:

- [Amos 1:8](#)
- [Amos 3:7-8](#)
- [Amos 3:11-12](#)
- [Amos 3:13-14](#)
- [Amos 4:1-2](#)
- [Amos 5:3](#)
- [Amos 6:7-8](#)
- [Amos 6:14](#)
- [Amos 7:1-3](#)
- [Amos 7:4-6](#)
- [Amos 8:1-3](#)

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, [forgive](#))

Bible References:

- [1 Peter 01:3-5](#)
- [1 Timothy 01:12-14](#)
- Daniel 09:17-19
- Exodus 34:5-7
- Genesis 19:16-17
- [Hebrews 10:28-29](#)
- [James 02:12-13](#)
- [Luke 06:35-36](#)
- [Matthew 09:27-28](#)
- [Philippians 02:25-27](#)
- Psalms 041:4-6
- [Romans 12:1-2](#)

Examples from the Bible stories:

- [19:16](#) They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.

- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **32:11** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:09** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G3741, G4698

Uses:

- **Amos 09 General Notes**

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:

- **Amos 2:13-14**

Moab, Moabite, Moabiteess

Facts:

Moab was the son of Lot's elder daughter. It also became the name of the land where he and his family lived. The term "Moabite" refers to a person who is descended from Moab or who lives in the country of Moab.

- The country of Moab was located east of the Salt Sea.
- Moab was southeast from the town of Bethlehem where Naomi's family lived.
- The people in Bethlehem called Ruth a "Moabiteess" because she was a woman from the country of Moab. This term could also be translated as "Moabite woman" or "woman from Moab."

(Translation suggestions: [How to Translate Names](#))

(See also: Bethlehem, Judea, Lot, Ruth, Salt Sea)

Bible References:

- Genesis 19:36-38
- Genesis 36:34-36
- Ruth 01:1-2
- Ruth 01:22

Word Data:

- Strong's:

Uses:

- [Amos 2:1](#)
- [Amos 2:2-3](#)

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:

- [Amos 5:16-17](#)
- [Amos 8:7-8](#)
- [Amos 9:5-6](#)

name, names, named

Definition:

In the Bible, the word “name” was used in several figurative ways.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” meant speaking with his power and authority, or as his representative.
- The “name” of someone could refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [metonymy](#))

Translation Suggestions:

- An expression like “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression “make a name for ourselves” could be translated “cause many people to know about us” or “make people think we are very important.”
- The expression “call his name” could be translated as “name him” or “give him the name.”
- The expression “those who love your name” could be translated as “those who love you.”
- The expression “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See also: [call](#))

Bible References:

- [1 John 02:12-14](#)
- [2 Timothy 02:19-21](#)
- [Acts 04:5-7](#)
- [Acts 04:11-12](#)
- [Acts 09:26-27](#)
- Genesis 12:1-3
- Genesis 35:9-10
- [Matthew 18:4-6](#)

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G2564, G3686, G3687, G5122

Uses:

- **Amos 9:11-12**

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Babylon, Canaan, Gentile, Greek, **people group**, **Philistines**, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6-7
- 2 Kings 17:11-12
- **Acts 02:5-7**
- **Acts 13:19-20**
- **Acts 17:26-27**
- **Acts 26:4-5**
- Daniel 03:3-5
- Genesis 10:2-5
- Genesis 27:29

- Genesis 35:11-13
- Genesis 49:10
- Luke 07:2-5
- Mark 13:7-8
- Matthew 21:43-44
- Romans 04:16-17

Word Data:

- Strong's:

Uses:

- Amos 6:1-2
- Amos 6:14
- Amos 9:9-10
- Amos 9:11-12

Nazirite, Nazirites, Nazirite vow

Facts:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also take it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.
- When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: [Translate Names](#))

(See also: John (the Baptist), [sacrifice](#), Samson, vow, Zechariah (OT))

Bible References:

- [Acts 18:18-19](#)
- [Amos 02:11-12](#)
- Judges 13:3-5
- Numbers 06:1-4

Word Data:

- Strong’s:

Uses:

- [Amos 2:11-12](#)

new moon

Definition:

The term “new moon” refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram’s horn.
- The Bible also refers to this time as the “beginning of the month.”

(See also: month, [earth](#), [festival](#), horn, sheep)

Bible References:

- 1 Chronicles 23:30-31
- 1 Samuel 20:4-5
- 2 Kings 04:23-24
- Ezekiel 45:16-17
- Isaiah 01:12-13

Word Data:

- Strong’s:

Uses:

- [Amos 8:4-6](#)

Nile River, River of Egypt, the Nile

Facts:

The Nile is a very long and wide river in northeastern Africa. It is especially well known as the main river of Egypt.

- The Nile River flows north through Egypt and into the Mediterranean Sea.
- Crops grow well in the fertile land on either side of the Nile River.
- Most Egyptians live near the Nile River since it is an important source of water for food crops.
- The Israelites lived in the land of Goshen, which was very fertile because it was located along the Nile River.
- When Moses was a baby, his parents placed him in a basket among the reeds of the Nile to hide him from Pharaoh's men.

(Translation suggestions: [How to Translate Names](#))

(See also: [Egypt](#), Goshen, Moses)

Bible References:

- [Amos 08:7-8](#)
- Genesis 41:1-3
- Jeremiah 46:7-9

Examples from the Bible stories:

***08:04** Egypt was a large, powerful country located along the **Nile River**. ***09:04** Pharaoh saw that the Israelites were having many babies, so he ordered his people to kill all Israelite baby boys by throwing them into the **Nile River**. ***09:06** When the boy's parents could no longer hide him, they put him in a floating basket among the reeds along the edge of the **Nile River** in order to save him from being killed. ***10:03** God turned the **Nile River** into blood, but Pharaoh still would not let the Israelites go.

Word Data:

- Strong's:

Uses:

- [Amos 8:7-8](#)
- [Amos 9:5-6](#)

oak

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could be measured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term “oak tree” rather than just the word “oak.”
- If oak trees are not known in the receptor area, “an oak” could be translated as “an oak, which is a large shade tree like...,” then give the name of a local tree that has similar characteristics.
- See: [How to Translate Unknowns](#)

(See also: [holy](#))

Bible References:

- 1 Samuel 10:3-4
- Genesis 13:16-18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 06:11-12

Word Data:

- Strong's:

Uses:

- [Amos 2:9-10](#)

oath, swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term “swear” means to speak an oath.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in “swear an oath.”
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word “swear” means is “use foul language.” This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- “To swear” could be translated as “to formally promise” or “to pledge” or “to commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, **covenant**, vow)

Bible References:

- Genesis 21:22-24
- Genesis 24:1-4
- Genesis 31:51-53
- Genesis 47:29-31
- **Luke 01:72-75**
- **Mark 06:26-29**

- [Matthew 05:36-37](#)
- [Matthew 14:6-7](#)
- [Matthew 26:71-72](#)

Word Data:

- Strong's:

Uses:

- [Amos 4:1-2](#)
- [Amos 6:7-8](#)
- [Amos 8:7-8](#)
- [Amos 8:13-14](#)

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:

- [Amos 6:5-6](#)

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, Mount of Olives)

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 06:10-12
- Exodus 23:10-11
- Genesis 08:10-12
- [James 03:11-12](#)
- [Luke 16:5-7](#)
- Psalms 052:8-9

Word Data:

- Strong's:

Uses:

- [Amos 4:8-9](#)

oppress, oppression, oppressor

Definition:

The terms “oppress” and “oppression” refer to treating people harshly. An “oppressor” is a person who oppresses people.

- The term “oppression” especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term “oppressed” describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, “oppress” could be translated as, “severely mistreat” or “cause to be heavily burdened” or “put under miserable bondage” or “rule harshly.”
- Ways to translate “oppression” could include “heavy suppression and bondage” or “burdensome control.”
- The phrase “the oppressed” could be translated as “oppressed people” or “people in terrible bondage” or “those who are treated harshly.”
- The term “oppressor” could be translated as “person who oppresses” or “nation who controls and rules harshly” or “persecutor.”

(See also: bind, enslave, persecute)

Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:6-7
- Ecclesiastes 04:1
- Job 10:1-3
- Judges 02:18-19
- Nehemiah 05:14-15
- Psalms 119:133-134

Word Data:

- Strong's: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H4939, H5065, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G2616, G2669

Uses:

- [Amos 2:7-8](#)
- [Amos 4:1-2](#)

ox, oxen**Definition:**

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase “to be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [cow](#), yoke)

Bible References:

- 1 Samuel 15:1-3
- 2 Chronicles 15:10-11
- Exodus 24:5-6
- [Luke 14:4-6](#)
- [Matthew 22:4](#)

Word Data:

- Strong's:

Uses:

- [Amos 6:12-13](#)

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:

- **Amos 1:9-10**
- **Amos 9:7-8**

people of God, my people

Definition:

The term “people of God” refers to people whom God has called out from the world to have a special relationship with him.

- When God says “my people” he is talking about the people whom he has chosen and who have a relationship with him.
- God’s people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, “people of God” refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, “people of God” especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [people group](#))

Bible References:

- 1 Chronicles 11:1-3
- [Acts 07:33-34](#)
- [Acts 07:51-53](#)
- [Acts 10:36-38](#)
- Daniel 09:24-25
- Isaiah 02:5-6
- Jeremiah 06:20-22
- Joel 03:16-17
- [Micah 06:3-5](#)
- [Revelation 13:7-8](#)

Word Data:

- Strong's: H430, H5971, G2316, G2992

Uses:

- [Amos 04 General Notes](#)
- [Amos 7:7-8](#)
- [Amos 7:14-15](#)
- [Amos 08 General Notes](#)
- [Amos 8:1-3](#)
- [Amos 09 General Notes](#)
- [Amos 9:9-10](#)
- [Amos 9:14-15](#)

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:

- **Amos 1:8**
- **Amos 3:15**

Philistines

Facts:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: [How to Translate Names](#))

(See also: [Ashdod](#), [Ashkelon](#), [David](#), [Ekron](#), [Gath](#), [Gaza](#), Goliath, Salt Sea)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 13:3-4
- 2 Chronicles 09:25-26
- Genesis 10:11-14
- Psalm 056:1-2

Word Data:

- Strong's:

Uses:

- [Amos 1:8](#)
- [Amos 6:1-2](#)
- [Amos 9:7-8](#)

pillar, column

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: [foundation](#), idol, image)

Bible References:

- 2 Kings 18:4-5
- Exodus 13:19-22
- Exodus 33:7-9
- Genesis 31:45-47
- Proverbs 09:1-2

Word Data:

- Strong’s:

Uses:

- [Amos 9:1-2](#)

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as “widespread disasters” or “widespread disease,” depending on the context.

(See also: hail, [Israel](#), Moses, Pharaoh)

Bible References:

- 2 Samuel 24:13-14
- Exodus 09:13-14
- Genesis 12:17-20
- [Luke 21:10-11](#)
- [Revelation 09:18-19](#)

Word Data:

- Strong's:

Uses:

- [Amos 4:10-11](#)

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- “To pledge” could be translate as “to formally commit to” or “to strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: promise, [oath](#), vow)

Bible References:

- [2 Corinthians 05:4-5](#)
- Exodus 22:25-27
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong’s:

Uses:

- [Amos 2:7-8](#)

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:

- [Amos 2:9-10](#)
- [Amos 9:11-12](#)

priest, priests, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, chief priests, high priest, mediator, [sacrifice](#))

Bible References:

- 2 Chronicles 06:40-42
- Genesis 14:17-18
- Genesis 47:20-22

- John 01:19-21
- Luke 10:31-32
- Mark 01:43-44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:3-4
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:4-6

Examples from the Bible stories:

***04:07** "Melchizedek, the **priest** of God Most High" ***13:09** Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**. ***19:07** So the **priests** of Baal prepared a sacrifice but did not light the fire. ***21:07** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Uses:

- Amos 7:10-11

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:

- [Amos 3:9-10](#)
- [Amos 4:4-5](#)

profane

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb “to profane” could be translated as “to treat as unholy” or “to be irreverent toward” or “to dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: defile, [holy](#), [unclean](#))

Bible References:

- [2 Timothy 02:16-18](#)
- [Ezekiel 20:8-9](#)
- [Malachi 01:10-12](#)
- [Matthew 12:5-6](#)
- [Numbers 18:30-32](#)

Word Data:

- Strong's:

Uses:

- [Amos 2:7-8](#)

prophet, prophets, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, false prophet, fulfill, [law](#), vision)

Bible References:

- [1 Thessalonians 02:14-16](#)
- [Acts 03:24-26](#)
- [John 01:43-45](#)
- [Malachi 04:4-6](#)
- [Matthew 01:22-23](#)

- Matthew 02:17-18
- Matthew 05:17-18
- Psalm 051:1-2

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:01** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- **19:06** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:09** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:05** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:07** "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God. *

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Uses:

- Amos 2:11-12
- Amos 03 General Notes
- Amos 3:7-8
- Amos 07 General Notes
- Amos 7:12-13
- Amos 08 General Notes
- Amos 09 General Notes

prostitute, harlot, whore

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, false god, sexual immorality, idol)

Bible References:

- Genesis 34:30-31
- Genesis 38:21-23
- [Luke 15:28-30](#)
- [Matthew 21:31-32](#)

Word Data:

- Strong's:

Uses:

- [Amos 7:16-17](#)

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as, “find satisfaction in doing your work well.”
- The expression “take pride in Yahweh” could also be translated as “be delighted about all the wonderful things Yahweh has done” or “be happy about how amazing Yahweh is.”

(See also: arrogant, humble, joy)

Bible References:

- [1 Timothy 03:6-7](#)
- [2 Corinthians 01:12-14](#)
- [Galatians 06:3-5](#)
- [Isaiah 13:19-20](#)
- [Luke 01:50-51](#)

Examples from the Bible stories:

***04:02** They were very **proud**, and they did not care about what God said. ***34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's:

Uses:

- *Amos 6:7-8*
- *Amos 8:7-8*

punish, punishment

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), repent, [righteous](#), [sin](#))

Bible References:

- [1 John 04:17-18](#)
- [2 Thessalonians 01:9-10](#)
- [Acts 04:21-22](#)
- [Acts 07:59-60](#)
- [Genesis 04:13-15](#)
- [Luke 23:15-17](#)
- [Matthew 25:44-46](#)

their

Examples from the Bible stories:

***13:07** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them. ***16:02** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them. ***19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them. ***48:06** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed. ***48:10** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him. ***49:09** But God loved everyone in the world so much that

he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever. ***49:11** Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's:

Uses:

- [Amos 1:3-4](#)
- [Amos 1:9-10](#)
- [Amos 2:1](#)
- [Amos 3:1-2](#)
- [Amos 3:13-14](#)

quench

Definition:

The term “quench” means to put out or stop something that is demanding to be satisfied.

- This term is usually used in the context of quenching thirst and means to stop being thirsty by drinking something.
- It can also be used to refer to putting out a fire.
- Both thirst and fire are quenched with water.
- Paul uses the term “quench” in a figurative way when he instructs believers to not “quench the Holy Spirit.” This means to not discourage people from allowing the Holy Spirit from produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people..

(See also: [fruit](#), gift, Holy Spirit)

Bible References:

- [1 Thessalonians 05:19-22](#)
- Ezekiel 20:45-47
- Isaiah 01:31
- Jeremiah 21:11-12

Word Data:

- Strong's:

Uses:

- [Amos 5:6-7](#)

Rabbah

Definition:

Rabbah was the most important city of the Ammonite people.

- In battles against the Ammonites, the Israelites often attacked Rabbah.
- Israel's King David captured Rabbah as one of his last conquests.
- The modern-day city Amman Jordan is now where Rabbah used to be located.

(See also: [Ammon](#), [David](#))

Bible References:

- 1 Chronicles 20:1
- 2 Samuel 12:26-28
- Deuteronomy 03:11
- Ezekiel 25:3-5
- Jeremiah 49:1-2

Word Data:

- Strong's:

Uses:

- [Amos 1:14-15](#)

raise, raises, raised, rise, risen, arise, arose

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose,” and “arose” express past action.

- When a person gets up to go somewhere, this is sometimes expressed as “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen!”

Translation Suggestions:

- The term “raise” or “raise up” could be translated as “lift up” or “make higher.”
- To “raise up” could also be translated as to “cause to appear” or “to appoint” or “to bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as “provide” or to “appoint” or to “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: resurrection, appoint, exalt)

Bible References:

- 2 Chronicles 06:40-42

- 2 Samuel 07:12-14
- Acts 10:39-41
- Colossians 03:1-4
- Deuteronomy 13:1-3
- Jeremiah 06:1-3
- Judges 02:18-19
- Luke 07:21-23
- Matthew 20:17-19

Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:05** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:07** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:05** " You killed the author of life, but God **raised** him from the dead. "
- **44:08** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:04** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **49:02** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: G305, G386, G393, G450, G1096, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891, H2210, H2224, H5549, H5782, H5927, H5975, H6209, H6965, H6966, H6974, H7613, H7721

Uses:

- Amos 2:11-12
- Amos 5:1-2
- Amos 6:14
- Amos 9:11-12

reap, reaper

Definition:

The term “reap” means to harvest crops such as grain. A “reaper” is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God’s family.
- This term is also used figuratively to refer to the consequences that come from a person’s actions, as in the saying “a man reaps what he plants.” (See: [Metaphor](#))
- Other ways to translate “to reap” and “reaper” could include “to harvest” and “harvester” (or “person who harvests”).

(See also: good news, [harvest](#))

Bible References:

- [Galatians 06:9-10](#)
- [Matthew 06:25-26](#)
- [Matthew 13:29-30](#)
- [Matthew 13:36-39](#)
- [Matthew 25:24-25](#)

Word Data:

- Strong’s:

Uses:

- [Amos 9:13](#)

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:

- [Amos 6:12-13](#)

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” implies that there were other people who did not remain faithful or who did not survive or who were not chosen.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who remain faithful” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- [Acts 15:15-18](#)
- [Amos 09:11-12](#)
- Ezekiel 06:8-10
- Genesis 45:7-8
- Isaiah 11:10-11
- [Micah 04:6-8](#)

Word Data:

- Strong's: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G2640, G3005, G3062

Uses:

- [Amos 5:14-15](#)
- [Amos 9:11-12](#)

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:

- [Amos 1:1-2](#)
- [Amos 3:7-8](#)
- [Amos 4:12-13](#)

righteous, righteousness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good
- Sometimes “the righteous” was used figuratively and referred to “people who think they are good” or “people who seem to be righteous.”

(See also: [good](#), [holy](#), [evil](#), [just](#), faithful)

Bible References:

- [1 John 01:8-10](#)
- [2 Timothy 03:16-17](#)
- [Acts 03:13-14](#)
- Ezekiel 33:12-13
- [Galatians 03:6-9](#)
- Isaiah 48:1-2
- [Matthew 06:1-2](#)
- Psalms 037:28-30

Examples from the Bible stories:

- **03:02** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **04:08** God declared that Abram was **righteous** because he believed in God's promise.
- **17:02** David was a humble and **righteous** man who trusted and obeyed God.
- **23:01** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father."

Word Data:

- Strong's: H3072, H3477, H4334, H4339, H6662, H6663, H6664, H6665, H6666, G1341, G1342, G1343, G1344, G1345, G1346, G2118

Uses:

- **Amos 5:6-7**
- **Amos 5:23-24**
- **Amos 6:12-13**

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:

- [Amos 7:12-13](#)

ruin, ruins

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, “to ruin” could be translated as “to destroy” or “to spoil” or “to make useless” or “to break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- [Acts 15:15-18](#)
- Isaiah 23:13-14

Word Data:

- Strong’s:

Uses:

- [Amos 6:5-6](#)
- [Amos 7:9](#)
- [Amos 9:11-12](#)
- [Amos 9:14-15](#)

run, running

Definition:

Literally the term “run” means “move very quickly on foot,” usually at a greater speed than can be accomplished by walking.

This main meaning of “run” is also used in figurative expressions such as the following: *“To run in such a way as to win the prize” – refers to persevering in doing God’s will with the same perseverance as running a race in order to win.* “To run in the path of your commands” – means to gladly and quickly obey God’s commands. *“To run after other gods” means to persist in worshiping other gods.* “I run to you to hide me” means to quickly turn to God for refuge and safety when faced with difficult things. *Water and other liquids such as tears, blood, sweat, and rivers are said to “run.” This could also be translated as, “flow.” The border of a country or region is said to “run along” a river or the border of a different country. This could be translated by saying that the country’s border “is next to” the river or other country or by saying that the country “borders” the river or other country.* Rivers and streams can “run dry,” which means that they no longer have water in them. This could be translated as “have dried up” or “have become dry.” *The days of a feast can “run their course,” which means they “have passed by” or “are finished” or “are over.”*

(See also: false god, persevere, refuge, turn)

Bible References:

- 1 Corinthians 06:18
- Galatians 02:1-2
- Galatians 05:5-8
- Philippians 02:14-16
- Proverbs 01:15-17

Word Data:

- Strong’s:

Uses:

- Amos 6:12-13
- Amos 7:12-13

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- [Acts 13:26-27](#)
- Exodus 31:12-15
- Isaiah 56:6-7
- Lamentations 02:5-6
- Leviticus 19:1-4
- [Luke 13:12-14](#)
- [Mark 02:27-28](#)
- [Matthew 12:1-2](#)
- Nehemiah 10:32-33

Examples from the Bible stories:

- [13:05](#) “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”

- **26:02** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:03** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G4315, G4521

Uses:

- **Amos 8:4-6**

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:

- [Amos 8:9-10](#)

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action “to sacrifice” could be translated as “to give up something valuable” or “to kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: [altar](#), [burnt offering](#), drink offering, false god, fellowship offering, freewill offering, peace offering, [priest](#), sin offering, worship)

Bible References:

- [2 Timothy 04:6-8](#)
- [Acts 07:41-42](#)
- [Acts 21:25-26](#)
- [Genesis 04:3-5](#)
- [James 02:21-24](#)
- [Mark 01:43-44](#)
- [Mark 14:12-14](#)
- [Matthew 05:23-24](#)

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **05:06** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **05:09** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:09** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:06** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:06** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- **48:08** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's:

Uses:

- **Amos 4:4-5**
- **Amos 5:21-22**
- **Amos 5:25-26**

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

Bible References:

- [Acts 08:1-3](#)
- [Acts 08:4-5](#)
- [John 04:4-5](#)
- [Luke 09:51-53](#)
- [Luke 10:33-35](#)

Examples from the Bible stories:

***20:04** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**. ***27:08** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)" ***27:09** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him." ***45:07** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong's:

Uses:

- [Amos 3:9-10](#)
- [Amos 3:11-12](#)
- [Amos 4:1-2](#)
- [Amos 6:1-2](#)
- [Amos 8:13-14](#)

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: [holy](#), Holy Spirit, sacred, set apart, tabernacle, [tax](#), temple,)

Bible References:

- [Amos 07:12-13](#)
- Exodus 25:3-7
- Ezekiel 25:3-5
- [Hebrews 08:1-2](#)
- [Luke 11:49-51](#)
- Numbers 18:1-2
- Psalms 078:67-69

Word Data:

- Strong’s: H4720, H6944, G39

Uses:

- [Amos 7:12-13](#)

sandal

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- [Acts 07:33-34](#)
- Deuteronomy 25:9-10
- [John 01:26-28](#)
- Joshua 05:14-15
- [Mark 06:7-9](#)

Word Data:

- Strong's:

Uses:

- [Amos 8:4-6](#)

save, saves, saved, safe

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”

(See also: cross, deliver, **punish**, salvation, **sin**)

Bible References:

- **1 Timothy 01:15-17**
- **Acts 02:20-21**
- Genesis 47:25-26
- Jeremiah 16:19-21
- **Luke 08:36-37**
- **Micah 06:3-5**
- Psalm 080:1-3
- **Romans 10:8-10**

Examples from the Bible stories:

- **09:08** Moses tried to **save** his fellow Israelite.
- **11:02** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:05** Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.

- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:08** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H983, H2421, H3444, H3467, H3468, H4422, H4931, H6403, H7682, H7951, H7965, H8104, H8668, G803, G804, G806, G1295, G1508, G4982, G4991, G5198

Uses:

- **Amos 2:13-14**

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:

- [Amos 1:5](#)
- [Amos 1:8](#)

send, send out, sent

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean “to cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as to “send word” or to “send a message,” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently used the phrase “the one who sent me” to refer to God the Father, who “sent” him to earth to redeem and save people. This could also be translated as “the one who commis

(See also: appoint, redeem)

Bible References:

- [Acts 07:33-34](#)
- [Acts 08:14-17](#)
- [John 20:21-23](#)
- [Matthew 09:37-38](#)
- [Matthew 10:5-7](#)
- [Matthew 10:40-41](#)
- [Matthew 21:1-3](#)

Word Data:

- Strong’s:

Uses:

- [Amos 1:9-10](#)
- [Amos 2:2-3](#)
- [Amos 2:4-5](#)

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: curse, deceive, disobey, Eden, [evil](#), offspring, prey, Satan, [sin](#), tempt)

Bible References:

- Genesis 03:1-3
- Genesis 03:4-6
- Genesis 03:12-13
- [Mark 16:17-18](#)
- [Matthew 03:7-9](#)
- [Matthew 23:32-33](#)

Word Data:

- Strong's:

Uses:

- [Amos 5:18-20](#)

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:

- **Amos 3:7-8**

shepherd, to shepherd

Definition:

A shepherd is a person who takes care of sheep. The verb “to shepherd” means to protect the sheep and provide them with food and water. Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.

- This term is often used metaphorically in the Bible to refer to taking care of people’s spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.
- In the Old Testament, God was called the “shepherd” of his people because he took care of all their needs and protected them. He also led and guided them. (See: [Metaphor](#))
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus called himself the “good shepherd.” The apostle Paul also referred to him as the “great shepherd” over the Church.
- Also, in the New Testament, the term “shepherd” was used to refer to a person who was a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- The person “shepherd” could be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When used as a metaphor, different ways to translate this term could include “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- In some contexts, “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- The spiritual expression “to shepherd” could be translated as “to take care of” or “to spiritually nourish” or “to guide and teach” or “to lead and take care of (like a shepherd cares for sheep).”
- In figurative uses, it is best to use or include the literal word for “shepherd” in the translation of this term.

(See also: believer, Canaan, church, Moses, pastor, sheep, spirit)

Bible References:

- Genesis 49:24

- [Luke 02:8-9](#)
- [Mark 06:33-34](#)
- [Mark 14:26-27](#)
- [Matthew 02:4-6](#)
- [Matthew 09:35-36](#)
- [Matthew 25:31-33](#)
- [Matthew 26:30-32](#)

Examples from the Bible stories:

- **09:11** Moses became a **shepherd** in the wilderness far away from Egypt.to
- **17:02** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- **23:06** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **23:08** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **30:03** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's:

Uses:

- [Amos 1:1-2](#)
- [Amos 3:11-12](#)

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:

- [Amos 2:6](#)
- [Amos 8:4-6](#)

sin, sins, sinned, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- “To sin” could also be translated as “to disobey God” or “to do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, *evil*, flesh, tax collector)

Bible References:

- 1 Chronicles 09:1-3

- 1 John 01:8-10
- 1 John 02:1-3
- 2 Samuel 07:12-14
- Acts 03:19-20
- Daniel 09:24-25
- Genesis 04:6-7
- Hebrews 12:1-3
- Isaiah 53:10-11
- Jeremiah 18:21-23
- Leviticus 04:13-15
- Luke 15:17-19
- Matthew 12:31-32
- Romans 06:22-23
- Romans 08:3-5

Examples from the Bible stories:

- **03:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:01** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:01** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:08** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G264, G265, G266, G268, G361, G3781, G3900, G4258

Uses:

- [Amos 01 General Notes](#)
- [Amos 1:3-4](#)
- [Amos 1:6-7](#)
- [Amos 02 General Notes](#)
- [Amos 2:1](#)
- [Amos 3:1-2](#)
- [Amos 3:13-14](#)
- [Amos 04 General Notes](#)
- [Amos 4:4-5](#)
- [Amos 5:12-13](#)
- [Amos 08 General Notes](#)
- [Amos 8:13-14](#)
- [Amos 9:7-8](#)

sleep with, have relations with, lovemaking

Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: Euphemism)

- The expression “sleep with” someone commonly refers to having sexual relations with that person. The past tense is “slept with.”
- In the Old Testament book “Song of Solomon,” the ULB uses the term “lovemaking” to translate the word “love,” which in that context refers to sexual relations. This term is related to the expression “make love to.”

Translation Suggestions:

- Some languages may use different expressions for these terms in different contexts, depending on whether whether those involved are a married couple or whether they have some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate “sleep with”: “lie with” or “make love to” or “be intimate with.”
- Other ways to translate “have relations with” could include “have sexual relations with” or “have marital relations with.”
- The term “lovemaking” could also be translated as “loving” or “intimacy.” Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See also: sexual immorality)

Bible References:

- **1 Corinthians 05:1-2**
- 1 Samuel 01:19-20
- Deuteronomy 21:13-14
- Genesis 19:4-5
- **Matthew 01:24-25**

Word Data:

- Strong's:

Uses:

- **Amos 2:7-8**

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, [Gomorrah](#))

Bible References:

- Genesis 10:19-20
- Genesis 13:12-13
- [Matthew 10:14-15](#)
- [Matthew 11:23-24](#)

Word Data:

- Strong's:

Uses:

- [Amos 4:10-11](#)

son, sons**Definition:**

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- “Son” was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term “son” can also be used as a polite form of address to a boy or man who is younger than the speaker.
- Sometimes “sons of God” was used in the New Testament to refer to believers in Christ.
- God called Israel his “firstborn son.” This refers to God’s choosing of the nation of Israel to be his special people. It is through them that God’s message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase “son of” often has the figurative meaning “person having the characteristics of.” Examples of this include “sons of the light,” “sons of disobedience,” “a son of peace,” and “sons of thunder.”
- The phrase “son of” is also used to tell who a person’s father is. This phrase is used in genealogies and many other places.
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah son of Zadok” and “Azariah son of Nathan” in 1 Kings 4, and “Azariah son of Amaziah” in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” by the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- When used to refer to a descendant rather than a direct son, the term “descendant” could be used, as in referring to Jesus as the “descendant of David” or in genealogies where sometimes “son” referred to a male descendant who was not an actual son.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.
- The figurative expression “son of” could also be translated as “someone who has the characteristics of” or “someone who is like” or “someone who has” or “someone who acts like.”

(See also: Azariah, descendant, **ancestor**, firstborn, Son of God, sons of God)

Bible References:

- 1 Chronicles 18:14-17
- 1 Kings 13:1-3
- 1 Thessalonians 05:4-7
- Galatians 04:6-7
- Hosea 11:1-2
- Isaiah 09:6-7
- Matthew 03:16-17
- Matthew 05:9-10
- Matthew 08:11-13
- Nehemiah 10:28-29

Examples from the Bible stories:

- **04:08** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **04:09** God said, "I will give you a **son** from your own body."
- **05:05** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **05:08** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **09:07** When she saw the baby, she took him as her own **son**.
- **11:06** God killed every one of the Egyptians' firstborn **sons**.
- **18:01** After many years, David died, and his **son** Solomon began to rule.
- **26:04** "Is this the **son** of Joseph?" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G3816, G5043, G5207

Uses:

- Amos 2:11-12

statute, statutes**Definition:**

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and ” command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: [command](#), decree, [law](#), ordinance, [Yahweh](#))

Bible References:

- 1 Kings 11:11-13
- Deuteronomy 06:20-23
- Ezekiel 33:14-16
- Numbers 19:1-2

Word Data:

- Strong’s:

Uses:

- [Amos 2:4-5](#)

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:

- [Amos 1:3-4](#)
- [Amos 3:9-10](#)
- [Amos 3:11-12](#)

sword

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: James (brother of Jesus), John (the Baptist), tongue, [word of God](#))

Bible References:

- [Acts 12:1-2](#)
- Genesis 27:39-40
- Genesis 34:24-26
- [Luke 02:33-35](#)
- [Luke 21:23-24](#)
- [Matthew 10:34-36](#)
- [Matthew 26:55-56](#)
- [Revelation 01:14-16](#)

Word Data:

- Strong's:

Uses:

- [Amos 1:11-12](#)
- [Amos 4:10-11](#)
- [Amos 7:9](#)
- [Amos 7:10-11](#)
- [Amos 9:1-2](#)
- [Amos 9:9-10](#)

tent

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: [synecdoche](#))

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 05:10
- Daniel 11:44-45
- Exodus 16:16-18
- Genesis 12:8-9

Word Data:

- Strong's:

Uses:

- [Amos 9:11-12](#)

testimony, testify

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- The phrase, “as a testimony to them” could be translated as, “to show them what is true” or “to prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as, “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”

(See also: ark of the covenant, [prophet](#), witness)

Bible References:

- [2 Timothy 01:8-11](#)
- [3 John 01:11-12](#)
- [Acts 04:32-33](#)
- [Acts 07:44-46](#)
- [John 03:31-33](#)
- [Mark 01:43-44](#)
- [Matthew 26:59-61](#)
- [Micah 06:3-5](#)
- [Revelation 12:11-12](#)

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1263, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- [Amos 3:13-14](#)

thresh, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, [grain](#), winnow)

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:6-7
- 2 Samuel 24:15-16
- Daniel 02:34-35
- [Luke 03:17](#)
- [Matthew 03:10-12](#)
- Ruth 03:1-2

Word Data:

- Strong's:

Uses:

- [Amos 1:3-4](#)

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:

- [Amos 6:3-4](#)

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:

- Amos 5:10-11

trumpet

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, [assembly](#), [earth](#), horn, [Israel](#), [wrath](#))

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 09:11-13
- Exodus 19:12-13
- [Hebrews 12:18-21](#)
- [Matthew 06:1-2](#)
- [Matthew 24:30-31](#)

Word Data:

- Strong’s:

Uses:

- [Amos 2:2-3](#)
- [Amos 3:5-6](#)

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called “Tyrians.”

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, [cedar](#), [Israel](#), the sea, Phoenicia, Sidon)

Bible References:

- [Acts 12:20-21](#)
- [Mark 03:7-8](#)
- [Matthew 11:20-22](#)
- [Matthew 15:21-23](#)

Word Data:

- Strong's:

Uses:

- [Amos 1:9-10](#)

unclean

Definition:

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: clean, defile, demon, **holy**, **sacrifice**, unholy)

Bible References:

- **1 Thessalonians 04:7-8**
- **Acts 08:6-8**
- **Acts 10:27-29**
- **Colossians 03:5-8**
- **Genesis 07:1-3**
- **Matthew 23:27-28**

Word Data:

- Strong’s: H2930, H2931, H2932, H5079, H6172, H6945, H7137, G167, G169, G2839, G2840, G3394

Uses:

- **Amos 7:16-17**

Uzziah, Azariah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as “Azariah.”

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: [How to Translate Names](#))

(See also: Judah, [king](#), leprosy, reign, watchtower)

Bible References:

- 2 Kings 14:20-22
- [Amos 01:1-2](#)
- Hosea 01:1-2
- Isaiah 06:1-2
- [Matthew 01:7-8](#)

Word Data:

- Strong's:

Uses:

- [Amos 1:1-2](#)

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), vine)

Bible References:

- Genesis 09:20-21
- [Luke 13:6-7](#)
- [Luke 20:15-16](#)
- [Matthew 20:1-2](#)
- [Matthew 21:40-41](#)

Word Data:

- Strong's:

Uses:

- [Amos 4:8-9](#)
- [Amos 5:10-11](#)
- [Amos 9:14-15](#)

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:

- [Amos 5:1-2](#)
- [Amos 8:13-14](#)

voice

Definition:

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as “A person is heard calling out in the desert...” (See: [synecdoche](#))
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: [call](#), [proclaim](#), splendor)

Bible References:

- [John 05:36-38](#)
- [Luke 01:42-45](#)
- [Luke 09:34-36](#)
- [Matthew 03:16-17](#)
- [Matthew 12:19-21](#)

Word Data:

- Strong’s:

Uses:

- [Amos 1:1-2](#)

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, [grain](#), seed, [thresh](#), winnow)

Bible References:

- [Acts 27:36-38](#)
- Exodus 34:21-22
- [John 12:23-24](#)
- [Luke 03:17](#)
- [Matthew 03:10-12](#)
- [Matthew 13:24-26](#)

Word Data:

- Strong's:

Uses:

- [Amos 8:4-6](#)

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:

- [Amos 2:7-8](#)

- [Amos 2:11-12](#)
- [Amos 5:10-11](#)
- [Amos 6:5-6](#)
- [Amos 9:13](#)
- [Amos 9:14-15](#)

woe**Definition:**

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- **Habakkuk 02:12-14**
- Isaiah 31:1-2
- Jeremiah 45:1-3
- **Jude 01:9-11**
- **Luke 06:24-25**
- **Luke 17:1-2**
- **Matthew 23:23-24**

Word Data:

- Strong's: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Uses:

- **Amos 5:16-17**

- [Amos 6:1-2](#)
- [Amos 6:3-4](#)

word of God, words of God, word of Yahweh, word of the Lord, scripture, scriptures

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”

(See also: [prophet](#), [word](#), [Yahweh](#))

Bible References:

- 1 Kings 13:1-3
- [2 Timothy 03:16-17](#)
- [Acts 06:2-4](#)
- [Acts 12:24-25](#)

- Genesis 15:1-3
- James 02:8-9
- Jeremiah 36:1-3
- John 05:39-40
- Luke 08:11-13
- Romans 01:1-3

Examples from the Bible stories:

- **25:07** In **God's word** he commands his people, 'Worship only the Lord your God and only serve him.'
- **33:06** So Jesus explained, 'The seed is the **word of God**.'
- **42:03** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:07** Jesus said, 'I told you that everything written about me in **God's word** must be fulfilled.' Then he opened their minds so they could understand **God's word**.
- **45:10** Philip also used other **scriptures** to tell him the good news of Jesus.
- **48:12** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **49:18** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Uses:

- Amos 7:16-17
- Amos 8:11-12

word, words

Definition:

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- A very special use of this term is when Jesus is called “the Word.” For these last two meanings, see [word of God](#)

Translation Suggestions:

- Different ways of translating “word” or “words” include “teaching” or “message” or “news” or “a saying” or “what was said.”

(See also: [word of God](#))

Bible References:

- [2 Timothy 04:1-2](#)
- [Acts 08:4-5](#)
- [Colossians 04:2-4](#)
- [James 01:17-18](#)
- [Jeremiah 27:1-4](#)
- [John 01:1-3](#)
- [John 01:14-15](#)
- [Luke 08:14-15](#)
- [Matthew 02:7-8](#)
- [Matthew 07:26-27](#)

Word Data:

- Strong’s: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600, G518, G1024, G3050, G3054, G3055, G3056, G4086, G4487, G4935, G5023, G5542

Uses:

- [Amos 3:1-2](#)
- [Amos 4:1-2](#)

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: [judge](#), [sin](#))

Bible References:

- [1 Thessalonians 01:8-10](#)
- [1 Timothy 02:8-10](#)
- [Luke 03:7](#)
- [Luke 21:23-24](#)
- [Matthew 03:7-9](#)
- [Revelation 14:9-10](#)
- [Romans 01:18-19](#)
- [Romans 05:8-9](#)

Word Data:

- Strong's: H639, H2197, H2528, H2534, H2534, H2740, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G2372, G3709, G3949, G3950

Uses:

- [Amos 1:11-12](#)

Yahweh

Facts:

The term “Yahweh” is God’s personal name that he revealed when he spoke to Moses at the burning bush.

- The name “Yahweh” comes from the word that means, “to be” or “to exist.”
- Possible meanings of “Yahweh” include, “he is” or “I am” or “the one who causes to be.”
- This name reveals that God has always lived and will continue to live forever. It also means that he is always present.
- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show respect for God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULB and UDB texts always translates this term as, “Yahweh,” as it literally occurs in the Hebrew text of the Old Testament.
- The term “Yahweh” does not ever occur in the original text of the New Testament; only the Greek term for “Lord” is used, even in quotes from the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- By adding the pronoun “I” or “me,” the ULB indicates to the reader that God is the speaker.

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “living one” or “the one who is” or “he who is alive.”
- This term could also be written in a way that is similar to how “Yahweh” is spelled.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- Introduce the quote with something like, “This is what Yahweh says.”

(Translation suggestions: [How to Translate Names](#))

(See also: [God](#), [lord](#), [Lord](#), [Moses](#), [reveal](#))

Bible References:

- 1 Kings 21:19-20
- 1 Samuel 16:6-7
- Daniel 09:3-4
- Ezekiel 17:24
- Genesis 02:4-6
- Genesis 04:3-5
- Genesis 28:12-13
- Hosea 11:12
- Isaiah 10:3-4
- Isaiah 38:7-8
- Job 12:9-10
- Joshua 01:8-9
- Lamentations 01:4-5
- Leviticus 25:35-38
- Malachi 03:4-5
- Micah 02:3-5
- Micah 06:3-5
- Numbers 08:9-11
- Psalm 124:1-3
- Ruth 01:19-21
- Zechariah 14:5

Examples from the Bible stories:

- **09:14** God said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **13:04** Then God gave them the covenant and said, "I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **13:05** "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
- **16:01** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- **19:10** Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

Word Data:

- Strong's: H3050, H3068, H3069

Uses:

- Amos 1:1-2

- [Amos 1:5](#)
- [Amos 2:1](#)
- [Amos 2:2-3](#)
- [Amos 2:11-12](#)
- [Amos 2:15-16](#)
- [Amos 3:1-2](#)
- [Amos 5:18-20](#)
- [Amos 7:14-15](#)
- [Amos 8:7-8](#)
- [Amos 9:11-12](#)
- [Amos 9:14-15](#)

Yahweh of hosts, God of hosts, host of, Lord of hosts

Definition:

The terms “Yahweh of hosts” and “God of hosts” are titles that express God’s authority over the thousands of angels who obey him.

- The term “host” or “hosts” is a word that refers to a large number of something, such as an army of people or the massive number of stars. It can also refer to all the many spirit beings, including evil spirits. The context makes it clear what is being referred to.
- Phrases similar to “host of the heavens” refer to all the stars, planets and other heavenly bodies.
- In the New Testament, the phrase, “Lord of hosts” means the same as “Yahweh of hosts” but it cannot be translated that way since the Hebrew word “Yahweh” is not used in the New Testament.

Translation Suggestions:

- Ways to translate “Yahweh of hosts” could include, “Yahweh, who rules all the angels” or “Yahweh, the ruler over armies of angels” or “Yahweh, the ruler of all creation.”
- The phrase “of hosts” in the terms “God of hosts” and “Lord of hosts” would be translated the same way as in the phrase “Yahweh of hosts” above.
- Certain churches do not accept the literal term “Yahweh” and prefer to use the capitalized word, “LORD” instead, following the tradition of many Bible versions. For these churches, a translation of the term “LORD of hosts” would be used in the Old Testament for “Yahweh of hosts.”

(See also: angel, authority, [God](#), lord, [Lord](#), [Lord Yahweh Yahweh](#))

Bible References:

- [Zechariah 13:1-2](#)

Word Data:

- Strong’s: H430, H3068, H6635

Uses:

- [Amos 3:13-14](#)
- [Amos 5:14-15](#)
- [Amos 6:7-8](#)
- [Amos 6:14](#)
- [Amos 9:5-6](#)

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: [metonymy](#))
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, [David](#), [Jerusalem](#), Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:4-6
- [Amos 01:1-2](#)
- Jeremiah 51:34-35
- Psalm 076:1-3
- [Romans 11:26-27](#)

Word Data:

- Strong’s:

Uses:

- [Amos 1:1-2](#)
- [Amos 6:1-2](#)

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:

- Amos 1:11-12
- Amos 1:14-15
- Amos 3:9-10
- Amos 3:9-10
- Amos 5:8-9
- Amos 5:8-9

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:

- Amos 1:1-2
- Amos 1:1-2
- Amos 1:14-15
- Amos 2:7-8
- Amos 2:11-12
- Amos 3:13-14
- Amos 4:3
- Amos 4:6-7
- Amos 4:10-11
- Amos 5:1-2
- Amos 6:11
- Amos 7:9
- Amos 7:16-17
- Amos 9:3-4
- Amos 9:14-15

Assumed Knowledge and Implicit Information

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

- **Assumed knowledge** is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker gives the audience information in two ways:
- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information**.

Often, the audience understands this **implicit information** by combining what they already know (**assumed knowledge**) with the **explicit information** that the speaker tells them directly.

Reasons this is a translation issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different than the biblical languages and made for an audience that lives in a very different time and place than the people in the Bible, many times the **assumed knowledge** or the **implicit information** is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, you can include this information in the text or in a footnote.

Examples from the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

- **Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:20 ULB) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
 - Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep."
- **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
 - ... it will be more tolerable for those cities Tyre and Sidon, whose people were very wicked, at the day of judgment than for you
 - ◇ Or:
 - ... it will be more tolerable for those wicked cities Tyre and Sidon at the day of judgment than for you
- **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB) - Assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.
 - Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual of righteousness when they eat.

2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

- **Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:19, 20 ULB) - Implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
 - Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live."
- **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Implicit information is that God would not only judge the people; he would punish them. This can be made explicit.
 - At the day of judgment, God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you

- At the day of judgment, God will punish you more severely than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.### Uses:

- Amos 1:1-2
- Amos 1:11-12
- Amos 2:15-16
- Amos 3:1-2
- Amos 3:1-2
- Amos 3:5-6
- Amos 3:5-6
- Amos 3:7-8
- Amos 3:9-10
- Amos 3:11-12
- Amos 3:11-12
- Amos 4:4-5
- Amos 4:6-7
- Amos 4:10-11
- Amos 4:12-13
- Amos 05 General Notes
- Amos 5:3
- Amos 5:3
- Amos 5:10-11
- Amos 5:12-13
- Amos 5:14-15
- Amos 6:5-6
- Amos 6:7-8
- Amos 6:9-10
- Amos 6:9-10
- Amos 8:11-12
- Amos 9:1-2
- Amos 9:5-6
- Amos 9:11-12

Direct and Indirect Quotations

This page answers the question: *What are direct and indirect quotations?*

Description

There are two kinds of quotations: direct quotation and indirect quotation.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: ""

- John said, "I do not know at what time I will arrive."

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person's point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would," to replace the future tense indicated by "will."

- John said that he did not know at what time he would arrive.

Why this is a translation issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one rather than the other, or there is a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or an indirect quotation.

Examples from the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULB)

- Indirect quote: He instructed him to tell no one,
- Direct quote: but told him, "Go on your way, and show yourself to the priest..."

Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you." (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees when the kingdom of God would come,
- Direct quote: Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."
- Direct quotes: Neither will they say, 'Look here; or, 'Look there!'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1. If a direct quote would not work well in your language, change it to an indirect quote.
 - **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him to tell no one, but to go on his way, and to show himself to the priest and to offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them."
2. If an indirect quote would not work well in your language, change it to a direct quote.
 - **He instructed him, to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
 - He instructed him, "Tell no one. Just go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."

You may also want to watch the video at http://ufw.io/figs_quotations.## Uses:

- [Amos 07 General Notes](#)
- [Amos 8:4-6](#)

Double Negatives

This page answers the question: *What are double negatives?*

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning “not.” Examples are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not” such as the underlined parts of these words: “unhappy,” “impossible,” and “useless.”

A double negative occurs when a sentence has two words that each express the meaning of “not.”

It is not that we do not have authority... (2 Thessalonians 3:9 ULB)

And this better confidence did not happen without the taking of an oath, ... (Hebrews 7:20 ULB.)

Be sure of this—wicked people will not go unpunished (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally, “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a second negative cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, “He is not unintelligent” can mean “He is intelligent” or “He is very intelligent.”

To translate sentences with double negatives accurately and clearly in your language, you need to know both what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

... so that they may not be unfruitful. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

All things were made through him and without him there was not one thing made that has been made. (John 1:3 ULB)

By using a double negative, John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
 - **For we do not have a high priest who cannot feel sympathy for our weaknesses.** (Hebrews 4:15 ULB)
 - “For we have a high priest who can feel sympathy for our weaknesses.”
 - **... so that they may not be unfruitful.** (Titus 3:14 ULB)
 - “... so that they may be fruitful.”
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”
 - **Be sure of this—wicked people will not go unpunished ...** (Proverbs 11:21 ULB)
 - “Be sure of this—wicked people will certainly be punished ...”
 - **All things were made through him and without him there was not one thing made that has been made.** (John 1:3 ULB)
 - “All things were made through him. He made absolutely everything that has been made.”

Uses:

- **Amos 3:7-8**

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:

- **Amos 5:21-22**
- **Amos 7:12-13**

Ellipsis

This page answers the question: *What is ellipsis?*

Description

Ellipsis is what happens when a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there. The information that is omitted has usually already been stated in a preceding sentence or phrase.

... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. (Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause.

Reason this is a translation issue

Readers who see incomplete sentences or phrases may not know what the missing information is if they do not use ellipsis in their language.

Examples from the Bible

... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, that I might receive my sight.” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him.

He makes Lebanon skip like a calf and Sirion like a young ox. (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.

- **... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.** (Psalm 1:5)
 - ... the wicked will not stand in the judgment, and sinners will not stand in the assembly of the righteous
- **... when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, that I might receive my sight."** (Luke 18:40-41)
 - ... when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, I want you to heal me that I might receive my sight."
- **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
 - He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox.

Uses:

- Amos 5:16-17
- Amos 6:11
- Amos 7:1-3
- Amos 8:4-6
- Amos 8:9-10

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:

- Amos 2:11-12
- Amos 2:15-16
- Amos 3:13-14
- Amos 3:15
- Amos 4:3
- Amos 4:4-5
- Amos 4:6-7
- Amos 4:8-9

- [Amos 4:10-11](#)
- [Amos 4:12-13](#)
- [Amos 4:12-13](#)
- [Amos 6:7-8](#)
- [Amos 6:14](#)
- [Amos 8:1-3](#)
- [Amos 8:9-10](#)
- [Amos 8:11-12](#)
- [Amos 8:11-12](#)
- [Amos 9:7-8](#)
- [Amos 9:7-8](#)
- [Amos 9:11-12](#)
- [Amos 9:13](#)

Generic Noun Phrases

This page answers the question: *What are generic noun phrases and how can I translate them?*

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

Can a man walk on hot coals without scorching his feet?
So is the man who goes into his neighbor's wife;
the one who has relations with her will not go unpunished. (Proverbs 6:28 ULB)

The underlined phrases above do not refer to a specific man. They refer to any man who does these things.

Reason this is a translation issue

Different languages have different ways of showing that noun phrases refer to something in general. Translators should refer to these general ideas in ways that are natural in their language.

Examples from the Bible

The one who does what is right is kept away from trouble and it comes upon the wicked instead. (Proverbs 11:8 ULB)

The underlined phrases above do not refer to any specific people but to anyone who does what is right or anyone who is wicked.

People curse the man who refuses to sell them grain. (Proverbs 11:26 ULB)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to a good man, but he condemns a man who makes evil plans.
(Proverbs 12:2 ULB)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULB to refer to people or things in general rather than to specific individuals or things, consider using the same wording. Here are some strategies you might use.

1. Use the word “the” in the noun phrase.

2. Use the word “a” in the noun phrase.
3. Use the word “any”, as in “any person” or “anyone.”
4. Use the plural form, as in “people.”
5. Use any other way that is natural in your language.

Examples of Translation Strategies Applied

1. Use the word “the” in the noun phrase.
 - **Yahweh gives favor to a good man, but he condemns a man who makes evil plans.** (Proverbs 12:2 ULB)
 - “Yahweh gives favor to the good man, but he condemns the man who makes evil plans.” (Proverbs 12:2)
2. Use the word “a” in the noun phrase.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse a man who refuses to sell them grain”
3. Use the word “any, as in ”any person” or “anyone.”
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse any man who refuses to sell them grain.”
4. Use the plural form, as in “people” (or in this sentence, “men”).
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse men who refuse to sell them grain”
5. Use any other way that is natural in your language.
 - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
 - “People curse whoever refuses to sell them grain.”

Uses:

- Amos 3:11-12
- Amos 3:15
- Amos 4:6-7
- Amos 5:3

Go and Come

This page answers the question: *What do I do if the word “go” or “come” is confusing in a certain sentence?*

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I’m coming,” while Spanish speakers say “I’m going.” You will need to translate the words “go” and “come” (and also “take” and “bring”) in a way that your readers will understand which direction people are moving in.

Reason this is a translation issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words “go” and “come” or “take” and “bring” differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples from the Bible

Yahweh said to Noah, “Come, you and all your household, into the ark (Genesis 7:1 ULB)

In some languages, this would lead people to think that Yahweh was in the ark.

But you will be free from my oath if you come to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULB)

Abraham was speaking to his servant. Abraham’s relatives lived far away, from where he and his servant were standing and he wanted his servant to go to them, not come toward Abraham.

When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14 ULB)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, “When you have gone into the land...”

Joseph and Mary brought him up to the temple in Jerusalem to present him to the Lord. (Luke 1:22 ULB)

In some languages, it might make more sense to say that Joseph and Mary took or carried Jesus to the temple.

Behold, there came a man named Jairus, and he was one of the leaders of the synagogue. Jairus fell down at Jesus' feet and implored him to come to his house, (Luke 8:41 ULB)

The man was not at his house when he spoke to Jesus. He wanted Jesus to go with him to his house.

Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months. (Luke 1:24 UDB)

In some languages, it might make more sense to say that Elizabeth did not come out in public.

Translation Strategies

If the word used in the ULB would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

1. Use the word "go," "come," "take," or "bring" that would be natural in your language.
2. Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

1. Use the word "go," "come," "take," or "bring" that would be natural in your language.
 - **But you will be free from my oath if you come to my relatives and they will not give her to you.** (Genesis 24:41 ULB)
 - But you will be free from my oath if you go to my relatives and they will not give her to you.
 - **Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months.** (Luke 1:24 UDB)
 - Some time after this, his wife Elizabeth became pregnant, but she did not come out in public for five months.
2. Use another word that expresses the right meaning.
 - **When you have come to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...** (Deuteronomy 17:14 ULB)
 - "When you have arrived in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ..."
 - **Yahweh said to Noah, "Come, you and all your household, into the ark ...** (Genesis 7:1 ULB)
 - "Yahweh said to Noah, "Enter, you and all your household, into the ark ..."
 - **Some time after this, his wife Elizabeth became pregnant, but she did not go out in public for five months.** (Luke 1:24 UDB)
 - Some time after this, his wife Elizabeth became pregnant, but she did not appear in public for five months.

Uses:

- **Amos 6:1-2**

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace.” (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites (Joshua 24:11 ULB)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

she said, “Do I really continue to see, even after he has seen me?” Therefore the well was called Beerlahairoi; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that “Beerlahairoi” means “Well of the Living One who sees me.”

She named him Moses and said, “Because I drew him from the water.” (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

Saul was in agreement with his death (Acts 8:1 ULB)

It came about in Iconium that Paul and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites** (Joshua 24:11 ULB)
 - You went over the Jordan River and came to the city of Jericho. The leaders of Jericho fought against you, along with the tribe of the Amorites
 - **Shortly after, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."** (Luke 13:31 ULB)
 - Shortly after, some Pharisees came and said to him, "Go and leave here because King Herod wants to kill you."
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- **She named him Moses and said, "Because I drew him from the water."** (Exodus 2:11 ULB)
 - She named him Moses, which sounds like 'drawn out,' and said, "Because I drew him from the water."
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
- **... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Beerlahairoi;** (Genesis 16:13-14 ULB)
 - ... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Well of the Living One who sees me;
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.
- **... a young man named Saul** (Acts 7:58 ULB)
 - ... a young man named Paul¹ The footnote would look like:
 - ◇ ^[1]Most versions say Saul here, but most of the time in the Bible he is called Paul.
 - **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."
- **a young man named Saul** (Acts 7:58 ULB)
 - a young man named Saul The footnote would look like:

◇ ^[1]This is the same man who is called Paul beginning in Acts 13.

- **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
 - But Saul, who is also called Paul, was filled with the Holy Spirit;
- **It came about in Iconium that Paul and Barnabas entered together into the synagogue** (Acts 14:1 ULB)
 - It came about in Iconium that Paul¹ and Barnabas entered together into the synagogue The footnote would look like:
 - ◇ ^[1]This is the man that was called Saul before Acts 13.

Uses:

- [Introduction to Amos](#)
- [Amos 1:1-2](#)
- [Amos 1:3-4](#)
- [Amos 1:5](#)
- [Amos 1:5](#)
- [Amos 1:5](#)
- [Amos 1:11-12](#)
- [Amos 2:2-3](#)
- [Amos 4:3](#)
- [Amos 05 General Notes](#)
- [Amos 5:25-26](#)
- [Amos 6:1-2](#)
- [Amos 6:12-13](#)
- [Amos 7:10-11](#)

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:

- Amos 1:11-12
- Amos 2:9-10
- Amos 9:1-2
- Amos 9:3-4

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

“If the sun stopped shining...”, “What if the sun stopped shining...”, “Suppose the sun stopped shining...”, “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with “if.”)

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situations in the past

“Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.” (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles and repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent.

Martha then said to Jesus, “Lord, if you had been here, my brother would not have died.” (John 11:21 ULB)

Martha said this to express her wish that Jesus had come sooner. But Jesus did not come sooner, and her brother did die.

1. Hypothetical situations in the present

Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

1. Hypothetical situation in the future

Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about how bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

1. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

The Israelites said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger."
(Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

I know what you have done, and that you are neither cold nor hot. I wish that you were either cold or hot! (Revelation 3:15 ULB)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Know how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at http://ufw.io/figs_hypo.

Uses:

- [Amos 6:9-10](#)

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:

- [Amos 01 General Notes](#)
- [Amos 1:1-2](#)

- [Amos 1:3-4](#)
- [Amos 02 General Notes](#)
- [Amos 2:7-8](#)
- [Amos 2:9-10](#)
- [Amos 5:14-15](#)
- [Amos 7:12-13](#)
- [Amos 8:13-14](#)
- [Amos 9:3-4](#)
- [Amos 9:7-8](#)
- [Amos 9:11-12](#)

Irony

This page answers the question: *What is irony and how can I translate it?*

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples from the Bible

How well you reject the commandment of God so you may keep your tradition! (Mark 7:9 ULB)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

Can you lead light and darkness to their places of work?
Can you find the way back to their houses for them?
Undoubtedly you know, for you were born then;
"the number of your days is so large!" (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrases above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! (1 Corinthians 4:8 ULB)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is not found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1) Translate it in a way that shows that the speaker is saying what someone else believes.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)
 - You think that you are doing well when you reject God's commandment so you may keep your tradition!
 - You act like it is good to reject God's commandment so you may keep your tradition!
- **I did not come to call righteous people to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
 - I did not come to call people who think that they are righteous to repentance, but to call sinners to repentance.

2) Translate the actual, intended meaning of the statement of irony.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)

- You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!
- **“Present your case,” says Yahweh; “present your best arguments for your idols,” says the King of Jacob. “Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled.” (Isaiah 41:21-22 ULB)**
 - ‘Present your case,’ says Yahweh; ‘present your best arguments for your idols,’ says the King of Jacob. Your idols cannot bring us their own arguments or come forward to declare to us what will happen so we may know these things well. We cannot hear them because they cannot speak to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.
- **Can you lead light and darkness to their places of work?**

Can you find the way back to their houses for them?

**Undoubtedly you know, for you were born then;
the number of your days is so large!” (Job 38:20, 21 ULB)**

- Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not!

Uses:

- Amos 4:4-5
- Amos 4:4-5
- Amos 6:1-2

Litotes

This page answers the question: *What is litotes?*

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

Reason this is a translation issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples from the Bible

For you yourselves know, brothers, our coming to you was not useless, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very useful.

Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

And you, Bethlehem, in the land of Judah,
are not the least among the leaders of Judah,
for from you will come a ruler
who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

Examples of Translation Strategies Applied

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.
 - **For you yourselves know, brothers, our coming to you was not useless.** (1 Thessalonians 2:1 ULB)
 - "For you yourselves know, brothers, our visit to you did much good."
 - **Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
 - "Now when it became day, there was great excitement among the soldiers, regarding what had happened to Peter."
 - "Now when it became day, the soldiers were very concerned because of what had happened to Peter."

Uses:

- Amos 1:3-4
- Amos 1:6-7
- Amos 1:9-10
- Amos 1:11-12
- Amos 1:13
- Amos 2:1
- Amos 2:4-5
- Amos 2:6

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:

- Amos 2:9-10
- Amos 6:11
- Amos 8:11-12
- Amos 9:1-2
- Amos 9:3-4

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the “image”) stands for another concept (the “topic”). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is “the girl I love,” and the image is “a red rose.” The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form “tells” is a metaphor for the past tense form “told,” because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: “live” metaphors, “dead” metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

For you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

Here is another example: Jesus said, ‘Go and tell that fox...,’ where “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are “table leg,” “family tree,” “leaf” meaning a page in a book, and “crane” meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably “heal” meaning “repair,” and “sick” meaning “spiritually powerless because of sin.”

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going *up*,” “A *highly* intelligent man,” and also the opposite kind of idea: “The heat is going *down*,” and “The stock market *took a tumble*.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat *up*.” MORE is spoken of as UP.
- “Let us *go ahead* with our debate.” DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- “You *defend* your theory well.” ARGUMENT is spoken of as WAR.
- “A *flow* of words” WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery - Common Patterns and the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his “love”) is the **topic**, and “red rose” is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose’s beauty is not identical to a woman’s beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker’s message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

Jesus said to them. “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULB)

In this metaphor, Jesus called himself the bread of life. The **topic** is “I,” and the **image** is “bread.” Bread is a food that people ate all the time. The point of comparison between bread and Jesus is that people needed bread every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already do know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples from the Bible

Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is “you”) with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has in mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two related metaphors. The topics are “we” and “you,” and the images are “clay” and “potter.” The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter’s clay and “us” is that both the clay and the people of Israel are made into something different from what they were before.

Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” The disciples reasoned among themselves and said, “It is because we took no bread.” (Matthew 16:6-7 ULB)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the image in his metaphor, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
4. If the target audience would not know the image, see [Translate Unknowns](#) for ideas on how to translate that image.
5. If the target audience would not use that image for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
6. If the target audience would not know what the topic is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.
 - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
 - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.
2. If the metaphor seems to be a “live” metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
 - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
 - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - And yet, Yahweh, you are our father; we are like clay. You are like a potter; and we all are the work of your hand.
2. If the target audience would not know the **image**, see [Translate Unknowns](#) for ideas on how to translate that image.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick.
3. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
 - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
 - “And yet, Yahweh, you are our father; we are the wood. You are our carver; and we all are the work of your hand.”
 - “And yet, Yahweh, you are our father; we are the string. You are the weaver; and we all are the work of your hand.”
4. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; He is my rock. May he be praised. May the God of my salvation be exalted.
5. If the target audience will not know the intended points of comparison between the image and the topic, then state them clearly.
 - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
 - Yahweh lives; may he be praised because he is the rock under which I can hide from my enemies. May the God of my salvation be exalted.
 - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
 - Saul, Saul, why do you persecute me? You fight against me and hurt yourself like an ox that kicks against its owner’s pointed stick.
6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **I will make you become fishers of men.** (Mark 1:17 ULB)
 - I will make you become people who gather men.
 - Now you gather fish. I will make you gather people.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- Amos 1:1-2
- Amos 1:3-4
- Amos 1:3-4
- Amos 1:5
- Amos 1:6-7
- Amos 1:8
- Amos 1:9-10
- Amos 1:11-12
- Amos 1:14-15
- Amos 1:14-15
- Amos 2:4-5
- Amos 2:4-5
- Amos 2:4-5
- Amos 3:5-6
- Amos 3:15
- Amos 4:1-2
- Amos 4:1-2
- Amos 4:1-2
- Amos 4:1-2
- Amos 4:6-7
- Amos 4:8-9
- Amos 4:10-11
- Amos 4:10-11
- Amos 4:12-13
- Amos 5:1-2
- Amos 5:4-5
- Amos 5:4-5
- Amos 5:4-5
- Amos 5:6-7
- Amos 5:6-7
- Amos 5:6-7
- Amos 5:6-7
- Amos 5:8-9
- Amos 5:10-11

- Amos 5:14-15
- Amos 5:18-20
- Amos 5:23-24
- Amos 6:3-4
- Amos 6:3-4
- Amos 6:12-13
- Amos 6:12-13
- Amos 7:7-8
- Amos 7:10-11
- Amos 7:16-17
- Amos 8:4-6
- Amos 8:9-10
- Amos 8:11-12
- Amos 8:11-12
- Amos 9:5-6
- Amos 9:9-10
- Amos 9:11-12
- Amos 9:13
- Amos 9:13
- Amos 9:14-15

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:

- Amos 1:3-4
- Amos 1:3-4
- Amos 1:3-4
- Amos 1:5
- Amos 1:5
- Amos 1:5
- Amos 1:6-7
- Amos 1:6-7
- Amos 1:8
- Amos 1:8
- Amos 1:8
- Amos 1:9-10
- Amos 1:11-12
- Amos 1:11-12
- Amos 2:1
- Amos 2:2-3
- Amos 2:4-5
- Amos 2:6
- Amos 2:15-16

- Amos 3:1-2
- Amos 3:1-2
- Amos 3:9-10
- Amos 3:13-14
- Amos 3:13-14
- Amos 4:6-7
- Amos 4:6-7
- Amos 4:8-9
- Amos 4:8-9
- Amos 4:10-11
- Amos 4:10-11
- Amos 4:10-11
- Amos 5:1-2
- Amos 5:4-5
- Amos 5:6-7
- Amos 5:12-13
- Amos 5:14-15
- Amos 5:25-26
- Amos 5:25-26
- Amos 5:25-26
- Amos 6:1-2
- Amos 6:3-4
- Amos 6:5-6
- Amos 6:7-8
- Amos 6:14
- Amos 6:14
- Amos 7:1-3
- Amos 7:4-6
- Amos 7:9
- Amos 7:9
- Amos 7:9
- Amos 7:10-11
- Amos 7:10-11
- Amos 7:10-11
- Amos 7:16-17
- Amos 7:16-17
- Amos 8:7-8
- Amos 8:13-14
- Amos 9:1-2
- Amos 9:1-2
- Amos 9:3-4
- Amos 9:3-4
- Amos 9:5-6

- [Amos 9:7-8](#)
- [Amos 9:7-8](#)
- [Amos 9:9-10](#)
- [Amos 9:9-10](#)
- [Amos 9:11-12](#)

Nominal Adjectives

This page answers the question: *How do I translate adjectives that act like nouns?*

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

... The rich man had huge numbers of flocks and herds ... (2 Samuel 12:2 ULB)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last ... (Job 15:29 ULB)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

...the rich must not give more than the half shekel, and the poor must not give less.
(Exodus 30:15 ULB)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason this is a translation issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples from the Bible

The scepter of wickedness must not rule in the land of the righteous. (Psalms 125:3 ULB)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are the meek (Matthew 5:5 ULB)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.

- **The scepter of wickedness must not rule in the land of the righteous.** (Psalms 125:3 ULB)
 - The scepter of wickedness must not rule in the land of righteous people.
- **Blessed are the meek ...** (Matthew 5:5 ULB)
 - Blessed are people who are meek ...

Uses:

- Amos 2:6
- Amos 2:6
- Amos 2:7-8
- Amos 2:7-8
- Amos 2:13-14
- Amos 4:1-2
- Amos 4:1-2
- Amos 5:8-9
- Amos 5:10-11
- Amos 5:12-13
- Amos 5:12-13
- Amos 8:4-6

Parallelism

This page answers the question: *What is parallelism?*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first. This is also called synonymous parallelism.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Synonymous parallelism (the kind in which the two phrases mean the same thing) in the poetry of the original languages has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a translation issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or they would think that the two phrases must have some difference in meaning. For them it is confusing, rather than beautiful.

Note: We use the term “synonymous parallelism” for long phrases or clauses that have the same meaning. We use the term **Doublet** for words or very short phrases that mean basically the same thing and are used together.

Examples from the Bible

The second clause or phrase means the same as the first.

Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentence are metaphors saying that God's word teaches people how to live.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

The second clarifies or strengthens the meaning of the first.

The eyes of Yahweh are everywhere,
keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

The second completes what is said in the first.

I lift up my voice to Yahweh,
and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

The second says something that contrasts with the first, but adds to the same idea.

For Yahweh approves of the way of the righteous,
but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

A gentle answer turns away wrath,
but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.
 - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
 - “Until now you have deceived me with your lies.”

- **Yahweh sees everything a person does and watches all the paths he takes.**
(Proverbs 5:21 ULB) - The phrase “all the paths he takes” is a metaphor for “all he does.”
 - “Yahweh pays attention to everything a person does.”
 - **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.**
(Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
 - “For Yahweh has a lawsuit with his people, Israel.”
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
- **Yahweh sees everything a person does and watches all the paths he takes.**
(Proverbs 5:21 ULB)
 - “Yahweh truly sees everything a person does.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”
- **you have deceived me and told me lies.** (Judges 16:13 ULB)
 - “All you have done is lie to me.”
 - **Yahweh sees everything a person does and watches all the paths he takes.**
(Proverbs 5:21 ULB)
 - “Yahweh sees absolutely everything that a person does.”

Uses:

- Amos 1:1-2
- Amos 1:1-2
- Amos 1:11-12
- Amos 4:1-2
- Amos 5:18-20
- Amos 6:11
- Amos 6:12-13
- Amos 9:13

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:

- **Amos 3:9-10**
- **Amos 3:15**

Poetry

This page answers the question: *What is poetry and how do I translate it into my language?*

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

Some things commonly found in poetry

- Many figures of speech such as Apostrophe.
- Parallel lines (see **Parallelism** and Parallelism with the Same Meaning)
- Repetition of some or all of a line
 - **Praise him, all his angels; praise him, all his angel armies. Praise him, sun and moon; praise him, all you shining stars.** (Psalm 148:2-3 ULB)
- Lines of similar length.
 - **Love is patient and kind; love does not envy or boast; it is not arrogant or rude.** (1 Corinthians 13:4 ULB)
- The same sound used at the end or at the beginning of two or more lines
 - "Twinkle, twinkle little star. How I wonder what you are." (from an English rhyme)
- The same sound repeated many times
 - "Peter, Peter, pumpkin eater" (from an English rhyme)
- Old words and expressions
- Dramatic imagery
- Different use of grammar - including:
 - incomplete sentences
 - lack of connective words

Some places to look for poetry in your language

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons this is a translation issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language you may need to write it without the poetry.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples from the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely poetry.

for you saw my affliction;
you knew the distress of my soul. (Psalm 31:7 ULB)

This example of Parallelism with the Same Meaning has two lines that mean the same thing.

Yahweh, judge the nations;
vindicate me, Yahweh, because I am righteous and innocent, Most High.

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (see [Parallelism](#))

Keep your servant also from arrogant sins;
let them not rule over me. (Psalm 19:13 ULB)

This example of personification speaks of sins as if they could rule over a person. (see [Personification](#))

Oh, give thanks to Yahweh; for he is good, for his covenant faithfulness endures forever.
Oh, give thanks to the God of gods, for his covenant faithfulness endures forever.
Oh, give thanks to the Lord of lords, for his covenant faithfulness endures forever.
(Psalm 136:1-3 ULB)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

1. Translate the poetry using one of your styles of poetry.
2. Translate the poetry using your style of elegant speech.
3. Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

**Blessed is the man who does not walk in the advice of the wicked,
or stand in the pathway with sinners,
or sit in the assembly of mockers.
But his delight is in the law of Yahweh,
and on his law he meditates day and night.** (Psalm 1:1,2 ULB)

The following are examples of how people might translate Psalm 1:1,2.

1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

"Happy is the person not encouraged to sin
Disrespect for God he will not begin
To those who laugh at God, he is no kin.
God is his constant delight
He does what God says is right
He thinks of it all day and night

2) Translate the poetry using your style of elegant speech.

- This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people, or stop along the road to speak with sinners, or join the gathering of those who mock God. Rather he takes great joy in Yahweh's law, and he meditates on it day and night.

3) Translate the poetry using your style of ordinary speech.

- The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or with those who do not respect God. They love to obey Yahweh's law, and they think about it all the time.

Uses:

- [Amos 1:1-2](#)

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used their question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples from the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel, he had the power to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him, who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed that a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, “Does the person asking the question already know the answer to the question?” If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

1. Add the answer after the question.
 - **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!
 - **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!
2. Change the rhetorical question to a statement or exclamation.
 - **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
 - This is what the kingdom of God is like. It is like a mustard seed..."
 - **Is this how you insult God's high priest?** (Acts 23:4 ULB)
 - You should not insult God's high priest!
 - **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
 - I wish I had died when I came out from the womb!
 - **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
 - How wonderful it is that the mother of my Lord has come to me!
3. Change the rhetorical question to a statement, and then follow it with a short question.
 - **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
 - You still rule the kingdom of Israel, do you not?
4. Change the form of the question so that it communicates in your language what the original speaker communicated in his.

- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
 - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
 - What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

Uses:

- Amos 3:3-4
- Amos 3:3-4
- Amos 3:3-4
- Amos 3:3-4
- Amos 3:5-6
- Amos 3:5-6
- Amos 3:5-6
- Amos 3:5-6
- Amos 3:5-6
- Amos 3:7-8
- Amos 3:7-8
- Amos 5:18-20
- Amos 5:18-20
- Amos 5:18-20
- Amos 5:25-26
- Amos 6:1-2
- Amos 6:1-2
- Amos 6:12-13
- Amos 6:12-13
- Amos 6:12-13
- Amos 7:7-8
- Amos 8:1-3
- Amos 8:4-6
- Amos 8:7-8
- Amos 9:7-8
- Amos 9:7-8

Simile

This page answers the question: *What is a simile?*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be “like” the other. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words “like,” “as” or “than.”

When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out as sheep in the midst of wolves, so be as wise as serpents and harmless as doves. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus’ enemies would attack his disciples.

For the word of God is living and active and sharper than any two-edged sword. (Hebrews 4:12 ULB)

God’s word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person’s flesh. God’s word is very effective in showing what is in a person’s heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people’s attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

Suffer hardship with me, as a good soldier of Christ Jesus. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
 - **See, I send you out as sheep in the midst of wolves** (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
 - See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves.
 - **For the word of God is living and active and sharper than any two-edged sword.** (Hebrews 4:12 ULB)
 - For the word of God is living and active and more powerful than a very sharp two-edged sword
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
 - **See, I send you out as sheep in the midst of wolves**, (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

- See, I send you out as chickens in the midst of wild dogs,
 - **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
 - **If you have faith even as small as a grain of mustard,** (Matthew 17:20)
 - If you have faith even as small as a tiny seed,
3. Simply describe the item without comparing it to another.
- **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB)
 - See, I send you out and people will want to harm you.
 - **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
 - How often I wanted to protect you, but you refused!

Uses:

- Amos 2:7-8
- Amos 2:9-10
- Amos 2:13-14
- Amos 3:11-12
- Amos 5:6-7
- Amos 5:23-24
- Amos 8:7-8
- Amos 9:5-6
- Amos 9:9-10

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:

- **Amos 8:9-10**

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:

- Amos 5:6-7
- Amos 9:1-2
- Amos 9:1-2

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:

- Amos 5:8-9
- Amos 6:3-4
- Amos 7:14-15