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Joshua

Version 61

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Introduction to Joshua

Part 1: General Introduction

Outline of the Book of Joshua

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- Ceremonies at Gilgal; conquest of Jericho and Ai (5:2–8:29)
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- Southern and central campaigns; northern campaigns (9:1–12:24)

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What is the Book of Joshua about?

The Book of Joshua is about the Israelites entering and occupying the Promised Land. Joshua was the leader that replaced Moses. He led the Israelites as they fought the people living in the Promised Land. This book also tells how the Israelites divided the land among the twelve tribes. (See: Promised Land)

How should the title of this book be translated?

This book traditionally has the title "Joshua" because Joshua leads the people of Israel after Moses dies. Translators may create a title such as "The Book About When Joshua Led Israel." Translators should avoid a title that suggests Joshua as the writer of the book.

Who wrote the Book of Joshua?

The book does not tell who wrote it. However, some verses in the book indicate that Joshua may have written at least part of it. Since ancient times, Jews have thought that Joshua wrote most of the book.

Part 2: Important Religious and Cultural Concepts

How does the Book of Joshua present the cause of historical events?

In the ancient Near East, people assumed that gods caused world events to happen in a certain way. The Book of Joshua has some similarities with this view, but there are important differences. The events in the Book of Joshua occurred because Yahweh promised the Israelites that he would give them the Promised Land. What happened also depended on whether or not the Israelites obeyed Yahweh.

Part 3: Important Translation Issues

What does the phrase "to this day" mean?

This phrase was used by the writer to refer to the time when he was writing. The translator should be aware that "to this day" refers to a time already passed. He must avoid giving the impression to readers that "to this day" means "to the present day." The translator might decide to say "to this day, at the time when this was being

written," or "to this day, at the time of writing." This Hebrew phrase occurs in Joshua 4:9; 6:25; 7:26; 8:28, 29; 10:27; 13:13; 14:14; 15:63; 16:10.

What does the phrase "all Israel" mean?

This phrase appears many times in the Book of Joshua, but it does not always mean every person in the nation of Israel. At times it means the Israelite army. At other times it means the representatives of the twelve tribes of Israel. In still other passages, it probably means a large number of the people in the nation of Israel.

When should Joshua be translated?

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

Joshua 1

Joshua 1 General Notes

Structure and formatting

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

Special concepts in this chapter

Be strong and Courageous

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

Joshua 1:1

Yahweh (ULT)
of Yahweh (UST)

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

Nun (ULT)
Nun's (UST)

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

ULT

1 Now it happened after the death of Moses the servant of Yahweh, that Yahweh spoke to Joshua the son of Nun, the servant of Moses, saying,

UST

1 After Moses the servant of Yahweh, died, Yahweh said this to Nun's son Joshua, who had been Moses' servant leader: He said,

Joshua 1:2

cross over this Jordan (ULT)
to cross over the Jordan River...these (UST)

To "cross over" means "go to the opposite bank of the river."
Alternate translation: "travel from this side to the opposite side of the Jordan" (See: Idiom)

you and all this people (ULT)
you and all...people...the (UST)

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

ULT

[2] "Moses, my servant, is dead. So now, rise, cross over this Jordan, you and all this people, to the land that I am about to give to them, to the sons of Israel.

UST

[2] "You know that my servant Moses is now dead. So now get ready to cross over the Jordan River, you and all these people. Enter the land that I will soon give to the people of Israel.

Joshua 1:3

Every place on which the sole of your foot will tread, I give it to you (ULT)
Everywhere you walk in...land, I will give (UST)

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

on...I give it to you (ULT)
you walk...I will give (UST)

The word "you" refers to both Joshua and the nation of Israel. (See: Forms of You)

Every place...which the sole of your foot will tread (ULT)
Everywhere you walk in...land (UST)

This refers to all the places Joshua and the Israelites will travel when they cross the Jordan River. Alternate translation: "everywhere you go in this land" (See: Idiom)

ULT

3 Every place on which the sole of your foot will tread, I give it to you just as I spoke to Moses.

UST

3 Everywhere you walk in this land, I will give to you, as I promised Moses.

Joshua 1:4

**your boundary (ULT)
on the west (UST)**

The word "your" refers to the tribes of Israel and not only Joshua. (See: Forms of You)

ULT

4 From the wilderness and this Lebanon and as far as the great river, the Euphrates River, all the land of the Hittites, and as far as the great sea, the going of the sun, will be your boundary.

UST

4 That land will extend from the wilderness in the south to the Lebanon mountains in the northwest, to the Euphrates River, and to the Mediterranean Sea on the west. It will include all the land where the Hittites live.

Joshua 1:5

will…station himself…against your face (ULT)
will be able to…defeat you (UST)

In verse 5 the words "you" and "your" refer to Joshua. (See: Forms of You)

I will not abandon you and I will not leave you (ULT)
I will not abandon you and I will never leave you (UST)

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

ULT

5 A man will not station himself against your face all the days of your life. I will be with you just as I was with Moses. I will not abandon you and I will not leave you.

UST

5 No group will be able to defeat you as long as you live. I will help you as I helped Moses. I promise that I will not abandon you and I will never leave you.

Joshua 1:6

General Information:

Yahweh gives Joshua a series of commands. (See: Imperatives — Other Uses)

Be strong and be courageous (ULT)
Be strong and brave (UST)

Yahweh commands Joshua to overcome his fears with courage. (See: Imperatives — Other Uses)

ULT

6 Be strong and be courageous, for you yourself will cause this people to inherit the land that I swore to their fathers to give to them.

UST

6 Be strong and brave, because you will lead these people so they can take this land as their own, the land that I promised to give to their ancestors.

Joshua 1:7

Do not turn aside from it right or left (ULT) taught...carry out each one of them. If you do so (UST)

This can be stated as a positive command. Alternate translation: "Follow it exactly" or "Follow them exactly" (See: Imperatives — Other Uses)

you may be wise (ULT)
you will be successful (UST)

Alternate translation: "achieve your goal" or "reach your goal"

ULT

7 Only be strong and be very courageous, watching to do according to all the law that Moses, my servant, commanded you. Do not turn aside from it right or left, so that you may be wise in every place where you go.

UST

7 Just be strong and very brave. Be sure to obey all the laws that my servant Moses taught you; carry out each one of them. If you do so, you will be successful wherever you go.

Joshua 1:8

you will make your ways prosperous and then you will be wise (ULT)
the...you may gain wealth and be successful (UST)

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

Joshua 1:9

Have I not commanded you (ULT)
Do not...that I have commanded you (UST)

This refers to Yahweh commanding Joshua. Alternate translation: "I have commanded you!" (See: Rhetorical Question)

Be strong and be courageous (ULT)
forget...be strong and brave (UST)

Yahweh is commanding Joshua. (See: Imperatives — Other Uses)

ULT

9 Have I not commanded you? Be strong and be courageous! Do not tremble and do not be dismayed. For Yahweh your God is with you in every place where you go."

UST

9 Do not forget that I have commanded you to be strong and brave. Do not be afraid and do not be discouraged. I, Yahweh your God, will be with you wherever you go."

Joshua 1:10

the people (ULT)
the people (UST)

This refers to the people of Israel. Alternate translation: "the people of Israel" (See: Assumed Knowledge and Implicit Information)

ULT
10 And Joshua commanded the officers of the people, saying,

UST
10 Then Joshua commanded the leaders of the people of Israel,

Joshua 1:11

Pass over within the camp and command the people, saying, 'Prepare provisions for yourselves because in yet three days you will be about to cross over this Jordan to enter to possess the land that Yahweh your God is about to give to you to possess it (ULT)
Go throughout the camp and give these orders to the people: 'Prepare all the food that you will take with you. In three days you will go across the Jordan River in front of you, and you will go in and capture the land that Yahweh, your God, is about to give to you (UST)

ULT
11 "Pass over within the camp and command the people, saying, 'Prepare provisions for yourselves because in yet three days you will be about to cross over this Jordan to enter to possess the land that Yahweh your God is about to give to you to possess it.'"

UST
11 "Go throughout the camp and give these orders to the people: 'Prepare all the food that you will take with you. In three days you will go across the Jordan River in front of you, and you will go in and capture the land that Yahweh, your God, is about to give to you.'"

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

in yet three days (ULT)
you will take with you. In three days (UST)

Here Joshua was counting his present day as day one. Alternate translation: "Two days from now" or "On the day after tomorrow"

will be about to cross over...Jordan (ULT)
will go across the Jordan River in front of you (UST)

"cross over" refers to going to the opposite side of the river. Alternate translation: "travel to the other side of the Jordan River" (See: Idiom)

Joshua 1:12

General Information:

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

And to the Reubenite (ULT)
to the families of the descendants of Reuben (UST)

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

and to the Gadite (ULT)
and Gad (UST)

These were the decendants of Gad. (See: How to Translate Names)

ULT

12 And to the Reubenite and to the Gadite and to the half of the tribe of Manasseh, Joshua spoke, saying,

UST

12 Then Joshua spoke to the families of the descendants of Reuben and Gad, and to the half of the tribe of Manasseh that was going to settle on the east side of the Jordan River:

Joshua 1:13

(There are no notes for this verse.)

ULT

13 "Remember the word that Moses the servant of Yahweh commanded you, saying, 'Yahweh your God is about to give rest to you and he will give to you this land.'

UST

13 "Keep in mind the orders that Moses the servant of Yahweh, gave you. Moses said, 'Yahweh, your God, has promised to give you a place where you can settle down permanently—this place will be the land where you will live.

Joshua 1:14

your little ones (ULT)
your little children (UST)

Alternate translation: "your little children"

on the other side of the Jordan (ULT)
on the east side of the…Jordan River (UST)

This refers to the east side of the Jordan River. Later most of the Israelites would live west of the Jordan, so they called the east side "beyond the Jordan." But at this time they were all still on the east side. Alternate translation: "east of the Jordan River" (See: Idiom)

ULT

14 Your wives, your little ones, and your livestock will stay in the land that Moses gave to you on the other side of the Jordan. But you, you shall cross over before the face of your brothers arrayed for battle, all the mighty men of the army, and shall help them

UST

14 Your wives, your little children, and your livestock may stay here in this land on the east side of the Jordan River, but all your soldiers and your fellow tribesmen must cross the river, ahead of your other fellow Israelites, in order to help them.

Joshua 1:15

when…gives rest…to your brothers (ULT)
You must help them in battle until…
permanently settle in the land there…fellow
Israelites (UST)

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

Then you shall return to the land of your
possession and shall possess (ULT)
has enabled…will come back to…land that you
will settle in…you here (UST)

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

on the other side of the Jordan, the rising
place of the sun (ULT)
on the east side of the Jordan River (UST)

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

ULT

15 until when Yahweh gives rest to your brothers as you, and they, they also, possess the land that Yahweh your God is about to give to them. Then you shall return to the land of your possession and shall possess it, which Moses the servant of Yahweh gave to you on the other side of the Jordan, the rising place of the sun.”

UST

15 You must help them in battle until Yahweh has enabled your fellow Israelites to permanently settle in the land there, the land that they will capture, the land that Yahweh your God is giving to them. Then each of you will come back to the land that you will settle in, and you will live there—I mean the land that Moses, Yahweh's servant, gave you here on the east side of the Jordan River.”

Joshua 1:16

General Information:

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

ULT

16 And they answered Joshua, saying, "All that you have commanded us we will do, and to every place where you send us we will go.

UST

16 The people answered Joshua, "We will obey every order you have given us, and we will go wherever you tell us to go.

Joshua 1:17

(There are no notes for this verse.)

ULT

17 As in everything that we listened to Moses so we will listen to you. But Yahweh your God will be with you, just as he was with Moses.

UST

17 We will obey you just as we obeyed Moses. We pray that Yahweh will be with you as he was with Moses.

Joshua 1:18

rebels against your mouth and will not hear your words (ULT)
rebels and refuses to follow your orders (UST)

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

will be put to death (ULT)
We will put to death (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "we will put to death" (See: Active or Passive)

be strong and be courageous (ULT)
remember, Joshua, to be strong and brave (UST)

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

ULT

18 Every man who rebels against your mouth and will not hear your words for all that you command him will be put to death. Only be strong and be courageous."

UST

18 We will put to death anyone who rebels and refuses to follow your orders. Just remember, Joshua, to be strong and brave!"

Joshua 2

Joshua 2 General Notes

Structure and formatting

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

Special concepts in this chapter

Rahab's faith

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

Important figures of speech in this chapter

Metaphor

The Israelites were to completely destroy the evil Canaanites. They are compared to melting snow: "...melting away because of us." (See: Metaphor and evil, wicked, unpleasant)

Joshua 2:1

Nun (ULT)
Then Joshua (UST)

This is Joshua's father. (See: How to Translate Names)

the Shittim (ULT)
their camp at Acacia (UST)

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

spies (ULT)
all that you can about (UST)

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

ULT

1 And Joshua the son of Nun secretly sent from the Shittim two men, spies, saying, "Go, see the land and Jericho." And they went and entered the house of a woman, a prostitute, and her name was Rahab, and they lay down there.

UST

1 Then Joshua chose two men from their camp at Acacia. He told them, "Go find out all that you can about the land, especially about Jericho." They left the camp, and they came to Jericho, to the house of a prostitute whose name was Rahab. They stayed there.

Joshua 2:2

(There are no notes for this verse.)

ULT

2 And it was said to the king of Jericho, saying, "Behold, men have come here tonight from the sons of Israel to search the land."

UST

2 Someone told the king of Jericho, "Look! Some Israelite men have come here tonight to look at our land!"

Joshua 2:3

(There are no notes for this verse.)

ULT

3 And the king of Jericho sent to Rahab, saying, "Bring out the men, the ones coming to you, who came to your house, because they have come to search all the land."

UST

3 So the king sent a messenger to tell Rahab, "Bring out the men who came to you and entered your house, because they have come here to look at our land!"

Joshua 2:4

General Information:

Rahab the prostitute protects the two Israelite spies from harm.

And the woman took the two men and hid them (ULT)
Now the woman had taken the men and hidden them in her house (UST)

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

the woman (ULT)
Now the woman (UST)

This refers to Rahab, the prostitute.

ULT

4 And the woman took the two men and hid them. And she said, "Indeed, the men came to me and I did not know from where they were.

UST

4 Now the woman had taken the men and hidden them in her house. So she said to the king's men, "Yes, it is true that those men came to me, but I did not know where they had come from.

Joshua 2:5

at the darkness (ULT)
when it was dark, about the time that (UST)

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

ULT

5 And the gate was to shut at the darkness and the men went out. I do not know to where the men went. Pursue after them quickly for you will overtake them."

UST

5 They left when it was dark, about the time that the guards close the city gates. I do not know where they were going. If you hurry, you might catch up with them."

Joshua 2:6

Now she had brought them up to the roof and had hidden them in the flaxes of the stalk arranged by her on the roof (ULT)
But in reality, the woman had taken the two men up on to the flat roof of her house and hidden them under bundles of flax that were drying on her roof (UST)

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

to the roof (ULT)
on to the flat roof of her house (UST)

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

in the flaxes of (ULT)
flax (UST)

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

Joshua 2:7

And the men pursued after them (ULT)
The king's men went out of the city to search for them (UST)

The men pursued the spies because of what Rahab had told them in Joshua 2:5.

the fords (ULT)
that leads to the fords across (UST)

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

ULT

7 And the men pursued after them on the road of the Jordan to the fords. And they had shut the gate after when the pursuers had gone out after them.

UST

7 The king's men went out of the city to search for them on the road that leads to the fords across the Jordan River. The guards shut the city gates as the king's men went out.

Joshua 2:8

before...had laid down (ULT)
Before...lay down to sleep that night (UST)

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

ULT

8 Now before they had laid down she went up to them on the roof.

UST

8 Before the Israelite men lay down to sleep that night, Rahab went up to the roof

Joshua 2:9

I know that Yahweh has given to you the land (ULT)
We know that Yahweh has given you...land (UST)

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

dread of you has fallen on us (ULT)
All our people are terrified of you (UST)

Becoming afraid is spoken of as if feat came and attacked them. Alternate translation: "we have become afraid of you" (See: Metaphor)

have melted...from your face (ULT)
we are so afraid of you...that we will not resist you (UST)

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

ULT

9 And she said to the men, "I know that Yahweh has given to you the land and that dread of you has fallen on us and that all who dwell in the land have melted from your face.

UST

9 and said to them, "We know that Yahweh has given you this land. All our people are terrified of you—we are so afraid of you that we will not resist you at all.

Joshua 2:10

the Sea of Reeds (ULT)
Sea of Reeds for you (UST)

This is another name for the Red Sea.

to Sihon and to Og (ULT)
to Sihon and Og (UST)

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

ULT

10 For we have heard that Yahweh dried up the water of the Sea of Reeds from before your face when you went out from Egypt, and what you did to two of the kings of the Amorite who were on the other side of the Jordan, to Sihon and to Og, them whom you completely destroyed.

UST

10 We have heard about how Yahweh dried up the water of the Sea of Reeds for you to cross when you left Egypt. We heard what you did to Sihon and Og, the two kings of the Amorites who lived on the other side of the Jordan River, and how you totally destroyed everyone and everything in their kingdom.

Joshua 2:11

and our hearts have melted and the spirit in a man no longer stands (ULT)
we were terrified. We no longer have courage...fight (UST)

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

ULT

11 And we have heard and our hearts have melted and the spirit in a man no longer stands from your face. For Yahweh your God, he is God in the heavens above and on the earth below.

UST

11 When we heard about those things, we were terrified. We no longer have courage to fight against you, for Yahweh is God, and he rules everything up in heaven and down here on earth.

Joshua 2:12

please swear to me...and will give to me a sign of truth (ULT)
I want you...solemnly promise me before... Give me a guarantee (UST)

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

I am doing kindness with you (ULT)
do what you say...kindly to me (UST)

The word "you" refers to the two spies. (See: Forms of You)

ULT

12 And now, please swear to me by Yahweh because I am doing kindness with you, that you also will do kindness with the house of my father and will give to me a sign of truth,

UST

12 So now I want you to solemnly promise me before Yahweh, so that he may punish you if you do not do what you say. Promise me that you will act kindly to me and my family. Give me a guarantee that you will do what you promise,

Joshua 2:13

and you will keep alive my father…And you will rescue our lives from death (ULT)
and that you will spare the lives…will rescue my family when the Israelites destroy this city (UST)

a polite way of saying "do not to kill us" (See: Euphemism)

ULT

13 and you will keep alive my father and my mother and my brothers and my sisters and all who belong to them. And you will rescue our lives from death."

UST

13 and that you will spare the lives of my father and my mother, my brothers and sisters, and all of their families, and that you will rescue my family when the Israelites destroy this city."

Joshua 2:14

General Information:

The Israelite spies make the promise which Rahab asked for in
Joshua 2:12

Our lives in place of yours to death (ULT)
We will give up our lives if we do not do as we say (UST)

This idiom is a way of swearing and asking God to curse them if they do not keep their promise. Alternate translation: "If we do not do what we promise, may Yahweh cause us to die" (See: Idiom)

ULT

14 And the men said to her, "Our lives in place of yours to death! If you do not tell this matter of ours, then it will happen when Yahweh gives to us the land that we will do kindness and faithfulness with you."

UST

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

Joshua 2:15

General Information:

The Israelite spies continue to talk to Rahab.

ULT

15 And she lowered them down by a rope out through the window because her house was in the side of the wall, and she was dwelling in the wall.

UST

15 One of the outside walls of the house where Rahab lived was part of the wall of the city. She fastened a rope through a window that was built into the wall, so the men could climb out the window and down the wall.

Joshua 2:16

(There are no notes for this verse.)

ULT

16 And she said to them, "Go to the mountain lest the ones pursuing meet you. And hide there three days until the ones pursuing have returned. And after you may go to your way."

UST

16 Then she said to them, "When you leave the city, go up into the hills so that the men who are searching for you will not find you. Hide in caves in the hills for three days until the men who are searching for you come back. Then you can return to your camp."

Joshua 2:17

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

ULT

17 And the men said to her, "We will be innocent from this oath of yours which you have caused us to swear:

UST

17 The two men gave her a red cord and said to her, "This is what you must do, if you do not do this, we will not be required to do what we have solemnly promised.

Joshua 2:18

General Information:

The Israelite spies continue talking to Rahab.

Connecting Statement:

The Israelite spies clarify the condition they expressed in Joshua 2:15.

ULT

18 Behold, we are about to come into the land! You shall tie this cord of thread of crimson in the window by which you lowered us down, and your father and your mother and your brothers and all the house of your father you shall gather to you at the house.

UST

18 When we come into the land, you must tie this red cord in the window by which you let us down, and you must gather together your father and your mother and your brothers, and everyone in your father's household.

Joshua 2:19

anyone who goes out from the doors of (ULT)
anyone in your family goes...who (UST)

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

his blood will be on his head (ULT)
he will be risking his life (UST)

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

and we will be innocent (ULT)
and we will not be responsible if he is killed (UST)

Alternate translation: "we will be innocent"

on...if a hand should be...him (ULT)
we will be guilty (UST)

Here "a hand is laid upon" is a polite way of referring to causing someone injury. Alternate translation: "if we cause injury to any" (See: Euphemism)

ULT

19 And it will be that anyone who goes out from the doors of your house to the outside, his blood will be on his head and we will be innocent. But anyone who is with you in the house, his blood will be on our heads if a hand should be on him.

UST

19 If anyone in your family goes outside this house into the street, he will be risking his life, and we will not be responsible if he is killed. But if anyone who is in this house with you is injured, we will be guilty.

Joshua 2:20

General Information:

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

And if you tell (ULT)
Also...we are planning to do (UST)

"You" refers to Rahab. (See: Forms of You)

ULT

20 And if you tell this matter of ours, then we will be innocent from the oath of yours which you caused us to swear."

UST

20 Also, if you tell anyone what we are planning to do, we are not required to do what we had promised to do for you and your family."

Joshua 2:21

According to your words, so (ULT)
I agree to do what you say." So she (UST)

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

ULT

21 And she said, "According to your words, so be it." And she sent them away and they went. And she tied the cord of crimson in the window.

UST

21 Rahab said, "I agree to do what you say." So she sent them away, and they left her. And she tied the red cord so it would hang out of the window.

Joshua 2:22

General Information:

The two Israelites spies leave Jericho.

the pursuers had returned (ULT)
while the men who had been sent by the king continued...search for them (UST)

It may be helpful to say they returned to Jericho. Alternate translation: "their pursuers returned to the city of Jericho" (See: Assumed Knowledge and Implicit Information)

and did not find them (ULT)
but they did not find the two men (UST)

This refers to the men not finding the spies.

ULT

22 And they went and came to the mountain and they stayed there three days until the pursuers had returned. And the ones pursuing searched in all the road and did not find them.

UST

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

Joshua 2:23

And the two men returned (ULT)
Then the two men started back (UST)

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

And...returned...and went down...and crossed over and came (ULT)
Then...started back...toward their camp... crossed it and returned (UST)

These are similar expressions referring to returning to where the Israelite's are camped. (See: Doublet)

and crossed over (ULT)
crossed it (UST)

"cross over" means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side of the Jordan" (See: Idiom)

Nun (ULT)
Joshua (UST)

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

all that was finding them (ULT)
They told...everything that had happened to them (UST)

Alternate translation: "all that the men had experienced and seen."

ULT

23 And the two men returned and went down from the mountain and crossed over and came to Joshua the son of Nun. And they recounted to him all that was finding them.

UST

23 Then the two men started back toward their camp. They went down to the river, crossed it and returned so they could report to Joshua. They told him everything that had happened to them.

Joshua 2:24

into our hand (ULT)
us (UST)

This word, "us," refers to Israel.

those who dwell in the land (ULT)
will not be able to resist us because they are too afraid (UST)

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

ULT

24 And they said to Joshua, "Truly Yahweh has given all the land into our hand. And also all those who dwell in the land are melting away from our face."

UST

24 They said to Joshua, "Yahweh has indeed given this land to us. The people there will not be able to resist us because they are too afraid."

Joshua 3

Joshua 3 General Notes

Special concepts in this chapter

God dries the Jordan River

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

Joshua 3:1

And...got up early (ULT)
got up (UST)

The phrase, "got up," means to "awaken."

from the Shittim (ULT)
at the Acacias (UST)

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

ULT

1 And Joshua got up early in the morning and they set out from the Shittim. And they came as far as the Jordan, he and all the sons of Israel, and they stayed overnight there before they crossed over.

UST

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

Joshua 3:2

the officers (ULT)
the officers (UST)

These are people holding a position of command or authority.

ULT

2 And it happened at the end of three days, that the officers passed through the midst of the camp.

UST

2 After three days, the officers went through the middle of the camp.

Joshua 3:3

the people (ULT)
the people (UST)

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

Joshua 3:4

of about 2,000 cubits (ULT)
nine hundred meters (UST)

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

ULT

4 But a distance shall be between you and it of about 2,000 cubits in measurement. Do not come near to it, so that you will know the way in which you should go, since you have not passed over by the way from yesterday or the day before.

UST

4 Keep nine hundred meters away from it. Do not come closer than that to it. You do not know the way you should go, since you have not gone this way before."

Joshua 3:5

**Consecrate yourselves (ULT)
Perform...ceremonies needed to make
yourselves acceptable...and to give him honor
(UST)**

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

**Yahweh will do wonders in your midst (ULT)
to Yahweh...he is going to do things for you
that will amaze you (UST)**

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

ULT

5 And Joshua said to the people, "Consecrate yourselves for tomorrow Yahweh will do wonders in your midst."

UST

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

Joshua 3:6

Lift up the Box of (ULT)
Carry the chest (UST)

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

ULT

6 And Joshua spoke to the priests, saying, "Lift up the Box of the Covenant and cross over before the face of the people." And they lifted up the Box of the Covenant and went before the face of the people.

UST

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

Joshua 3:7

General Information:

Yahweh tells Joshua what the priest are to do.

I will begin to make you great in the eyes of all Israel (ULT)
I will begin...show all people of Israel (UST)

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

ULT

7 And Yahweh said to Joshua, "This day I will begin to make you great in the eyes of all Israel who will know that just as I was with Moses, I am with you.

UST

7 Then Yahweh said to Joshua, "This is the day that I will begin to show all people of Israel that you are a great leader. Then they will honor you and know that, as I was with Moses, I am with you.

Joshua 3:8

the edge of the waters of the Jordan (ULT) the edge of the...River (UST)

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

ULT

8 And as for you, you shall command the priests who lift the Box of the Covenant, saying, 'As soon as you come as far as the edge of the waters of the Jordan, you shall stand in the Jordan.'"

UST

8 Tell the priests who are carrying the sacred chest, 'When you come to the edge of the Jordan River, stand still in the Jordan.'"

Joshua 3:9

General Information:

Joshua tells Israel what Yahweh is about to do

ULT

9 And Joshua said to the sons of Israel, "Come near to here and hear the words of Yahweh your God."

UST

9 Then Joshua said to the people of Israel, "Come here and listen to what Yahweh, your God, has said.

Joshua 3:10

and will surely dispossess from your face (ULT) With your own eyes you will see how he will take away...land from (UST)

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

ULT

10 And Joshua said, "By this you will know that the living God is in your midst and will surely dispossess from your face the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite.

UST

10 This is how you will know that God, who can do anything, is among you. With your own eyes you will see how he will take away the land from the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites.

Joshua 3:11

is about to cross over (ULT)
is about to be carried into (UST)

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

ULT

11 Behold, the Box of the Covenant of the Lord of all the earth is about to cross over before your face in the Jordan.

UST

11 See! The sacred chest that belongs to the God who rules over all the earth, is about to be carried into the Jordan River ahead of you.

Joshua 3:12

General Information:

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

ULT

12 And now, take for yourselves 12 men from the tribes of Israel, one man, one man for the tribe.

UST

12 So choose twelve men, one from each of the tribes of Israel.

Joshua 3:13

the soles of the feet of (ULT)
their feet (UST)

This refers to the bottom of their feet.

from above (ULT)
upstream (UST)

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

And they will stand as one heap (ULT)
will stop and stay in one heap. It will not flow down (UST)

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

ULT

13 And it will happen as soon as the soles of the feet of the priests who lift the Box of Yahweh the Lord of all the earth rest in the waters of the Jordan, the waters of the Jordan will be cut off, the waters going down from above. And they will stand as one heap."

UST

13 When the priests who are carrying the chest set their feet in the waters of the Jordan River, the water will stop flowing. The water coming from upstream will stop and stay in one heap. It will not flow down the river."

Joshua 3:14

(There are no notes for this verse.)

ULT

14 And it happened when the people set out from their tents to cross over the Jordan, that the priests lifting the Box of the Covenant were before the face of the people.

UST

14 So when the Israelite crossed the river, the priests who were carrying sacred chest went in front of them.

Joshua 3:15

in the edge of the water (ULT)
the edge of...and stepped into the water (UST)

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

Now the Jordan was full over all its banks all the days of the harvest (ULT)
now it was the springtime, when the river floods over its banks (UST)

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

ULT

15 And as soon as those lifting the Box came as far as the Jordan then the feet of the priests lifting the Box were dipped in the edge of the water. (Now the Jordan was full over all its banks all the days of the harvest.)

UST

15 And as soon as the priests reached the edge of the Jordan river and stepped into the water (now it was the springtime, when the river floods over its banks),

Joshua 3:16

(There are no notes for this verse.)

ULT

16 Then the waters going down from above stood. They rose up as one heap at a great distance away, at Adam, the city that is beside Zarethan, and those going down to the sea of the Arabah, the Sea of Salt, were completely cut off. (Now the people crossed over opposite Jericho.)

UST

16 and the water stopped flowing and it piled up far upstream. The water did not flow in the Jordan from the town called Adam, near Zarethan, all the way down to the Sea of Arabah (which is called the Dead Sea), so the people were able to cross the river near Jericho.

Joshua 3:17

the Jordan (ULT)
of the Jordan River (UST)

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

was crossing over (ULT)
crossed (UST)

This phrase means to go to the opposite bank of the river. Alternate translation: "traveled from this side to the opposite side" (See: Idiom)

ULT

17 So the priests lifting the Box of the Covenant of Yahweh stood firmly on dry ground in the midst of the Jordan. And all Israel was crossing over on dry ground until when all the nation had finished crossing over the Jordan.

UST

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

Joshua 4

Joshua 4 General Notes

Special concepts in this chapter

God's war

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

Joshua 4:1

General Information:

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

crossing over (ULT)
crossed over (UST)

The words "crossed over" refer to going to the opposite bank of the river. Alternate translation: "went across" (See: Idiom)

the Jordan (ULT)
the Jordan River (UST)

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

ULT

1 And it happened just as all the nation finished crossing over the Jordan that Yahweh spoke to Joshua, saying,

UST

1 After the people of Israel all crossed over the Jordan River, Yahweh said to Joshua,

Joshua 4:2

(There are no notes for this verse.)

ULT

2 "Take 12 men for yourselves from the people, one man, one man from a tribe.

UST

2 "Choose twelve men, one from each tribe, and tell them to pick up twelve large stones from the middle of the Jordan, where the priests are standing in the dry riverbed.

Joshua 4:3

And command them saying: 'Lift up for yourselves 12 stones from here, from the midst of the Jordan, from the firm standing place of the feet of the priests. And you shall bring them over with you and you shall rest them in the lodging place in which you will lodge tonight (ULT)
Carry those stones and put them down at the place you will stay tonight (UST)

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

Joshua 4:4

General Information:

Joshua tells the twelve men what to do.

ULT

4 And Joshua called out to the 12 men whom he had appointed from the sons of Israel, one man, one man from a tribe.

UST

4 So Joshua chose twelve men, one from each tribe. Joshua called them together

Joshua 4:5

into the midst of the Jordan. And lift up for yourselves, one stone a man upon his shoulder (ULT)
into the middle of the Jordan riverbed, to the place where the priests are standing and holding...Each of you must pick up a large stone, one for each tribe, each one carrying a stone on his shoulder...stones for the twelve (UST)

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

ULT

5 And Joshua said to them, "Cross over before the face of the Box of Yahweh your God into the midst of the Jordan. And lift up for yourselves, one stone a man upon his shoulder, according to the number of the tribes of the sons of Israel,

UST

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

Joshua 4:6

General Information:

Joshua tells Israel what the pile of twelve stones mean.

ULT

6 so that this will be a sign in your midst. When your sons ask tomorrow, saying, 'What are these stones to you?'

UST

6 These stones will be a monument for you to see. In the future, your children will ask, 'What do these stones mean?'

Joshua 4:7

the waters of the Jordan were cut off from the face of the Box of the Covenant of Yahweh (ULT)
the water...the Jordan River was blocked off... the priests were carrying the sacred chest that Yahweh gave us (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh cut off the waters of the Jordan in front of the ark of his covenant" (See: Active or Passive)

the waters of the Jordan were cut off (ULT)
the water...the Jordan River was blocked off (UST)

Alternate translation: "The Jordan River was"

were cut off...from the face of the Box of (ULT)
was blocked off...the priests were carrying the sacred chest that (UST)

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

the waters of the Jordan were cut off (ULT)
the water...the Jordan River was blocked off (UST)

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

ULT

7 Then you will say to them, 'When the waters of the Jordan were cut off from the face of the Box of the Covenant of Yahweh, when it crossed over in the Jordan, the waters of the Jordan were cut off.' And these stones will be for a memorial for the sons of Israel until eternity."

UST

7 Tell them that the water in the Jordan River was blocked off when the priests were carrying the sacred chest that Yahweh gave us. When the chest was carried into the Jordan River, the water was blocked off so that we were able to cross the Jordan on dry ground. Where we leave these stones is the place for the people of Israel to forever remember what Yahweh has done."

Joshua 4:8

General Information:

Joshua and Israel continue to do as Yahweh commanded.

And they lifted up 12 stones from the midst of the Jordan (ULT)
and picked up...large stones from the middle of the Jordan riverbed (UST)

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

ULT

8 And the sons of Israel did thus, just as Joshua commanded. And they lifted up 12 stones from the midst of the Jordan, just as Yahweh said to Joshua, according to the number of the tribes of the sons of Israel. And they brought them over with them to the lodging place and they rested them there.

UST

8 So the people of Israel did what Joshua commanded them to do. They went and picked up twelve large stones from the middle of the Jordan riverbed, one stone for each of the tribes of Israel, just as Yahweh had told Joshua, and they carried the stones to where they were staying, and they put the stones down there.

Joshua 4:9

And Joshua set up 12 stones in the midst of the Jordan (ULT)
Then Joshua took twelve other stones and stacked them up in the middle of the Jordan River, where (UST)

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

And they are there until this day (ULT)
were standing…that…there to this day (UST)

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

Joshua 4:10

the Jordan (ULT)
the Jordan River (UST)

This refers to the Jordan River.

the people (ULT)
the people had finished crossing (UST)

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

and crossed over (ULT)
crossed (UST)

This means to go to the opposite bank of the river. Alternate translation: "traveled from one side to the opposite side" (See: Idiom)

ULT

10 And the priests who carried the Box stood in the midst of the Jordan until every thing that Yahweh commanded Joshua to speak to the people was finished, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

UST

10 The priests who carried the chest stood in the middle of the Jordan River until the people had finished crossing the river, as Yahweh had commanded Joshua to tell them to do. This also was as Moses had commanded Joshua to do. The people crossed the river quickly.

Joshua 4:11

before the face of the people (ULT)
All the people were there watching (UST)

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

Joshua 4:12

And the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, armed men, crossed over before the face of the sons of Israel (ULT)
The soldiers of the tribes of Reuben, Gad, and of half of the soldiers of the tribe of Manasseh, crossed over ahead of the rest of the Israelite people (UST)

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

ULT

12 And the sons of Reuben, and the sons of Gad, and the half of the tribe of Manasseh, armed men, crossed over before the face of the sons of Israel, just as Moses had spoken to them.

UST

12 The soldiers of the tribes of Reuben, Gad, and of half of the soldiers of the tribe of Manasseh, crossed over ahead of the rest of the Israelite people. As Moses had ordered them to do, they marched in the formation of an army.

Joshua 4:13

(There are no notes for this verse.)

ULT

13 About 40,000 men equipped for war of the army crossed over before the face of Yahweh to the plains of Jericho for the battle.

UST

13 About forty thousand men were marching before Yahweh. These men were armed and prepared for war, and they were heading for the plains of Jericho where they would fight a battle.

Joshua 4:14

just as they had feared (ULT)
just as they had honored (UST)

The word "they" refers to the people of Israel.

ULT

14 On that day Yahweh made Joshua great in the eyes of all Israel. And they feared him just as they had feared Moses all the days of his life.

UST

14 On that day, all the people of Israel saw that Yahweh had made Joshua a great leader. And they honored Joshua just as they had honored Moses—all the days of his life.

Joshua 4:15

General Information:

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

ULT

15 And Yahweh spoke to Joshua, saying,

UST

15 Yahweh said to Joshua,

Joshua 4:16

(There are no notes for this verse.)

ULT

16 "Command the priests who carry the Box of the Testimony and they shall come up from the Jordan."

UST

16 "Now order the priests who are carrying the sacred chest of the testimony to come up from the dry Jordan riverbed."

Joshua 4:17

General Information:

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

ULT

17 And Joshua commanded the priests, saying, "Come up from the Jordan."

UST

17 So Joshua commanded the priests to come up from the river.

Joshua 4:18

then the waters of the Jordan returned to their place and went over all its banks, as yesterday and three days ago (ULT)
the water...flowed again, and the river flooded over again, as it had done four days before (UST)

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

ULT

18 And it happened that when the priests carrying the Box of the Covenant of Yahweh came up from the midst of the Jordan, the soles of the feet of the priests were drawn out to dry ground, then the waters of the Jordan returned to their place and went over all its banks, as yesterday and three days ago.

UST

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

Joshua 4:19

came up from the Jordan (ULT)
crossed over the Jordan River (UST)

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

on ten of the first month (ULT)
It was on the tenth day of the first month of that year that (UST)

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

ULT

19 Now the people came up from the Jordan on ten of the first month. And they camped at the Gilgal, at the end of the sunrise of Jericho.

UST

19 It was on the tenth day of the first month of that year that the people crossed over the Jordan River and they camped at a place called Gilgal (which is east of the city of Jericho).

Joshua 4:20

And...these 12 stones that they had taken from the Jordan (ULT)
the large stones (UST)

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

ULT

20 And Joshua set up in the Gilgal these 12 stones that they had taken from the Jordan.

UST

20 Joshua set up the large stones at Gilgal.

Joshua 4:21

(There are no notes for this verse.)

ULT

21 And he spoke to the sons of Israel, saying, "When your sons ask their fathers tomorrow, saying, 'What are these stones?'

UST

21 He said to the people of Israel, "In the future, your descendants will ask, 'Why are these stones here?'

Joshua 4:22

then you shall cause your sons to know (ULT) them...is where (UST)

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

ULT

22 then you shall cause your sons to know, saying, 'Israel crossed over this Jordan on dry ground.'

UST

22 Tell them, 'This is where Israel crossed the Jordan River on dry ground.'

Joshua 4:23

(There are no notes for this verse.)

ULT

23 For Yahweh your God dried up the waters of the Jordan from your face until you crossed over, just as Yahweh your God did to the Sea of Reeds, which he dried up before us until we crossed over,

UST

23 Yahweh, your God, dried up the river for you, until you had all crossed over. Yahweh, the God you worship, did to the Jordan River just as he did to the Sea of Reeds, when he caused it to become dry until we had all crossed over it, just as he did here.

Joshua 4:24

the hand of Yahweh, that it is mighty (ULT) the...he is powerful...him (UST)

This refers to the power of Yahweh being strong. Alternate translation: "Yahweh is mighty" (See: Metonymy)

ULT

24 so that all the peoples of the earth may know the hand of Yahweh, that it is mighty, so that you will fear Yahweh your God all the days."

UST

24 Yahweh did that in order that all the peoples of the earth may know that he is powerful, and so you may forever give him the honor he deserves."

Joshua 5

Joshua 5 General Notes

Special concepts in this chapter

Circumcision

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

Manna

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

Joshua 5:1

then their heart melted, and there was no longer a spirit in them (ULT)
They were so afraid that they became too afraid...fight...they had heard all about (UST)

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

then their heart melted (ULT)
They were so afraid...became too afraid...fight (UST)

Here "hearts" refers to their courage. They were so afraid that it was as if their courage melted away like wax in a fire. Alternate translation: "they lost all their courage" (See: Metonymy and Metaphor)

and there was no longer a spirit in them (ULT)
that they...became too afraid...fight...they had heard all about (UST)

Here "spirit" refers to their will to fight. Alternate translation: "they no longer had any will to fight" (See: Metonymy)

ULT

1 And it happened that when all the kings of the Amorite who were on the other side of the Jordan toward the sea, and all the kings of the Canaanite who were beside the sea, heard that Yahweh had dried up the waters of the Jordan from the face of the sons of Israel until they had crossed over, then their heart melted, and there was no longer a spirit in them from the face of the sons of Israel. [1]

UST

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

Joshua 5:2

(There are no notes for this verse.)

ULT

² At that time Yahweh said to Joshua, "Make for yourself knives of flint and return, circumcise the sons of Israel a second time."

UST

² At that time Yahweh said to Joshua, "Now make knives from flint stones and circumcise all the Israelite males who have not been circumcised."

Joshua 5:3

And Joshua made for himself knives of flint. And he circumcised the sons of (ULT)
So Joshua made sharp stone knives and circumcised the...males (UST)

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

the hill of the foreskins (ULT)
that is now called Gibeath Haaraloth (UST)

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

> **ULT**
>
> **3** And Joshua made for himself knives of flint. And he circumcised the sons of Israel at the hill of the foreskins.
>
> **UST**
>
> **3** So Joshua made sharp stone knives and circumcised the Israelite males at a place that is now called Gibeath Haaraloth.

Joshua 5:4

General Information:

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

the men of war (ULT)
all the men...had died (UST)

the men who were old enough to be soldiers

Joshua 5:5

(There are no notes for this verse.)

ULT

5 For all the people who went out were circumcised, but all the people who were born in the wilderness on the way as they went out from Egypt had not been circumcised.

UST

5 They had been circumcised in Egypt, but the boys who had been born while they were in the desert after they left Egypt, had not been circumcised.

Joshua 5:6

had...listened to the voice of Yahweh (ULT) They had not...he (UST)

Here "voice" refers to the things that Yahweh spoke. Alternate translation: "obey the things that Yahweh commanded them" (See: Metonymy)

a land flowing with milk and honey (ULT) land that...had milk and honey flowing through it, just as rivers flow with water (UST)

God spoke of the land being good for animals and plants as if the milk and honey from those animals and plants were flowing through the land. Alternate translation: "a land that is excellent for raising livestock and growing crops" (See: Metaphor and Metonymy)

ULT

6 For the sons of Israel had walked in the wilderness 40 years, until the finishing of all the nation of the men of war who had gone out from Egypt, who had not listened to the voice of Yahweh, to whom Yahweh had sworn to not let them see the land that Yahweh had sworn to their fathers to give to us, a land flowing with milk and honey.

UST

6 The people of Israel walked through the desert for forty years, until all the people, including all the men who were old enough to be soldiers, they all had died. They had not obeyed Yahweh, so Yahweh said that they would not see the land that he had promised to them —a land that was very fertile—the land was so fertile that they said it had milk and honey flowing through it, just as rivers flow with water.

Joshua 5:7

(There are no notes for this verse.)

ULT

7 And he raised up their sons instead of them, them Joshua circumcised. For they were uncircumsized because they had not circumcised them on the way.

UST

7 The sons of those who had disobeyed Yahweh were the ones whom Joshua circumcised at Gilgal. They were circumcised because they had not been circumcised while they were traveling in the desert.

Joshua 5:8

(There are no notes for this verse.)

ULT

8 And it happened just as all the nation had finished being circumcised, that they stayed under them in the camp until their recovering.

UST

8 After all the Israelite males had been circumcised, they remained in the camp and rested until they healed.

Joshua 5:9

Today I have rolled away the disgrace of Egypt from on you (ULT)
Today I have rolled away the disgrace of Egypt from you (UST)

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

ULT

9 And Yahweh said to Joshua, "Today I have rolled away the disgrace of Egypt from on you." And the name of that place is called Gilgal until this day.

UST

9 Then Yahweh said to Joshua, "Today I have rolled away the disgrace of Egypt from you." So, the name of the place is Gilgal, even now.

Joshua 5:10

on day 14 of the month (ULT)
fourteenth day of that month, while (UST)

This is near the end of March on Western calendars. Alternate translation: "the fourteenth day of the first month" (See: Hebrew Months and Ordinal Numbers and Assumed Knowledge and Implicit Information)

ULT

10 And the sons of Israel camped at the Gilgal and they performed the Passover on day 14 of the month, in the evening, in the plains of Jericho.

UST

10 In the evening of the fourteenth day of that month, while the Israelite people were camped at Gilgal, on the plain near the city of Jericho, there they celebrated the Passover feast.

Joshua 5:11

(There are no notes for this verse.)

ULT

11 And they ate from the produce of the land, from the next day of the Passover, unleavened bread and roasted grain, on this same day.

UST

11 The day after the Passover they ate some bread made without yeast, and they roasted the grain.

Joshua 5:12

(There are no notes for this verse.)

ULT

12 And the manna stopped from the day after when they ate from the yield of the land, and there was no longer manna for the sons of Israel. And they ate from the produce of the land of Canaan in that year.

UST

12 The next day God stopped sending manna for them to eat. They ate food that had grown in the land of Canaan beginning that year.

Joshua 5:13

that he lifted up his eyes and looked, and behold, a man was standing (ULT)
was standing...he looked up and saw a man in front of him (UST)

Here looking up is spoken of as if Joshua literally lifted his eyes in his hands. Alternate translation: "he looked up and saw that a man was standing" (See: Metaphor)

and behold (ULT)
and saw (UST)

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

and his drawn sword was in his hand (ULT)
The man...drawn his sword and was holding it in his hand (UST)

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

ULT

13 And it happened when Joshua was in Jericho, that he lifted up his eyes and looked, and behold, a man was standing in front of him and his drawn sword was in his hand. And Joshua went to him and said to him, "Are you for us or for our enemies?"

UST

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

Joshua 5:14

And he said (ULT)
The man said to Joshua (UST)

The word "he" refers to the man Joshua saw.

No (ULT)
Neither side (UST)

This is the beginning of the man's answer to Joshua's question, "Are you for us or for our enemies?" This short answer could be clarified. Alternate translation: "I am neither for you nor for your enemies"

And Joshua fell on his face to the ground and bowed down (ULT)
I have come...Then Joshua fell...the ground with his face on the earth to show him respect (UST)

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

ULT

14 And he said, "No, but I, the leader of the army of Yahweh, now I have come. And Joshua fell on his face to the ground and bowed down. And he said to him, "What is my lord going to speak to his servant?"

UST

14 The man said to Joshua, "Neither side. I am the commander of Yahweh's army, and now I have come." Then Joshua fell to the ground with his face on the earth to show him respect. Joshua said to him, "What do you, my master, command me to do? I am your servant."

Joshua 5:15

Slip off your sandal from on your foot (ULT)
Take your sandals off of your feet (UST)

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

ULT

15 And the leader of the army of Yahweh said to Joshua, "Slip off your sandal from on your foot, because the place on which you are standing, it is holy." And Joshua did thus.

UST

15 The commander of Yahweh's army said to Joshua, "Take your sandals off of your feet, for the ground on which you are standing is holy." So Joshua took off his sandals.

Joshua 6

Joshua 6 General Notes

Special concepts in this chapter

Yahweh conquers

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

Joshua 6:1

And Jericho was (ULT)
Now every gate of the city of Jericho (UST)

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

ULT

1 And Jericho was shut and shut up from the face of the sons of Israel. There was no going out and there was no coming in.

UST

1 Now every gate of the city of Jericho was shut tight, because the people were afraid of the army of Israel. No one could go enter or leave the city.

Joshua 6:2

I have given Jericho into your hand, and its king, the mighty ones of the army (ULT)
I am giving Jericho…It will be yours—the city along with its king and all its brave soldiers (UST)

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

into your hand (ULT)
It will be yours (UST)

The word "hand" is a metonym for the control that the hand exercises. Alternate translation: "so that you can control it" (See: Metonymy)

ULT

2 And Yahweh said to Joshua, "See, I have given Jericho into your hand, and its king, the mighty ones of the army.

UST

2 Yahweh said to Joshua, "See what I am doing! I am giving Jericho to you. It will be yours—the city along with its king and all its brave soldiers.

Joshua 6:3

Connecting Statement:

God continues telling Joshua what the people must do.

Thus you shall do six days (ULT) time...day for six days (UST)

Alternate translation: "You must do this once each day for six days"

Joshua 6:4

And seven priests shall lift seven horns of rams before the face of the Box (ULT)
Tell seven priests to march around with them. They will each carry a trumpet as they march before the sacred chest of Yahweh (UST)

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

ULT

4 And seven priests shall lift seven horns of rams before the face of the Box. And on the seventh day you shall go around the city seven times and the priests shall blow with the horns.

UST

4 Tell seven priests to march around with them. They will each carry a trumpet as they march before the sacred chest of Yahweh. On the seventh day, the army must march around the city seven times, and the priests must play the trumpets with a loud blast of sound while they march.

Joshua 6:5

Connecting Statement:

God continues telling Joshua what the people must do.

when sounding a blast with the horn of the ram (ULT)
marched around the city seven times...make a very long blast with their ram's horn (UST)

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

the wall of the city (ULT)
and the city wall (UST)

Alternate translation: "the outer wall of the city" or "the wall surrounding the city"

ULT

5 And it will happen that when sounding a blast with the horn of the ram, as soon as you hear the sound of the horn, all the people shall shout a great shout. And the wall of the city will fall under itself and the people will go up, a man straight in front of him."

UST

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

Joshua 6:6

Nun (ULT)
So Joshua (UST)

This is Joshua's father. (See: How to Translate Names)

Lift the Box of the Covenant (ULT)
carry Yahweh's sacred chest (UST)

Alternate translation: "Pick up the ark of the covenant"

ULT

6 And Joshua the son of Nun called to the priests and said to them, "Lift the Box of the Covenant, and seven priests shall lift seven horns of rams before the face of the Box of Yahweh."

UST

6 So Joshua summoned the priests and said to them, "Tell four priests to carry Yahweh's sacred chest, and tell seven other priests to carry trumpets made from ram's horns and let them go in front of the sacred chest of Yahweh."

Joshua 6:7

(There are no notes for this verse.)

ULT

7 And he said to the people, "Pass over and go around the city, and the men equipped for war will pass over before the face of the Box of Yahweh."

UST

7 And he told the people, "Go on and march around the city and let the armed men go ahead of Yahweh's sacred chest."

Joshua 6:8

before the face of Yahweh (ULT)
marched as…Yahweh…directed (UST)

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

and blew with the horns (ULT)
gave a blast on their trumpets (UST)

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

And the Box of the Covenant of Yahweh was going behind them (ULT)
As they walked around the city…Yahweh's sacred chest followed them (UST)

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

ULT

8 And it happened that, as soon as Joshua had spoken to the people, the seven priests carrying seven horns of rams before the face of Yahweh passed over and blew with the horns. And the Box of the Covenant of Yahweh was going behind them.

UST

8 Just as Joshua commanded his army, the seven priests, each one carrying a trumpet, marched as Yahweh had directed them. As they walked around the city, the priests gave a blast on their trumpets. The ones who carried Yahweh's sacred chest followed them.

Joshua 6:9

(There are no notes for this verse.)

ULT

9 And the men equipped for war were walking before the face of the priests, blowing the horns. And the rear guard were walking behind the Box, walking and blowing with the horns.

UST

9 The armed soldiers marched in front of the priests who were blowing on their trumpets. When the rest of the soldiers followed the chest, while they were all marching, the priests kept blowing their trumpets.

Joshua 6:10

and you shall not make your voice heard, and a word shall not go out from your mouth (ULT) Do not yell or say even one word until the day when...shout (UST)

Sound leaving someone's mouth refers to that person's speaking or shouting. Alternate translation: "Do not yell or speak" (See: Metonymy)

And Joshua commanded the people (ULT) But the rest of the people were silent, because Joshua...I tell you (UST)

Joshua had commanded the people before they started walking around the city. Alternate translation: "Joshua had commanded the people" (See: Order of Events)

ULT

10 And Joshua commanded the people, saying, "You shall not shout and you shall not make your voice heard, and a word shall not go out from your mouth until the day I say to you, 'Shout!' Then you shall shout."

UST

10 But the rest of the people were silent, because Joshua had commanded them, saying, "Do not make a war cry. Do not yell or say even one word until the day when I tell you to shout. On that day, you must shout!"

Joshua 6:11

(There are no notes for this verse.)

ULT

11 And he brought the Box of Yahweh around the city, circling one time. And they entered the camp and they stayed the night in the camp.

UST

11 So the men carrying Yahweh's sacred chest and all the others did what Joshua told them to do. They marched around the city once each day. Then they all returned to the camp and stayed there at night.

Joshua 6:12

(There are no notes for this verse.)

ULT

12 And Joshua got up early in the morning. And the priests lifted up the Box of Yahweh.

UST

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

Joshua 6:13

And the…priests…seven…seven…the…horns of (ULT)
The seven priests who were…carrying… trumpets made of rams horns (UST)

"7 priests…7 trumpets" (See: Numbers)

and blowing with the horns (ULT)
blasts from their trumpets (UST)

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

ULT

13 And the seven priests who were carrying the seven horns of rams before the face of the Box of Yahweh were walking continually and blowing with the horns. And the men equipped for war were walking before their face, and the rear guard was walking behind the Box of Yahweh, walking and blowing with the horns.

UST

13 The seven priests who were carrying trumpets made of rams horns went in front of the men carrying the sacred chest. They gave loud blasts from their trumpets as they marched. The soldiers walked in front of them and the rear guard of the army followed the sacred chest of Yahweh. Again, the priests kept blowing their trumpets.

Joshua 6:14

on the second day (ULT)
So on that second day (UST)

the next day (See: Ordinal Numbers)

Thus they did (ULT)
They did the same thing for (UST)

Israel marched around Jericho once every day.

six days (ULT)
six days (UST)

"6 days" (See: Numbers)

Joshua 6:15

(There are no notes for this verse.)

ULT

15 And it happened on the seventh day that they got up early as soon as the dawn had risen, and they went around the city according to this manner seven times. Only on that day they went around the city seven times.

UST

15 On the seventh day, they got up at dawn; they all marched around the city the same way that they had done before, but this time they marched around the city seven times.

Joshua 6:16

the people (ULT)
people (UST)

This refers to the people of Israel.

blew…with the horns (ULT)
were about to sound the long blast…on their trumpets (UST)

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

Yahweh has given to you (ULT)
Yahweh is giving…to you (UST)

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

has given…to you (ULT)
is giving…to you (UST)

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

Joshua 6:17

Connecting Statement:

Joshua continues speaking to the people of Israel.

And the city, it and all that is in it, is a banned thing for Yahweh (ULT)
Yahweh has declared that...city and everything in it to show that it belongs to... who are (UST)

This can be stated with an active form. Alternate translation: "You must set apart to Yahweh the city and all that is in it for destruction" or "You must set apart to Yahweh the city and all that is in it by destroying it" (See: Active or Passive)

ULT

17 And the city, it and all that is in it, is a banned thing for Yahweh. Only Rahab the prostitute will live, she and all who are with her in the house, because she hid the messengers whom we sent.

UST

17 Yahweh has declared that you must destroy the city and everything in it to show that it belongs to him. Only Rahab the prostitute will live—and all who are in her house with her—because she hid the spies we sent.

Joshua 6:18

keep from the banned thing (ULT)
everything must be destroyed...must not...any of the things (UST)

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

and trouble it (ULT)
in the city...and bring trouble to it (UST)

Doing something that makes bad things to happen to the city is spoken of as bringing trouble on it. Alternate translation: "you will cause bad things to happen to it" (See: Metaphor)

ULT

18 But only you, keep from the banned thing, lest you put under the ban and take from the banned thing and make the camp of Israel into a banned thing and trouble it.

UST

18 And because Yahweh has declared that everything must be destroyed, you must not take any of the things in the city. If you take anything, you will cause Yahweh to destroy the camp of Israel and bring trouble to it.

Joshua 6:19

**the storehouse of Yahweh (ULT)
in his treasury (UST)**

a collection of things set apart for the worship of Yahweh

ULT

19 And all the silver and gold and objects of bronze and iron, it is a holy thing for Yahweh. It shall enter the storehouse of Yahweh."

UST

19 But all the silver and gold and articles made from iron and bronze that you find, you must set apart for Yahweh. You must put those things in his treasury."

Joshua 6:20

that the people shouted with a great shout (ULT)
a long...gave a loud shout...Then the people (UST)

Alternate translation: "the people of Israel shouted"

and they blew with the horns (ULT)
So they did what Joshua told them to do... When the priests blew (UST)

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

ULT

20 And the people shouted and they blew with the horns. And it happened as soon as the people heard the sound of the horn, that the people shouted with a great shout. And the wall fell under itself, and the people went up to the city, a man straight in front of him, and they captured the city.

UST

20 So they did what Joshua told them to do. When the priests blew a long blast on their trumpets, the people gave a loud shout, and the wall of the city collapsed! Then the people went up into the city, going straight into the city from wherever they were standing when the wall fell, and they captured the city.

Joshua 6:21

(There are no notes for this verse.)

ULT

21 And they completely destroyed all that was in the city by the mouth of the sword, from man and as far as woman, from young and as far as old, and as far as ox and sheep and donkey.

UST

21 They killed every living thing in the city—men and women, young people and old people, even cattle and sheep and donkeys.

Joshua 6:22

(There are no notes for this verse.)

ULT

22 And Joshua said to the two men who had spied out the land, "Enter the house of the woman, the prostitute, and bring out from there the woman and all who belong to her, just as you swore to her."

UST

22 Then Joshua said to the two men who had spied on the land, "Go to the prostitute's house. Bring her out, along with all her family, just as you solemnly promised to her."

Joshua 6:23

(There are no notes for this verse.)

ULT

23 And the young men, the ones who had spied, entered and brought out Rahab and her father and her mother and her brothers and all who belonged to her. And they brought out all her relatives and rested them outside the camp of Israel.

UST

23 So, the young men who had examined the land went and brought Rahab out. They brought out her father, mother, brothers, and all the relatives that were with her. They brought them to a place outside the camp of Israel.

Joshua 6:24

And they burned...the city (ULT)
Then they burned the city (UST)

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

ULT

24 And they burned with fire the city and all that was in it. Only the silver and the gold and the objects of bronze and iron they gave to the storehouse of the house of Yahweh.

UST

24 Then they burned the city, along with everything in it. They saved the silver, gold, and all the vessels of bronze and iron, which they put into the treasury of the house of Yahweh.

Joshua 6:25

And she has dwelt in the midst of Israel (ULT) allowed...Her descendants live in Israel (UST)

The word "She" refers to Rahab and represents her descendants. Alternate translation: "Her descendants live in Israel" (See: Metonymy)

to this day (ULT)
to this day...that (UST)

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

ULT

25 And Joshua kept alive Rahab the prostitute and the house of her father and all who belonged to her. And she has dwelt in the midst of Israel to this day because she hid the messengers whom Joshua had sent to spy on Jericho.

UST

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

Joshua 6:26

Cursed is the man before the face of Yahweh who rises up and builds (ULT)
May Yahweh...curse...anyone who rebuilds...
And when he finishes building...and...up (UST)

Being cursed in Yahweh's sight represents being cursed by Yahweh. Alternate translation: "May Yahweh curse the man who rebuilds" (See: Metaphor)

With his firstborn he will found it (ULT)
may his oldest son die...sets (UST)

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

> **ULT**
>
> **26** And Joshua made them take an oath at that time, saying, "Cursed is the man before the face of Yahweh who rises up and builds this city, Jericho. With his firstborn he will found it and with his youngest he will set up its doors."
>
> **UST**
>
> **26** At that time, Joshua declared this very solemnly: "May Yahweh curse anyone who rebuilds this city, Jericho. When that person lays its foundation, may his oldest son die. And when he finishes building the city wall and sets up its gates, may his youngest son die."

and with his youngest he will set up its doors (ULT)
When that person lays its foundation...its gates, may his youngest son die (UST)

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

Joshua 6:27

And the report of him was in all the land (ULT) and everyone in...land knew who Joshua was (UST)

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

ULT

27 And Yahweh was with Joshua. And the report of him was in all the land.

UST

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

Joshua 7

Joshua 7 General Notes

Special concepts in this chapter

Sin brought defeat

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

Joshua 7:1

**with the banned thing (ULT)
some of those things (UST)**

Alternate translation: "the things that God had said they must set apart to him by destroying them"

**Achan...Karmi...Zabdi...Zerah (ULT)
named Achan...of Carmi...of Zabdi...of Zerah (UST)**

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

**And the nose of Yahweh burned (ULT)
So Yahweh became very angry (UST)**

"anger" and "burned" indicates intensity, not that fire is present. Alternate translation: "Yahweh's anger burned like a fire" or "Yahweh was very angry" (See: Metaphor)

ULT

1 And the sons of Israel were unfaithful in unfaithfulness with the banned thing. And Achan the son of Karmi the son of Zabdi the son of Zerah, from the tribe of Judah, took from the banned thing. And the nose of Yahweh burned against the sons of Israel.

UST

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

Joshua 7:2

(There are no notes for this verse.)

ULT

2 And Joshua sent men from Jericho to the Ai, which was near Beth Aven, from the east of Bethel. And he spoke to them, saying, "Go up and spy out the land." And the men went up and spied out the Ai.

UST

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

Joshua 7:3

all the people (ULT)
them…all (UST)

This refers to the army of Israel.

they are few (ULT)
they…There are only a few (UST)

The word "they" refers to the people of Ai.

> **ULT**
>
> **3** And they returned to Joshua and said to him, "Do not let all the people go up. About 2,000 men or about 3,000 men should go up and strike the Ai. Do not cause all the people to be weary there because they are few."
>
> **UST**
>
> **3** When they returned to Joshua they said, "There are only a few people in Ai. So just send two or three thousand to attack them. There is no need to make all our soldiers go."

Joshua 7:4

And some from the people went up to there, about 3,000 men (ULT)
So about three thousand Israelite men went to attack...But they did not defeat them (UST)

These men were part of the army. Alternate translation: "three thousand men belonging to the army went up"

about 3,000 men (ULT)
So about three thousand Israelite men (UST)

"3,000 men" (See: Numbers)

ULT

4 And some from the people went up to there, about 3,000 men, and they fled before the face of the men of the Ai.

UST

4 So about three thousand Israelite men went to attack Ai. But they did not defeat them. Instead, they had to run for their lives.

Joshua 7:5

about 36 men (ULT)
about thirty-six Israelites…from a hill (UST)

"36 men" (See: Numbers)

And the heart of the people melted and became water (ULT)
had cut stone out…When the people of Israel saw this, they were very afraid and lost all their courage (UST)

These phrases "melted" and "became like water" share similar meanings and are combined to emphasize that the people were extremely afraid. (See: Parallelism)

And the heart of the people melted (ULT)
When the people of Israel saw this, they were very afraid (UST)

Here the people are represented by their "hearts" to emphasize their emotions. Alternate translation: "The people were very afraid" (See: Synecdoche)

the heart of the people (ULT)
When the people of Israel saw this…they were very afraid (UST)

The phrase "the people" refers to the Israelite soldiers.

ULT

5 And the men of the Ai struck down from them about 36 men and they pursued them before the face of the gate as far as the Shebarim. And they struck them down on the slope. And the heart of the people melted and became water.

UST

5 The enemy killed about thirty-six Israelites and chased the rest from the city gate to the bottom of the hill, and then to a place where people had cut stone out from a hill. When the people of Israel saw this, they were very afraid and lost all their courage.

Joshua 7:6

And Joshua tore his garments and fell on his face to the earth before the face of the Box of Yahweh (ULT)
Joshua...tore their clothes because they were very sad about being defeated. They prostrated themselves...the ground in front of the Sacred Tent in which was the sacred chest (UST)

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

ULT

6 And Joshua tore his garments and fell on his face to the earth before the face of the Box of Yahweh until the evening, he and the elders of Israel. And they caused dust to go up on their heads.

UST

6 Joshua and the other Israeli leaders tore their clothes because they were very sad about being defeated. They prostrated themselves on the ground in front of the Sacred Tent in which was the sacred chest. They stayed there until that evening. They also threw dirt on their heads to show that they were very sad about what had happened.

Joshua 7:7

Why at all did you bring this people across the Jordan to give us into the hand of the Amorite, to cause us to perish (ULT)
you brought us Israelites safely across the Jordan River. So why are you now allowing the Amorites to destroy us...the (UST)

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

into the hand of the Amorite (ULT)
Amorites...us (UST)

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

And if only we had been content (ULT)
We should have made a different decision; we should have (UST)

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

ULT

7 And Joshua said, "Ah, my Lord Yahweh! Why at all did you bring this people across the Jordan to give us into the hand of the Amorite, to cause us to perish? And if only we had been content and had stayed on the other side of the Jordan!

UST

7 Then Joshua prayed and said, "Yahweh Lord, you brought us Israelites safely across the Jordan River. So why are you now allowing the Amorites to destroy us? We should have made a different decision; we should have stayed on the other side of the Jordan River!

Joshua 7:8

General Information:

Joshua expresses frustration to God.

Please, my Lord! What can I say, after Israel has turned the back of the neck before the face of its enemies (ULT)
O Lord, I have no more words to say to you. Israel has run away in defeat. We have turned our backs in shame as we ran away from our enemies. I do not know what to say (UST)

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

Israel has turned the back of the neck before the face of its enemies (ULT)
Israel...in defeat. We have turned our backs in shame as we ran away from our enemies (UST)

Doing this represents running away from their enemies. Alternate translation: "Israel has run away from their enemies" (See: Metonymy)

Joshua 7:9

and will surround us and cut off our name from the earth (ULT)
the other people...land...Then they will surround us and kill all of us! Then (UST)

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

for your great name (ULT)
to defend your honor (UST)

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

And what will you do for your great name (ULT)
what will you do to defend your honor (UST)

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

ULT

9 And the Canaanite and all those who dwell in the land will hear and will surround us and cut off our name from the earth. And what will you do for your great name?"

UST

9 The Canaanites and all the other people who are living in this land will hear about this. Then they will surround us and kill all of us! Then what will you do to defend your honor?"

Joshua 7:10

General Information:

Yahweh tells Joshua why Israel is cursed.

yourself...Why is this—you are falling on your face (ULT)
Stop lying there with your face in the dirt (UST)

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

ULT

10 And Yahweh said to Joshua, "Get yourself up! Why is this—you are falling on your face?

UST

10 But Yahweh said to Joshua, "Stand up! Stop lying there with your face in the dirt!

Joshua 7:11

the banned thing (ULT)
stole (UST)

These are the things "marked for destruction" from Joshua 6:18-19. Alternate translation: "the cursed things" or "those things which God has cursed"

stolen and also deceived (ULT)
in with their own…to hide it (UST)

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

ULT

11 Israel has sinned and also passed over my covenant, which I commanded them, and also taken from the banned thing and also stolen and also deceived and also placed among their things.

UST

11 Israel has sinned. You have disobeyed the commands that I told you to obey. They have lied, they have stolen, and they have taken what they stole and put them in with their own possessions, in order to hide it.

Joshua 7:12

And the sons of Israel were not able to stand before the face of their enemies (ULT)
That is why the people of Israel have been unable...defeat their enemies (UST)

Standing before their enemies represents fighting successfully against their enemies. Alternate translation: "cannot fight successfully against their enemies" or "cannot defeat their enemies" (See: Metonymy)

They turned the back of the neck before the face of their enemies (ULT)
That is why they have run away...you yourselves will be destroyed (UST)

Doing this represents running away from their enemies. Alternate translation: "They ran away from their enemies" (See: Metonymy)

I will not be with you again (ULT)
and now...do not...anymore (UST)

Being with Israel represents helping Israel. Alternate translation: "I will not help you any more" (See: Metonymy)

ULT

12 And the sons of Israel were not able to stand before the face of their enemies. They turned the back of the neck before the face of their enemies because they have become a banned thing. I will not be with you again if you do not destroy the banned thing from your midst.

UST

12 That is why the people of Israel have been unable to defeat their enemies. That is why they have run away, and now you yourselves will be destroyed. If you do not do as I commanded you and destroy everything that you took from Jericho, I will not help you anymore!

Joshua 7:13

Connecting Statement:

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

the people (ULT)
the people (UST)

This refers to the people of Israel.

You will not be able to stand before the face of your enemies (ULT)
You will never...defeat your enemies (UST)

Standing before their enemies represents fighting successfully against them. Alternate translation: "You cannot fight successfully against your enemies" or "You cannot defeat your enemies" (See: Metonymy)

ULT

13 Get up! Consecrate the people and you shall say, 'Consecrate yourselves for tomorrow, because thus says Yahweh, the God of Israel, "A banned thing is in your midst, Israel. You will not be able to stand before the face of your enemies until you remove the banned thing from your midst."

UST

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

Joshua 7:14

Connecting Statement:

Yahweh continues telling Joshua what he must tell the people.

And you shall be brought near in the morning by your tribes (ULT)
Tomorrow morning...must present yourselves before me, tribe (UST)

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

the tribe that Yahweh catches shall come near by the clans (ULT)
you...Then the tribe that I select...will come before me by each of their families (UST)

The tribe was made up of multiple clans. Alternate translation: "From the tribe that Yahweh selects, each clan will come near" (See: Idiom)

the tribe that Yahweh catches (ULT)
you...Then the tribe that I select (UST)

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

And the clan that Yahweh catches shall come near by the houses (ULT)
by tribe...by lot...The family that I select by lot will come near...The household that I (UST)

The clan was made up of multiple households. Alternate translation: "From the clan that Yahweh selects, each household must come near" (See: Idiom)

And the house that Yahweh catches shall come near by the men (ULT)
by each of their households...The household that I...select by lot will come before me each one, one at a time (UST)

The household was made up of multiple people. Alternate translation: "From the household that Yahweh selects, each person must come near" (See: Idiom)

ULT

14 And you shall be brought near in the morning by your tribes. And it will happen that the tribe that Yahweh catches shall come near by the clans. And the clan that Yahweh catches shall come near by the houses. And the house that Yahweh catches shall come near by the men.

UST

14 Tomorrow morning you must present yourselves before me, tribe by tribe. Then the tribe that I select by lot will come before me by each of their families. The family that I select by lot will come near by each of their households. The household that I select by lot will come before me each one, one at a time.

Joshua 7:15

**the one who is caught (ULT)
has taken some of (UST)**

This can be stated with an active form. Alternate translation: "the one whom Yahweh selects" (See: Active or Passive)

**he has crossed over the covenant of Yahweh (ULT)
he has disobeyed the promise and agreement that Yahweh (UST)**

Breaking the covenant represents disobeying it. Alternate translation: "he has disobeyed the covenant of Yahweh" (See: Metaphor)

ULT

15 And it will happen that the one who is caught with the banned thing shall be burned with the fire, he and all that belongs to him, because he has crossed over the covenant of Yahweh, and because he has done a disgraceful thing in Israel.'"

UST

15 Then the one who has taken some of the things that should have been given to me—he will be destroyed in a fire. He and everything he owns will be burned, because he has disobeyed the promise and agreement that Yahweh made with us, and he has committed a disgraceful sin among the people of Israel."

Joshua 7:16

General Information:

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

and brought Israel near by its tribes (ULT) Israelite people to come near to the place of worship, tribe by tribe (UST)

The phrase "tribe by tribe" means each tribe. Alternate translation: "brought each tribe of Israel near" (See: Idiom)

And the tribe of Judah was caught (ULT) When they did that, Yahweh indicated that a man from the tribe of Judah was the one selected (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh selected the tribe of Judah" (See: Active or Passive)

ULT

16 And Joshua got up early in the morning and brought Israel near by its tribes. And the tribe of Judah was caught.

UST

16 Early the next morning, Joshua told all the Israelite people to come near to the place of worship, tribe by tribe. When they did that, Yahweh indicated that a man from the tribe of Judah was the one selected.

Joshua 7:17

And he brought near the clan of the Zerahite by the men (ULT)
clan of Zerah. Then the families...presented themselves...someone (UST)

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

the clans of...the clan of...the Zerahite (ULT)
Then the clans...clan of Zerah...families (UST)

The clan was named after the man named Zerah.

Zabdi (ULT)
of Zabdi (UST)

This is a man's name. Translate as you did in Joshua 7:1. (See: How to Translate Names)

Joshua 7:18

Achan...Karmi...Zabdi...Zerah (ULT)
And Yahweh indicated that Achan was the
guilty man...of Carmi...of Zabdi; and Zabdi was
the son...of Zerah (UST)

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

ULT

18 And he brought near his house by the men and Achan the son of Karmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, was caught.

UST

18 Then Joshua told the men from that family to present each member of their family, one at a time, so that the guilty person may be selected. And Yahweh indicated that Achan was the guilty man and he was taken out of the people of Judah. Achan was the son of Carmi; Carmi was the son of Zabdi; and Zabdi was the son of Zerah.

Joshua 7:19

and give thanks to him (ULT)
confession to...Tell (UST)

If your language does not use an abstract noun for the idea behind the word **confession, you could express the same idea with a verbal form such as "confess." Alternate translation: "confess to him" (See: Abstract Nouns)

Do not hide...from me (ULT)
and do not try to hide it from me (UST)

Hiding information represents trying to keep someone from knowing it. Alternate translation: "Do not try to prevent me from knowing what you have done" (See: Metaphor)

ULT

19 And Joshua said to Achan, "My son, now give glory to Yahweh the God of Israel and give thanks to him. And tell me now what you have done. Do not hide it from me."

UST

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

Joshua 7:20

(There are no notes for this verse.)

ULT

20 And Achan answered Joshua and said, "Truly, I have sinned against Yahweh the God of Israel. And like this and like this I did:

UST

20 Achan replied, "It is true. I have sinned against Yahweh, the God of Israel. This is what I did:

Joshua 7:21

and 200 shekels (ULT)
of silver...six hundred grams (UST)

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

50 shekels (ULT)
that weighed (UST)

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

are hidden in the earth (ULT)
I buried them in the ground (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I hid them in the ground" (See: Active or Passive)

ULT

21 And I saw among the spoil one good coat of Shinar and 200 shekels silver and one tongue-shaped piece of gold (50 shekels was its weight). And I desired them and took them. And behold, they are hidden in the earth in the midst of my tent and the silver is under it."

UST

21 Among the things in Jericho that I saw was a beautiful coat from Babylonia. I also saw over two kilograms of silver and some gold that weighed six hundred grams. I wanted those things very much for myself, so I took them. I buried them in the ground under my tent. You will find them there. The silver is buried beneath it all."

Joshua 7:22

(There are no notes for this verse.)

ULT

22 And Joshua sent messengers and they ran to the tent. And behold, it was hidden in his tent and the silver was under it.

UST

22 So Joshua sent some men to find those things. They ran to Achan's tent and found all the things hidden there.

Joshua 7:23

And they poured them out (ULT)
Then they laid them out (UST)

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

ULT

23 And they took them from the midst of the tent and brought them to Joshua and to all the sons of Israel. And they poured them out before the face of Yahweh.

UST

23 The men brought them all out of the tent and took them to Joshua and the rest of Israel. Then they laid them out, like an offering to Yahweh.

Joshua 7:24

to the Valley of Trouble (ULT)
to the valley of Akor (UST)

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

ULT

24 And Joshua took Achan the son of Zerah and the silver and the coat and the tongue-shaped piece of gold and his sons and his daughters and his ox and his donkey and his sheep and his tent and all that was for him, and all Israel with him. And they brought them to the Valley of Trouble.

UST

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

Joshua 7:25

Why have you troubled us (ULT)
I do not know why you caused so much
trouble for us (UST)

Joshua uses this question to rebuke Achan. Alternate translation:
"You have troubled us" (See: Rhetorical Question)

And they burned them with the fire and they
stoned them with the stones (ULT)
and they burned them all with fire, and they
threw stones (UST)

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

ULT

25 And Joshua said, "Why have you
troubled us? Yahweh will trouble you on
this day." And all Israel stoned him with
stone. And they burned them with the
fire and they stoned them with the
stones.

UST

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

Joshua 7:26

And Yahweh turned from the burning of his nose (ULT)
Yahweh was no longer angry with the Israeli people (UST)

Turning away his anger represents stopping being angry. Burning anger represents strong anger. Alternate translation: "Yahweh stopped being angry" (See: Metaphor)

until this day (ULT)
is why that valley...to this day (UST)

It was still called the valley of Achor at the time the author wrote this. Alternate translation: "even today" or "even now"

ULT

26 And they raised up over him a great pile of stones until this day. And Yahweh turned from the burning of his nose. Therefore the name of that place is called the Valley of Trouble until this day.

UST

26 They piled rocks over the ashes of their corpses, and those rocks are still there. That is why that valley is called the Valley of Trouble to this day. After that, Yahweh was no longer angry with the Israeli people.

Joshua 8

Joshua 8 General Notes

Structure and formatting

Special concepts in this chapter

Sin brought defeat

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

Built an altar

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

Joshua 8:1

Do not fear and do not be dismayed (ULT)
Do not be afraid or discouraged (UST)

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

I have given into your hand the king of the Ai and his people and his city and his land (ULT)
I am giving you victory over the king of Ai, and you will capture his people, and his city, and his land (UST)

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

I have given (ULT)
I am giving (UST)

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

ULT

1 And Yahweh said to Joshua, "Do not fear and do not be dismayed. Take with you all the people of war and rise, go up to the Ai. See, I have given into your hand the king of the Ai and his people and his city and his land.

UST

1 Then Yahweh said to Joshua, "Do not be afraid or discouraged. Take with you all the soldiers you have and go there again. Go up to Ai. See! I am giving you victory over the king of Ai, and you will capture his people, and his city, and his land.

Joshua 8:2

and its king (ULT)
and their king (UST)

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

ULT

2 And you shall do to the Ai and its king just as you have done to Jericho and its king, except you will plunder its spoil and its livestock for yourselves. Set for yourselves an ambush against the city from behind it."

UST

2 Your army will do to the people of Ai and their king like what you did to the people of Jericho and their king. But this time I will permit you to take all their possessions and keep them for yourselves. But first, tell some of your soldiers to hide behind the city and prepare to attack it."

Joshua 8:3

the people of war (ULT)
his army toward...them (UST)

Alternate translation: "the army of Israel"

Joshua 8:4

(There are no notes for this verse.)

ULT

4 And he commanded them, saying, "See, you lie in ambush against the city from behind the city. You shall not be very far from the city. And all of you shall be ready.

UST

4 He said to them, "Pay attention! Some of you must prepare a surprise attack on the city—an attack formed behind the city. Do not go far from the city. All of you get ready to attack.

Joshua 8:5

(There are no notes for this verse.)

ULT

5 As for me and all the people who are with me, we will come near to the city. And it will happen when they come out to meet us just as at the first, that we will flee before their face.

UST

5 I and the men who are with me will march toward the city in the morning. The men in the city will come out to fight us, as they did before. Then we will turn around and start to run away from them.

Joshua 8:6

(There are no notes for this verse.)

ULT

6 And they will come out after us until we have drawn them from the city. For they will say, 'They are fleeing before our face just as at the first.' And we will flee before their face.

UST

6 They will think that we are running away from them like we did before. So they will chase us away from the city. While we are running away from them,

Joshua 8:7

And...will give it...into your hand (ULT)
will give...to you (UST)

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

ULT

7 And you will rise from ambush and take possession of the city. And Yahweh your God will give it into your hand.

UST

7 those of you who are hiding must come out and rush into the city and capture it. Yahweh, your God, will give the city to you.

Joshua 8:8

General Information:

Joshua finishes explaining the battle plan to his soldiers.

ULT

8 And it will happen that when you capture the city, you will kindle the city with fire. You will do according to the word of Yahweh. See, I have commanded you."

UST

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

Joshua 8:9

And Joshua sent them (ULT)
Then Joshua prepared to send (UST)

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

the ambush place (ULT)
some of them…hide (UST)

Alternate translation: "where they would hide until it was time to attack"

ULT

9 And Joshua sent them and they went to the ambush place and they stayed between Bethel and the Ai from west of the Ai. And Joshua stayed overnight that night in the midst of the people.

UST

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

Joshua 8:10

(There are no notes for this verse.)

ULT

10 And Joshua got up early in the morning and mustered the people. And he and the elders of Israel went up before the face of the people to the Ai.

UST

10 Early the next morning, Joshua gathered his soldiers together. He led the soldiers and the other Israelite leaders; they all went to attack the people of Ai.

Joshua 8:11

(There are no notes for this verse.)

ULT

11 And all the people of war who were with him went up and approached and came before the city. And they camped from north of the Ai and the valley was between them and the Ai.

UST

11 They all set up their tents close to Ai, just to the north of the city, where all the people of the city could see them. There was a valley between them and the city of Ai.

Joshua 8:12

about 5,000 men (ULT)
about five thousand men (UST)

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

ULT

12 And he took about 5,000 men. And he set them in ambush between Bethel and the Ai, from west of the city.

UST

12 Joshua had taken about five thousand men and told them to go and stay hidden so they could make a surprise attack, just west of the city, between Ai and Bethel.

Joshua 8:13

General Information:

The Israelites prepare to fight the people of Ai.

all the camp (ULT)
The main group of soldiers (UST)

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

its rear guard (ULT)
others were hiding (UST)

those who were "set in ambush on the west side of the city" (Joshua 8:12)

Joshua 8:14

(There are no notes for this verse.)

ULT

14 And it happened that as soon as the king of the Ai saw, then the men of the city hurried and got up early and went out to meet Israel for the battle, he and all his people, at an appointed place before the face of the Arabah. Now he did not know that an ambush was against him from behind the city.

UST

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

Joshua 8:15

And...let themselves be struck...before the face of them (ULT)
allowed the army of Ai...to push them back (UST)

"let themselves be defeated before the people of Ai." The phrase "before them" represents what the people of Ai would see and think. The phrase "be defeated" can be stated in active form. Alternate translation: "let the people of Ai think that the Israelites were defeated" or "let the people of Ai think that they had defeated the Israelites" (See: Metonymy and Active or Passive)

before the face of them (ULT)
to push them back (UST)

the army of Ai

And they fled (ULT)
to push them back (UST)

The army of Israel fled.

Joshua 8:16

And they pursued (ULT)
and pursued (UST)

These occurrences of "they" refer to the army of Ai.

to pursue after them (ULT)
to chase after Joshua and his men (UST)

to go after the army of Isreal

And all the people who were in the city were
summoned (ULT)
The men in Ai were ordered (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The city leaders called all the people in the city together" (See: Active or Passive)

all the people who were in the city (ULT)
The men in Ai (UST)

The writer speaks in a general way about all the people, but "all the people" refers only to those who could fight. Alternate translation: "all the people in the city who could help chase the army of Israel" (See: Hyperbole)

Joshua 8:17

**And they left the city open (ULT)
leave even one man in Ai to defend it...the city gates wide open (UST)**

Alternate translation: "left the city gates open"

ULT

17 And there was not a man left in the Ai or Bethel who had not pursued after Israel. And they left the city open and they pursued after Israel.

UST

17 All the men of Ai and the men of Bethel pursued the Israelite army. They did not leave even one man in Ai to defend it. And they left the city gates wide open as they went to pursue after the soldiers of Israel.

Joshua 8:18

I will give it into your hand (ULT)
it (UST)

Giving Ai into Israel's hand represents giving Israel victory and
control over Ai. Alternate translation: "I will give you victory over Ai"
or "I will cause you to capture Ai" (See: Metonymy)

ULT

18 And Yahweh said to Joshua, "Stretch
out with the javelin that is in your hand
toward the Ai, because I will give it into
your hand." And Joshua stretched out
with the javelin that was in his hand
toward the city.

UST

18 Then Yahweh said to Joshua, "Lift up
your spear and point it toward Ai,
because I am going to enable your
soldiers to capture it!" So Joshua
pointed his spear toward Ai.

Joshua 8:19

(There are no notes for this verse.)

ULT

19 And the ambush rose quickly from its place and they ran when he stretched out his hand. And they entered the city and captured it and hurried and kindled the city with fire.

UST

19 When the Israelite men who were hiding saw that, they rushed out from the places where they were hiding and ran into the city. They captured it and quickly set it on fire.

Joshua 8:20

(There are no notes for this verse.)

ULT

20 And the men of the Ai turned behind them and looked, and behold, the smoke of the city went up to the heavens! And it was not in their hands to flee here or there. And the people who had fled to the wilderness turned around toward the pursuers.

UST

20 When the men of Ai looked back, they saw smoke rising from their city. But they could not escape, because the Israelite troops stopped running away and had turned around and now were facing the army that had been coming after them.

Joshua 8:21

(There are no notes for this verse.)

ULT

21 And Joshua and all Israel saw that the ambush had captured the city, and that the smoke of the city went up. And they turned back and struck down the men of the Ai.

UST

21 Joshua and his men saw that the men who had been hiding had captured the city and were burning it, and they saw the smoke rising. So they turned back and began killing the men of Ai.

Joshua 8:22

(There are no notes for this verse.)

ULT

22 And these came out from the city to meet them and they were in the midst of Israel, these from here and these from there. And they struck them down until he left no survivor or refugee of them.

UST

22 Meanwhile, the soldiers who had captured the city came out and attacked them from the rear. So the men of Ai were surrounded by the two groups of Israelite soldiers. None of the men of Ai escaped. The Israelites fought until they killed all of them.

Joshua 8:23

(There are no notes for this verse.)

ULT

23 And they seized the king of the Ai alive. And they brought him near to Joshua.

UST

23 But they captured the king of Ai and brought him to Joshua.

Joshua 8:24

when Israel had finished slaying all those who dwelled in...and all of them had fallen by the mouth of the sword (ULT)
While...they were fighting, the Israelite army...the men...into...and killed (UST)

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

and all of them had fallen by the mouth of the sword (ULT)
and killed (UST)

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

ULT

24 And it happened when Israel had finished slaying all those who dwelled in the Ai in the field in the wilderness in which they pursued them, and all of them had fallen by the mouth of the sword until they were finished, that all Israel returned to the Ai and struck it with the mouth of the sword.

UST

24 While they were fighting, the Israelite army pursued the men of Ai into the fields and into the wilderness, and killed all of them. Then they went to Ai and killed everyone and anything still alive there.

Joshua 8:25

were 12,000 (ULT)
twelve thousand…women (UST)

"12,000" (See: Numbers)

ULT

25 And it happened that all the ones who fell on that day, from man and as far as woman, were 12,000, all the men of the Ai.

UST

25 They killed twelve thousand men and women on that day. They killed all the people of Ai.

Joshua 8:26

(There are no notes for this verse.)

ULT

26 And Joshua did not turn back his hand which he had stretched out with the javelin, until when he had completely destroyed all those who dwelled in the Ai.

UST

26 Joshua continued to point his spear toward Ai until all the people in Ai had been killed.

Joshua 8:27

(There are no notes for this verse.)

ULT

27 Israel plundered for themselves only the livestock and the spoil of that city, according to the word of Yahweh which he had commanded Joshua.

UST

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

Joshua 8:28

a desolation (ULT)
ruins (UST)

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

Joshua 8:29

until this day (ULT)
That pile of rocks is still there to this day (UST)

Alternate translation: "today" or "even now"

ULT

29 And he hanged the king of the Ai on a tree until the time of the evening. And when the sun was going, Joshua commanded and they brought down his corpse from the tree and threw it at the opening of the gate of the city and raised over it a great pile of stones until this day.

UST

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

Joshua 8:30

on Mount Ebal (ULT)
on Mount Ebal (UST)

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

ULT

30 Then Joshua built an altar to Yahweh the God of Israel on Mount Ebal.

UST

30 Then Joshua told his men to build on Mount Ebal an altar for Yahweh, the God of Israel.

Joshua 8:31

(There are no notes for this verse.)

ULT

31 It was just as Moses the servant of Yahweh had commanded the sons of Israel, as written in the book of the law of Moses: "An altar of whole stones, over which no one has wielded an iron tool." And they offered up on it burnt up offerings to Yahweh and sacrificed peace offerings.

UST

31 They built it just like Moses, the man who served God well, had written previously in the laws that God had given to him. They made it from stones that had not been cut, stones on which they had done no work using iron tools. The Israelites then offered sacrifices to Yahweh that were burned completely on the altar. They also made sacrifices to promise friendship with him.

Joshua 8:32

(There are no notes for this verse.)

ULT

32 And there on the stones he wrote a copy of the law of Moses, which he wrote before the face of the sons of Israel.

UST

32 As the Israelites watched, Joshua wrote on stones a copy of the laws that Yahweh had given to Moses.

Joshua 8:33

(There are no notes for this verse.)

ULT

33 And all Israel and its elders and officers and its judges were standing from here and from there at the Box in front of the priests and the Levites who carried the Box of the Covenant of Yahweh, like the foreigner so the native, half of them toward the front of Mount Gerizim and half of them toward the front of Mount Ebal. It was just as Moses the servant of Yahweh had commanded to bless the people of Israel at the first.

UST

33 The Israelite leaders, the officials, the judges, and other Israelites were there, standing on either side of the sacred chest. All the people stood, facing the priests and Levites who carried the sacred chest. Many people who were not Israelites were also there. Half of the people stood on one side of the valley below Mount Ebal, and the other half of the people stood on the other side of the valley below Mount Gerizim. The sacred chest was in the valley between the two groups. And they blessed the people of Israel just as Moses the servant of Yahweh had told them to do, at the very first.

Joshua 8:34

(There are no notes for this verse.)

ULT

34 And afterward, he read all the words of the law, the blessings and the curses, according to all that is written in the book of the law.

UST

34 Then Joshua read to the people all that Moses had written previously. That included what Yahweh had taught them and the ways that he promised to bless them if they obeyed his commands, or to curse them if they disobeyed them.

Joshua 8:35

There was not a word from all that Moses had commanded that Joshua did not read (ULT) Joshua carefully read all the commands that Moses had given; he read every word...as well...who (UST)

This can be expressed positively. Alternate translation: "Joshua read every word of all that Moses commanded" or "Joshua read the entire law of Moses" (See: Double Negatives)

Israel (ULT)
Israel (UST)

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

ULT

35 There was not a word from all that Moses had commanded that Joshua did not read in front of all the assembly of Israel and the women and the children and the sojourners who are going in the midst of them.

UST

35 Joshua carefully read all the commands that Moses had given; he read every word in front of the entire assembly of Israel. All the women and the little children were there as well, and also the foreigners who were living among the people of Israel.

Joshua 9

Joshua 9 General Notes

Special concepts in this chapter

Israel's mistake

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

Joshua 9:1

the Jordan (ULT)
Jordan River (UST)

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

ULT

1 And it happened that as soon as all the kings heard it who were on the other side of the Jordan, in the hill country, and in the lowlands and in all the coast of the great sea toward the front of the Lebanon (the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite),

UST

1 There were several kings who ruled in lands on the west side of the Jordan River. They were the kings of the Hittites, the Amorites, the Canaanites, the Perizites, the Hivites, and the Jebusites. They lived in the hill country, in the lower hills further west, and on the plains beside the Mediterranean Sea. They heard about what happened at Ai.

Joshua 9:2

as one mouth (ULT)
under one leader (UST)

Here "command" represents the one who commanded them. Being under him represents obeying his commands. Alternate translation: "obeying the commands of one leader" (See: Metonymy)

ULT

2 then they gathered themselves together as one mouth to fight against Joshua and against Israel.

UST

2 So they all gathered their armies under one leader to fight against Joshua and the Israelite army.

Joshua 9:3

(There are no notes for this verse.)

ULT

3 And those who dwelled in Gibeon heard what Joshua had done to Jericho and to the Ai.

UST

3 However, when the people who lived in the city of Gibeon heard that Joshua's army had defeated the people of Jericho and Ai,

Joshua 9:4

with cunning (ULT)
trick the Israelites (UST)

a crafty scheme intended to trick Joshua and the Israelites

ULT

4 And they, even they, acted with cunning. And they went and acted as envoys and took worn-out sacks for their donkeys and worn-out and torn and mended skins of wine. [1]

UST

4 they decided to trick the Israelites. They sent some of their men who pretended to be ambassadors for their people. These men gathered some old sacks and some old leather wine bags that had been mended after they were cracked, and they put these on the backs of their donkeys.

Joshua 9:5

**was dry and had become crumbs (ULT)
that was dry and moldy (UST)**

Alternate translation: "dry and filled with fungus" or "stale and ruined"

Joshua 9:6

a man of Israel (ULT)
They (UST)

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

Joshua 9:7

the Hivite (ULT)
they were Hivites (UST)

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

Perhaps you are dwelling among us. And how can I cut a covenant for you (ULT)

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

ULT

7 And they said, a man of Israel, to the Hivite, "Perhaps you are dwelling among us. And how can I cut a covenant for you?"

UST

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

Joshua 9:8

(There are no notes for this verse.)

ULT

8 And they said to Joshua, "We are your servants." And Joshua said to them, "Who are you? And where did you come from?"

UST

8 They replied to Joshua and insisted, "We are your servants!" But Joshua answered, "Who are you? Where do you actually come from?"

Joshua 9:9

(There are no notes for this verse.)

ULT

9 And they said to him, "Your servants have come from a very distant land for the name of Yahweh your God. For we have heard a report of him and all that he did in Egypt,

UST

9 The men from Gibeon answered, "We want to be your servants. We have come here from a distant land, because of the fame of Yahweh your God. We heard about all the great things he did in Egypt.

Joshua 9:10

to Sihon (ULT)
Sihon (UST)

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

Heshbon (ULT)
ruled in Heshbon (UST)

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

and to Og (ULT)
and Og (UST)

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

was in Ashtaroth (ULT)
lived in Ashtaroth (UST)

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

ULT

[10] and all that he did to the two kings of the Amorite who were on the other side of the Jordan, to Sihon the king of Heshbon, and to Og the king of the Bashan who was in Ashtaroth.

UST

[10] And we have heard about what he did to the two kings of the Amorites who are on the east side of the Jordan River—Sihon, the king who ruled in Heshbon, and Og, the king of Bashan who lived in Ashtaroth.

Joshua 9:11

in your hand (ULT)
us (UST)

This phrase means "take with you." Here the word "hand" represents the possession by the Gibeonites of the provisions. (See: Synecdoche)

to meet them. And you shall say to them (ULT)
Tell them…to (UST)

The word "them" refers to the people of Israel.

ULT

11 And our elders and all those who dwell in our land spoke to us, saying, 'Take provisions in your hand for the road and go to meet them. And you shall say to them, "We are your servants. And now cut a covenant for us."'

UST

11 So our leaders and the rest of our people said to us, 'Take some food and go to talk with the Israelites. Tell them, "We want to be your servants. So make a peace agreement with us."'

Joshua 9:12

(There are no notes for this verse.)

ULT

12 This bread of ours was hot, we took it as our provision from our houses on the day of our going out to come to you. And now, behold, it is dry and has become crumbs.

UST

12 "Look at our bread. It was fresh and warm when we baked it on the day that we left our homes to come here to you. But now it is dry and moldy.

Joshua 9:13

(There are no notes for this verse.)

ULT

13 And these skins of wine that we filled were new, and behold, they are torn. And these, our garments and our sandals, are worn-out from the very great length of the road."

UST

13 Look at our leather wine bags, they were new when we filled them with wine before we left, but now they are cracked and old. Our clothes and our sandals are worn out from traveling on the long road to come here."

Joshua 9:14

(There are no notes for this verse.)

ULT

14 And the men took from their provisions. But they did not ask the mouth of Yahweh.

UST

14 The Israelite leaders accepted some of their old food and ate a meal with them in order to make a peace treaty. They did not think to ask Yahweh what they should do.

Joshua 9:15

And Joshua made peace for them, and cut a covenant for them to let them live. And the leaders of the congregation swore to them (ULT)
In this way, Joshua agreed to make peace. The Israelites made a treaty with the men from Gibeon, in which they agreed not to kill these strangers. All the Israelite leaders made a solemn vow to this effect (UST)

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

the congregation (ULT)
All the Israelite leaders (UST)

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

ULT

15 And Joshua made peace for them, and cut a covenant for them to let them live. And the leaders of the congregation swore to them.

UST

15 In this way, Joshua agreed to make peace. The Israelites made a treaty with the men from Gibeon, in which they agreed not to kill these strangers. All the Israelite leaders made a solemn vow to this effect.

Joshua 9:16

(There are no notes for this verse.)

ULT

16 And it happened from the end of three days after when they had cut a covenant for them, that they heard that they were near to them and they were dwelling among them.

UST

16 However, three days later the Israelites found out that the men had only come from Gibeon and that they really lived close by.

Joshua 9:17

on the third day (ULT)
the men from Gibeon lived. After traveling
only three days (UST)

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

and Kephirah (ULT)
Kephirah (UST)

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

and Beeroth (ULT)
Beeroth (UST)

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

and Kiriath Jearim (ULT)
and Kiriath Jearim (UST)

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

ULT

17 And the sons of Israel set out and came to their cities on the third day. And their cities were Gibeon and Kephirah and Beeroth and Kiriath Jearim.

UST

17 So they went to where the men from Gibeon lived. After traveling only three days, they came to their cities: Gibeon, Kephirah, Beeroth, and Kiriath Jearim.

Joshua 9:18

(There are no notes for this verse.)

ULT

18 And the sons of Israel did not strike them down because the leaders of the congregation had sworn to them by Yahweh the God of Israel. And all the congregation murmured against the leaders.

UST

18 But the Israelites did not attack those cities because they had made a solemn vow to live peacefully with them, and because Yahweh had heard the promise they made. All the people of Israel grumbled against their leaders for making this treaty.

Joshua 9:19

the congregation (ULT)
to live peacefully with them (UST)

Here this phrase refers to the nation of Israel.

ULT

19 And all the leaders said to all the congregation, "We ourselves have sworn to them by Yahweh the God of Israel. And now we are not able to touch them.

UST

19 But the leaders answered, "We promised to live peacefully with them and Yahweh, the God of Israel, heard us promise to do that. So now we cannot do them any harm.

Joshua 9:20

(There are no notes for this verse.)

ULT

20 We will do this to them and let them live. And wrath will not be on us on account of the oath which we swore to them."

UST

20 If we kill them, God will be very angry with us and punish us because we did not keep our promise to them, a promise that binds us by solemn oath. But this is what we can do:

Joshua 9:21

And they became cutters of trees and drawers of water (ULT)

but they will become our servants; they will cut wood and carry water for (UST)

Alternate translation: "the Gibeonites became woodcutters and water carriers"

ULT

21 And the leaders said to them, "Let them live." And they became cutters of trees and drawers of water for all the congregation, just as the leaders had spoken to them.

UST

21 We will allow them to live, but they will become our servants; they will cut wood and carry water for all the people." This is what happened, just as the leaders planned.

Joshua 9:22

(There are no notes for this verse.)

ULT

22 And Joshua called to them and spoke to them, saying, "Why did you deceive us, saying, 'We are very far from you,' but you are dwelling among us?

UST

22 Then Joshua summoned the men from Gibeon and asked them, "Why did you lie to us? Your homes are near to us; you live close to us, but you told us that you were from a far land!

Joshua 9:23

for the house of my God (ULT)
for the house of our God (UST)

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

ULT

23 And now you are cursed. And a slave will not be cut off from you, and cutters of trees and drawers of water for the house of my God."

UST

23 Now you are going to live under a curse. You will become our slaves. You will always be our slaves, and you will be forced to cut wood and carry water for the house of our God."

Joshua 9:24

(There are no notes for this verse.)

ULT

24 And they answered Joshua and said, "Because it was clearly told to your servants that Yahweh your God commanded his servant Moses to give to you all the land and to destroy all those who dwell in the land from before your face. And we were very afraid for our lives because of your face, so we did this thing.

UST

24 The men from Gibeon replied, "We lied to you because we were afraid that you would kill us. We heard that Yahweh, your God, had declared to his servant Moses that he would enable your people to kill all of us in Canaan, and that he would give you our lands.

Joshua 9:25

as is good and as is right (ULT)
is good and right (UST)

The words "good" and "right" mean basically the same thing. Alternate translation: "Whatever seems fair and just" (See: Doublet)

ULT

25 And now, behold, we are in your hand. Do to us as is good and as is right in your eyes to do."

UST

25 So now you should decide what you will do with us. Do to us whatever you think is good and right."

Joshua 9:26

to them (ULT)
So (UST)

The word "them" here refers to the Gibeonites.

ULT

26 And he did thus to them. And he rescued them from the hand of the sons of Israel and they did not slay them.

UST

26 So Joshua saved the lives of the people of Gibeon; he did not permit the army of Israel to harm them.

Joshua 9:27

until this day (ULT)
that to...present time (UST)

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

ULT

27 And on that day Joshua made them cutters of trees and drawers of water for the congregation and for the altar of Yahweh, until this day, in the place that he would choose.

UST

27 Instead, he forced them to become the Israelites' slaves. They cut wood and carried water for Israel. They also brought the wood and water that was needed for the sacred altar of Yahweh. And the people of Gibeon are still doing that to this present time.

Joshua 10

Joshua 10 General Notes

Structure and formatting

The ULT sets the lines in 10:12-13 farther to the right on the page than the rest of the text because they are a poem.

Special concepts in this chapter

"For Yahweh was waging war on behalf of Israel"

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

Important figures of speech in this chapter

Idiom

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

Joshua 10:1

And it happened that (ULT)
had completely destroyed everything (UST)

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

Adoni-Zedek (ULT)
Adoni-Zedek (UST)

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

ULT

1 And it happened that as soon as Adoni-Zedek the king of Jerusalem heard that Joshua had captured the Ai and had completely destroyed it (just as he had done to Jericho and to its king, so he had done to the Ai and to its king), and that those who dwelled in Gibeon had made peace with Israel and were among them,

UST

1 Adoni-Zedek, the king of the city of Jerusalem, heard that Joshua's army had captured Ai and had completely destroyed everything in the town. He heard that they had done to the people of Ai and to their king the same thing that they had done to the people of Jericho and their king. He also heard that the people of the city of Gibeon had made peace with the Israelite people and that they were now living among the Israelites.

Joshua 10:2

(There are no notes for this verse.)

ULT

2 then they were very afraid because Gibeon was a great city, like one of the cities of the kingdom, and because it was greater than the Ai, and all its men were mighty ones.

UST

2 The people of Jerusalem became very afraid because Gibeon was an important city, like the other cities that were so important that they had their own kings. Gibeon was larger than Ai, and all its soldiers were experienced.

Joshua 10:3

Jarmuth…Lachish…Eglon (ULT)
Jarmuth…Lachish…Eglon (UST)

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

Hoham…Piram…Japhia…Debir (ULT)
Hosham…Piram…Jarmuth…Debir (UST)

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

ULT

3 And Adoni-Zedek the king of Jerusalem sent to Hoham the king of Hebron and to Piram the king of Jarmuth and to Japhia the king of Lachish and to Debir the king of Eglon, saying,

UST

3 So King Adoni-Zedek sent a message to Hosham the king of Hebron, to Piram the king of Jarmuth, to Jarmuth the king of Lachish, and to Debir the king of Eglon.

Joshua 10:4

Come up to me (ULT)
and help me attack (UST)

"Travel to where I am." Jerusalem was higher in elevation than other cities in Canaan.

ULT

[4] "Come up to me and help me. And let us strike Gibeon. For it has made peace with Joshua and with the sons of Israel."

UST

[4] In the message he said, "Please come up and help me attack Gibeon, because the people of Gibeon have made peace with Joshua and the Israelites."

Joshua 10:5

the five kings of (ULT)
So those five...kings (UST)

"5 kings" (See: Numbers)

Jarmuth...Lachish...Eglon (ULT)
Jarmuth...Lachish...and Debir (UST)

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

And they camped against (ULT)
with...and surrounded the city (UST)

This means they set up their camp around their city. This was a way of weakening those in the city. It prevented people from escaping the city, and it prevented others from bringing food and water to them in the city.

ULT

5 And the five kings of the Amorites gathered and went up: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon—they and all their camps. And they camped against Gibeon and fought against it.

UST

5 So those five kings who ruled all the groups who were descendants of Amor —the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Debir—came to Gibeon with all of their soldiers and surrounded the city, to fight against it.

Joshua 10:6

saying (ULT)
said (UST)

The word "They" here refers to Gibeonites.

Do not let your hand drop from your servants (ULT)
We are your servants. So do not forsake us… us (UST)

This humble request is stated with two negatives to emphasize the need for a positive action. Alternate translation: "Please come and use your strength to protect us" (See: Litotes)

your hand (ULT)
us (UST)

The word "hands" here refers to the people of Israel's strength. Alternate translation: "your strength" (See: Metonymy)

ULT

6 And the men of Gibeon sent to Joshua, to the camp at the Gilgal, saying, "Do not let your hand drop from your servants. Come up to us quickly and save us and help us because all the kings of the Amorites who dwell in the hill country have gathered against us."

UST

6 The people of Gibeon sent a message to Joshua while he was in the camp at Gilgal. They said, "We are your servants. So do not forsake us. Come up to us quickly and save us! Help us, because the kings of the Amorites and their armies have joined their forces together to attack us!"

Joshua 10:7

(There are no notes for this verse.)

ULT

7 And Joshua went up from the Gilgal, he and all the people of war with him and all the mighty ones of the army.

UST

7 So Joshua and all his army, including the soldiers and his best fighting men, marched up from Gilgal.

Joshua 10:8

they are given into your hand (ULT)
I will enable your army...defeat (UST)

Here "hand" represents the people of Israel's strength and their
ability to defeat their enemy. The word "them" refers to the attacking
army. (See: Metonymy)

they are given (ULT)
defeat (UST)

Here the word "them" refers to the attacking armies.

ULT

8 And Yahweh said to Joshua, "Do not be
afraid from them, for they are given into
your hand. Not a man from them will
stand before you."

UST

8 Then Yahweh said to Joshua, "Do not
be afraid of those armies! I will enable
your army to defeat them. None of their
soldiers will resist you."

Joshua 10:9

And Joshua came to them (ULT)
Joshua's...and arrived...the (UST)

The entire army of Israel is referred to here by the name of their commander, Joshua. (See: Synecdoche)

ULT

9 And Joshua came to them suddenly, all the night he went up from the Gilgal.

UST

9 Joshua's army marched all night and arrived very early in the morning from Gilgal.

Joshua 10:10

And Yahweh confused them before the face of Israel (ULT)
And Yahweh caused their enemies to become confused when they saw the Israelite army (UST)

Here "Israel" refers to the entire army of Israel.

to Beth Horon…Azekah…Makkedah (ULT)
to Beth Horon…the cities of Azekah… Makkedah (UST)

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

ULT

10 And Yahweh confused them before the face of Israel and struck them down with a great blow in Gibeon. And he pursued them on the road going up to Beth Horon and he struck them down as far as Azekah and as far as Makkedah.

UST

10 And Yahweh caused their enemies to become confused when they saw the Israelite army. Joshua led the army and he killed them—a great number of them were killed at Gibeon, and he came after the rest of them as they were going up the road to Beth Horon. He also killed them along the road that goes to the cities of Azekah and Makkedah.

Joshua 10:11

Beth Horon...Azekah (ULT)
the...army...of them (UST)

These are the names of places. (See: How to Translate Names)

threw large stones on them from the heavens (ULT)
threw...on...huge stones from the sky (UST)

Alternate translation: "threw large hailstones from the sky"

ULT

11 And it happened when they fled from the face of Israel, they were on the slope of Beth Horon, that Yahweh threw large stones on them from the heavens as far as Azekah and they died. There were more who died by the stones of hail than the sons of Israel slew with the sword.

UST

11 As they fled in front of the Israelite army, Yahweh threw down on them huge stones from the sky. More of them died from hailstones than died by the swords of the army of Israel.

Joshua 10:12

Sun, be still in Gibeon, and moon, in the Valley of Aijalon (ULT)
Sun, stand still over Gibeon, and you, moon, be still over the Valley of Aijalon (UST)

Joshua is praying that Yahweh would make the progression of time stop on this day. (See: Parallelism)

Sun...and moon (ULT)
Sun, stand...over...and you, moon, be still over (UST)

Joshua commands the sun and moon as if these were people. (See: Personification)

in the Valley of Aijalon (ULT)
the Valley of Aijalon (UST)

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

ULT

12 Then Joshua spoke to Yahweh on the day Yahweh gave the Amorites before the face of the sons of Israel. And he said before the eyes of Israel, "Sun, be still in Gibeon, and moon, in the Valley of Aijalon."

UST

12 On the day that Yahweh enabled the Israelite army to defeat the Amorites, Joshua said to Yahweh while the Israelite people were watching, "Sun, stand still over Gibeon, and you, moon, be still over the Valley of Aijalon."

Joshua 10:13

the nation (ULT)
the Israelite army (UST)

This refers to the people of Israel. (See: Metonymy)

Is it not written in the Book of the Upright (ULT)
did not move, until…Was this not written in the Book of Jashar…it (UST)

The writer uses this question as background information to remind the reader that the incident is well-documented. Alternate translation: "This is written in The Book of Jashar." (See: Rhetorical Question and Background Information)

ULT

13 And the sun was still and the moon stood until the nation took vengeance on its enemies. Is it not written in the Book of the Upright? "And the sun stood in the middle of the heavens, and it did not hurry to go for about a whole day." [1]

UST

13 And the sun stood still and the moon did not move, until the Israelite army killed their enemies. Was this not written in the Book of Jashar? "The sun stopped while it was in the middle of the sky, and did not set for about a whole day."

Joshua 10:14

(There are no notes for this verse.)

ULT

14 And there has been no day like this before the face of it or after it, when Yahweh listened to the voice of a man. For Yahweh fought for Israel.

UST

14 On that day, Yahweh performed a great miracle. There was never a day like that previously, and there has never been a day like that since, when Yahweh did this kind of thing because a human being asked him to. On that day, Yahweh truly went to war for Israel.

Joshua 10:15

(There are no notes for this verse.)

ULT

15 And Joshua and all Israel with him returned to the camp at the Gilgal.

UST

15 Joshua and all Israel with him returned to their camp at Gilgal.

Joshua 10:16

in Makkedah (ULT)
at Makkedah (UST)

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

Joshua 10:17

And it was told to Joshua (ULT)
Then...Joshua (UST)

Messengers came and told Joshua. Alternate translation: "Someone told Joshua" (See: Active or Passive)

ULT

17 And it was told to Joshua, saying, "The five kings have been found hidden in the cave in Makkedah."

UST

17 Then someone told Joshua, "We found those five kings, hiding in a cave at Makkedah!"

Joshua 10:18

(There are no notes for this verse.)

ULT

18 And Joshua said, "Roll large stones to the mouth of the cave and assign men beside it to guard them.

UST

18 When Joshua heard that, he said, "Roll some very large stones over the entrance of the cave, and leave some soldiers there to guard them.

Joshua 10:19

into your hand (ULT)
will help (UST)

The phrase "your hand" here means "your control." (See: Metonymy)

Joshua 10:20

(There are no notes for this verse.)

ULT

20 And it happened as soon as Joshua and the sons of Israel finished striking them down with a very great blow until they had finished, that the escapees escaped from them and entered into the cities of fortification.

UST

20 So Joshua's army did what he told them to do. They killed almost all of the enemy soldiers, but a few of them survived and were able to reach their cities.

Joshua 10:21

at Makkedah (ULT)
at Makkedah (UST)

Translate the same way as you did in Joshua 10:10. (See: How to Translate Names)

No man sharpened his tongue against the sons of Israel (ULT)
Joshua…No one in…dared any longer…criticize the Israelites (UST)

Alternate translation: "No one dared to say anything against" or "No one dared to complain or protest against"

ULT

21 And all the people returned in peace to the camp to Joshua at Makkedah. No man sharpened his tongue against the sons of Israel.

UST

21 Then Joshua's army returned to Joshua, who was still in their camp at Makkedah. No one in the land dared any longer to criticize the Israelites.

Joshua 10:22

Open the mouth of the cave (ULT)
Open the entrance of the...and (UST)

Here "mouth" is an idiom that means "entrance." Alternate translation: "Open the entrance of the cave" (See: Idiom)

ULT

22 And Joshua said, "Open the mouth of the cave. And bring out to me these five kings from the cave."

UST

22 Then Joshua said, "Open the entrance of the cave and bring out to me those five kings!"

Joshua 10:23

Jarmuth...Lachish...Eglon (ULT)
Jarmuth...Lachish...Eglon (UST)

These are the names of places. (See: How to Translate Names)

ULT

23 And they did so and brought out to him these five kings from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon.

UST

23 So the soldiers brought those five kings out of the cave—the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.

Joshua 10:24

every man of Israel (ULT)
they...all...Israelite soldiers and (UST)

Here the men of Israel represent only those who were soldiers. (See:
Synecdoche)

ULT

24 And it happened as soon as they brought out these kings to Joshua, that Joshua called to every man of Israel and said to the commanders of the men of war, the ones who had gone with him, "Come near. Set your feet on the necks of these kings." So they came near and set their feet on their necks.

UST

24 When they brought those kings to Joshua and forced them to lie on the ground, he summoned all the Israelite soldiers and he said to the army commanders, "Come here and put your feet on the necks of these kings!" So the commanders did that.

Joshua 10:25

(There are no notes for this verse.)

ULT

25 And Joshua said to them, "Do not be afraid and do not be dismayed. Be strong and be courageous, for thus Yahweh will do to all your enemies, they whom you are about to fight."

UST

25 Then Joshua said to them, "Do not be afraid of any of our enemies! Never be discouraged! Be strong and courageous. This is what Yahweh will do to all the enemies you will fight!"

Joshua 10:26

(There are no notes for this verse.)

ULT

26 And Joshua struck them down afterward and he put them to death and hanged them on five trees. And they were hanging on the trees until the evening.

UST

26 Then Joshua killed each of the five kings with his sword and hung their bodies from five trees. He left their bodies to hang on the trees until sunset.

Joshua 10:27

until this same day (ULT)
And the bones of the kings are...that cave
even to this day (UST)

Alternate translation: "until the author wrote this story"

ULT

27 And it happened that at the time of the going of the sun Joshua commanded and they brought them down from on the trees and threw them into the cave there where they were hidden. And they set large stones over the mouth of the cave until this same day.

UST

27 At sunset, Joshua told them to take the bodies down from the trees and throw them into the cave where they were hiding. So the soldiers did that, and then they put those large rocks at the entrance of the cave again. And the bones of the kings are in that cave even to this day.

Joshua 10:28

Makkedah (ULT)
of Makkedah (UST)

This is the name of a city. See how you translated it in Joshua 10:10. (See: How to Translate Names)

He completely destroyed them and all the life that was in it; he did not leave a survivor (ULT) and everyone else in...They did not leave even any living creature alive...the...the same thing that they (UST)

The second sentence summarizes the first sentence to emphasize that Joshua left no person or animal alive. (See: Parallelism)

ULT

28 And Joshua captured Makkedah on that day. And he struck down it and its king by the mouth of the sword. He completely destroyed them and all the life that was in it; he did not leave a survivor. And he did to the king of Makkedah just as he had done to the king of Jericho.

UST

28 That is how Joshua's army attacked and captured Makkedah. They killed the king and everyone else in the city. They did not leave even any living creature alive. They did to the king of Makkedah the same thing that they had done to the king of Jericho.

Joshua 10:29

to Libnah (ULT)
to Libnah (UST)

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

ULT

29 And Joshua and all Israel with him passed over from Makkedah to Libnah. And he fought against Libnah.

UST

29 Then Joshua and all Israel went southwest from Makkedah to Libnah and attacked it.

Joshua 10:30

(There are no notes for this verse.)

ULT

30 And Yahweh also gave it and its king into the hand of Israel, and he struck it down with the mouth of the sword and all the life that was in it; he did not leave a survivor in it. And he did to its king just as he had done to the king of Jericho.

UST

30 Yahweh enabled the Israelites to conquer that city and its king. Joshua killed everything that lived in the city; he did not spare even one person. Joshua killed the king of Libnah just as he had killed the king of Jericho.

Joshua 10:31

from Libnah to Lachish (ULT)
from Libnah to Lachish (UST)

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

ULT

31 And Joshua and all Israel with him passed over from Libnah to Lachish. And he camped against it and fought against it.

UST

31 Then Joshua and his army went south from Libnah to Lachish. He surrounded the city and waged war against it.

Joshua 10:32

into the hand of Israel (ULT)
the city to the Israelites (UST)

Here their "hand" represents their control. Alternate translation:
"Yahweh gave Lachish into the control of the nation of Israel" (See:
Metonymy)

ULT

32 And Yahweh gave Lachish into the hand of Israel and he captured it on the second day. And he struck it down by the mouth of the sword and all the life that was in it like all that he had done to Libnah.

UST

32 On the second day of the battle, Yahweh gave the city to the Israelites, and they conquered it. They killed everything that lived in it, including all the people. He did at Lachish the same thing that he had done at Libnah.

Joshua 10:33

Horam (ULT)
Horam...and his army (UST)

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

Gezer...Lachish (ULT)
from Gezer...the soldiers of Lachish (UST)

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

ULT

33 Then Horam the king of Gezer went up to help Lachish. And Joshua struck him and his people down until he left no survivor for him.

UST

33 King Horam from Gezer and his army came to help the soldiers of Lachish, but Joshua's army defeated Horam and his army, and did not allow even one of them to remain alive.

Joshua 10:34

from Lachish to Eglon (ULT)
Lachish...Eglon (UST)

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

ULT

34 And Joshua and all Israel with him passed over from Lachish to Eglon. And they camped against it and fought against it.

UST

34 Then Joshua and his army went west from Lachish to the city of Eglon. They surrounded it and attacked it.

Joshua 10:35

and struck it down by the mouth of the sword. And...all the life that...he completely destroyed...that (ULT)
captured the city...killed everyone...just as... they (UST)

These two phrases have similar meanings. Together they show the completeness of the destruction of Eglon. (See: Doublet)

ULT

35 And they captured it on that day and struck it down by the mouth of the sword. And he completely destroyed all the life that was in it on that day like all that he had done to Lachish.

UST

35 On that same day, they captured the city and killed everyone in it, just as they had done at Lachish.

Joshua 10:36

from Eglon (ULT)
from Eglon (UST)

This is the name of a city. See how you translated this in Joshua 10:3. (See: How to Translate Names)

ULT

36 And Joshua and all Israel with him went up from Eglon to Hebron. And they fought against it.

UST

36 Then Joshua and his army marched from Eglon up into the hills to the city of Hebron. They waged war against it

Joshua 10:37

And they captured it and struck it down by the mouth of the sword (ULT) and captured...They killed (UST)

The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They captured and killed and destroyed" (See: Metonymy)

ULT

37 And they captured it and struck it down by the mouth of the sword and its king and all its cities and all the life that was in it. He did not leave a survivor, like all that he had done to Eglon. And he completely destroyed it and all the life that was in it.

UST

37 and captured it. They killed the king and every living thing, as they had done at Eglon. They did not leave one person alive.

Joshua 10:38

to Debir (ULT)
city of Debir (UST)

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

ULT

38 And Joshua and all Israel with him turned to Debir. And he fought against it.

UST

38 Then Joshua and his army turned and went to the city of Debir and waged war against it.

Joshua 10:39

to Debir...to Libnah (ULT)
the same...they had done...and Libnah (UST)

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

and struck them down by the mouth of the sword (ULT)
and they also captured...nearby villages. Then they killed (UST)

The sword represents the army of Israel and striking expresses the idea of slaughter and destruction. Alternate translation: "They killed and destroyed them" (See: Metonymy)

ULT

39 And they captured it and its king and all its cities and struck them down by the mouth of the sword and completely destroyed all the life that was in it; he did not leave a survivor. Just as he had done to Hebron, thus he did to Debir and to its king, and just as he had done to Libnah and to its king.

UST

39 They captured the city and its king, and they also captured the nearby villages. Then they killed every living thing in it; they did not allow even one person to stay alive. They did to these people the same as they had done at Hebron and Libnah.

Joshua 10:40

and all their kings. He did not leave a survivor. And he completely destroyed every breathing thing (ULT)
They defeated the kings...the...the...They killed every living thing in those places (UST)

These two phrases share similar meanings and emphasize the complete destruction that the people of Israel accomplished at Yahweh's command. (See: Parallelism)

ULT

40 And Joshua struck down all the land: the hill country, and the Negev, and the lowlands, and the slopes, and all their kings. He did not leave a survivor. And he completely destroyed every breathing thing, just as Yahweh the God of Israel had commanded.

UST

40 In this way, Joshua and his army conquered the entire southern part of Canaan. They defeated the kings who ruled the hill country, the southern Judean wilderness, the lowlands, and the foothills. They killed every living thing in those places, just as Yahweh, the God of Israel commanded them.

Joshua 10:41

(There are no notes for this verse.)

ULT

41 And Joshua struck them down from Kadesh Barnea and as far as Gaza and all the land of Goshen and as far as Gibeon.

UST

41 Joshua's soldiers killed people in all the cities from Kadesh Barnea to Gaza, including all the country of Goshen to Gibeon.

Joshua 10:42

Joshua captured all these kings and their land (ULT)
Joshua's army conquered...all...the kings and... of all their territory (UST)

This refers to the kings and lands that were listed beginning in Joshua 10:28.

Joshua captured (ULT)
Joshua's army conquered...and (UST)

Here Joshua represents his whole army. Alternate translation: "Joshua and his soldiers captured" (See: Synecdoche)

at one time (ULT)
In one campaign...took possession (UST)

This does not mean in one day. It means during one military campaign, which may have lasted many days or weeks.

ULT

42 And Joshua captured all these kings and their land at one time. For Yahweh the God of Israel fought for Israel.

UST

42 In one campaign, Joshua's army conquered all the kings and took possession of all their territory, because Yahweh, the God of Israel, was fighting for them.

Joshua 10:43

(There are no notes for this verse.)

<div>

ULT

43 And Joshua and all Israel with him returned to the camp at the Gilgal.

UST

43 Then Joshua and his army returned to their camp at Gilgal.

</div>

Joshua 11

Joshua 11 General Notes

Special concepts in this chapter

Yahweh overcomes the united forces of the northern kingdoms

Yahweh said to Joshua, "Do not be afraid in their presence, because tomorrow at this time I am giving them all to Israel as dead men." Even when the kingdoms of Canaan joined forces, they were not able to overcome the power of Yahweh.

Other possible translation difficulties in this chapter

"Yahweh gave the enemy into the hand of Israel"

This phrase may present difficulties in translation. The translator should ensure that Yahweh receives credit for Israel's victory. (See: Idiom)

Joshua 11:1

Jabin...Jobab (ULT)
Jabin...Jobab (UST)

These are names of kings. (See: How to Translate Names)

Hazor...Madon...Shimron...Akshaph (ULT)
of Hazor...of Madon...of Shimron...of Akshaph, requesting them to send their armies (UST)

These are the names of places. (See: How to Translate Names)

ULT

1 And it happened as soon as Jabin the king of Hazor heard, that he sent to Jobab the king of Madon and to the king of Shimron and to the king of Akshaph

UST

1 When King Jabin of Hazor heard about all these things that had happened, he sent messages to Jobab, king of Madon, to the king of Shimron, and to the king of Akshaph, requesting them to send their armies to come and help him fight against the Israelites.

Joshua 11:2

Kinnereth...and in the heights of Dor (ULT) He also sent messages...in the low country... Sea of Galilee...the high country of Dor in the (UST)

These are the names of places. (See: How to Translate Names)

ULT

2 and to the kings who were from the north in the hill country and in the Arabah south of Kinnereth and in the lowlands and in the heights of Dor from the west,

UST

2 He also sent messages to the kings in the northern hills and to the kings in the plain along the Jordan, south of the Sea of Galilee, in the low country. He also sent a message to the king of the high country of Dor in the west,

Joshua 11:3

Hermon (ULT)
by Mount Hermon (UST)

This is the name of a mountain. (See: How to Translate Names)

ULT

3 the Canaanite from sunrise and from the west, and the Amorite and the Hittite and the Perizzite and the Jebusite in the hill country and the Hivite below Hermon in the land of the Mizpah.

UST

3 to the kings of the Canaanites in both the east and the west, to the Amorites, the Hittites, the Perizzites, and to the Jebusites who lived in the hill country, and to the Hivites by Mount Hermon in the region of Mizpah.

Joshua 11:4

General Information:

All the Canaanite kings attack Joshua and the nation of Israel.

and all their camps with them, many people like the sand that is on the shore of the sea with respect to abundance (ULT)
So the armies of all those kings gathered together. Their men were as many as the grains of sand on the seashore...with (UST)

No one can count the grains of sand on the seashore. This exaggeration emphasizes the very large number of soldiers that these kings assembled. Alternate translation: "such a great number of soldiers that there appeared to be as many of them as there are grains of sand on the seashore" (See: Hyperbole)

Joshua 11:5

Merom (ULT)
of Merom (UST)

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

ULT

5 And all these kings gathered by appointment and came and camped together at the waters of Merom to fight against Israel.

UST

5 All of those kings met at the fixed time and set up their armies in a camp at the brook of Merom, in order to wage war against Israel.

Joshua 11:6

I am going to make all of them pierced ones before the face of Israel (ULT)
I will give them to you…and kill all of them (UST)

Yahweh enabling Israel to conquer the enemy army and kill all of the soldiers is spoken of as if Yahweh killed the soldiers and then gave them to Israel. Alternate translation: "I will enable Israel to kill all of them in battle" (See: Metaphor)

all of them…You will hamstring…their horses (ULT)
and…cripple all their horses (UST)

"cripple their horses by cutting their legs." This is a practice where the tendons in the backs of the legs are cut so that the horses cannot walk.

ULT

6 And Yahweh said to Joshua, "Do not be afraid because of their face, because tomorrow at this time I am going to make all of them pierced ones before the face of Israel. You will hamstring their horses and you will burn their chariots with fire."

UST

6 Then Yahweh said to Joshua, "Do not be afraid of them, because at this time tomorrow I will give them to you. You will defeat them and kill all of them. Then you must cripple all their horses and burn all their chariots."

Joshua 11:7

Merom (ULT)
of Merom (UST)

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

ULT

7 And Joshua and all the people of war with him came against them suddenly beside the waters of Merom. And they fell on them.

UST

7 So Joshua and his army came to the brook of Merom and without warning attacked their enemies.

Joshua 11:8

And Yahweh gave them into the hand of Israel (ULT)
Yahweh enabled the Israelites to defeat them (UST)

Here the word "hand" represents power. Yahweh enabling the army of Israel to conquer their enemy is spoken of as if Yahweh had put the enemy army into Israel's hand. Alternate translation: "Yahweh enabled Israel to conquer the enemy" (See: Metaphor and Metonymy)

and they struck them down...And they struck them down (ULT)
They pursued them...they had killed (UST)

Alternate translation: "attacked them … attacked them"

Misrephoth Maim (ULT)
Misrephothmaim (UST)

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

ULT

8 And Yahweh gave them into the hand of Israel and they struck them down and chased them as far as Great Sidon and as far as Misrephoth Maim and as far as the Valley of Mizpah toward sunrise. And they struck them down until he did not leave a survivor for them.

UST

8 Yahweh enabled the Israelites to defeat them. They pursued them to the city of Sidon, to Misrephothmaim, and to Mizpah in the east. They attacked them until they had killed them all.

Joshua 11:9

He hamstrung (ULT)
He crippled...enemies (UST)

This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run. See how you translated this word in Joshua 11:6.

Joshua 11:10

struck down its king with the sword (ULT)
captured...and killed...their king (UST)

Alternate translation: "Joshua killed the king of Hazor with his sword"

Hazor, it was formerly the head of all these
kingdoms (ULT)
city of Hazor...Hazor was the most important
city of all these kingdoms that fought against
Israel (UST)

Hazor being the most important city is spoken of as Hazor being the head of the other kingdoms. Alternate translation: Hazor had been the most important of all these kingdoms" (See: Metaphor and How to Translate Names)

ULT

10 And Joshua returned at that time and captured Hazor, and struck down its king with the sword because Hazor, it was formerly the head of all these kingdoms.

UST

10 So Joshua and his army went back to the city of Hazor, and captured it, and killed their king. Hazor was the most important city of all these kingdoms that fought against Israel.

Joshua 11:11

And they struck down all the life that was in it by the mouth of the sword, destroying completely, there was not left any breathing thing (ULT)
They killed everything that was living...and... the (UST)

These two phrases share similar meanings and emphasize complete destruction. (See: Parallelism)

destroying completely (ULT)
living...the (UST)

The word "he" refers to Joshua and represents himself and his army. Completely destroying every living thing in the city is spoken of as if those living things were dedicated for destruction. Alternate translation: "the army completely destroyed them" (See: Synecdoche and Metaphor)

ULT

11 And they struck down all the life that was in it by the mouth of the sword, destroying completely, there was not left any breathing thing. And he burned Hazor with fire.

UST

11 They killed everything that was living in Hazor, and then they burned the city to ashes.

Joshua 11:12

and struck them down by the mouth of the sword (ULT)
captured...killed...their...They did that as (UST)

Alternate translation: "killed them"

ULT

12 And Joshua captured all the cities of these kings and all their kings and struck them down by the mouth of the sword. He completely destroyed them just as Moses the servant of Yahweh had commanded.

UST

12 Joshua's army captured all of those cities and killed all of their kings. They did that as Moses, the man who served Yahweh well, had commanded them to do.

Joshua 11:13

the cities standing on their mounds (ULT) cities...built on mounds...surrounded by wall (UST)

Alternate translation: "cities built on small hills"

ULT

13 Only all the cities standing on their mounds, Israel did not burn them, except Hazor, it alone Joshua burned.

UST

13 Joshua's men burned Hazor, but they did not burn any of the other cities that were built on mounds and were surrounded by wall.

Joshua 11:14

for themselves (ULT)
that (UST)

This phrase refers to the army of Israel. (See: Reflexive Pronouns)

every man they struck down by the edge of the sword until they had annihilated them. They did not leave any breathing thing (ULT) the fields…and everything else…But they killed…human being and every living thing in the (UST)

These two phrases share similar meanings and emphasize complete destruction. (See: Parallelism)

ULT

14 And all the spoil of these cities and the livestock, the sons of Israel plundered for themselves. Only every man they struck down by the edge of the sword until they had annihilated them. They did not leave any breathing thing.

UST

14 The Israelites took for themselves the animals that they found in the fields and everything else that was valuable. But they killed every human being and every living thing in the cities.

Joshua 11:15

He did not remove a thing from all that Yahweh had commanded Moses (ULT) also gave...commands to act...Yahweh had commanded Moses to do (UST)

This negative phrase emphasizes that Joshua did everything that Yahweh commanded. Alternate translation: "Joshua did everything that Yahweh commanded" (See: Litotes)

ULT

15 Just as Yahweh had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did. He did not remove a thing from all that Yahweh had commanded Moses.

UST

15 As Yahweh had given Moses instructions to act, in the same way Moses also gave Joshua commands to act. And Joshua did everything that Yahweh had commanded Moses to do.

Joshua 11:16

(There are no notes for this verse.)

ULT

16 And Joshua took all this land: the hill country, and all the Negev, and all the land of Goshen, and the lowlands, and the Arabah, and the hill country of Israel, and its lowlands;

UST

16 Joshua's army defeated all the people who were living in that land. They took control of the hill country and the southern Judean wilderness, all the area of Goshen, the western foothills, and the plain along the Jordan. They took control of all the mountains in Israel and of all the lowlands near the mountains.

Joshua 11:17

Mount Halak...Baal Gad (ULT)
Mount Halak...Baalgaal (UST)

These are the names of places. (See: How to Translate Names)

ULT

17 from Mount Halak the ascent to Seir, and as far as Baal Gad in the valley of the Lebanon below Mount Hermon. And he captured all their kings and struck them down and put them to death.

UST

17 They took control over all the land from Mount Halak in the south of Edom to Baalgaal in the valley near the region of Lebanon to the north, near Mount Hermon. They captured all the kings of those areas and killed them.

Joshua 11:18

(There are no notes for this verse.)

ULT

18 Joshua made war with all these kings many days.

UST

18 Joshua's men fought against all those kings for a long time.

Joshua 11:19

(There are no notes for this verse.)

ULT

19 There was not a city that made peace with the sons of Israel except the Hivites who dwelled in Gibeon. They took all in battle.

UST

19 There was only one city that made a peace treaty with the Israelites; they were the people of the Hivites who lived in Gibeon. The Israelites captured all the other cities in battles.

Joshua 11:20

it was from Yahweh to harden their heart (ULT)
Yahweh caused the people in all those other groups...be stubborn...the result (UST)

Yahweh causing the people of the cities to be stubborn is spoken of as if Yahweh had hardened their hearts. Alternate translation: "it was Yahweh who caused them to act stubbornly" (See: Metaphor)

ULT

20 For it was from Yahweh to harden their heart to meet battle with Israel in order to completely destroy them, so that there would not be favor for them. But it was in order to annihilate them just as Yahweh had commanded Moses.

UST

20 Yahweh caused the people in all those other groups to be stubborn, with the result that they fought against the Israelite army, and so God used the Israelite army to destroy them all. God did not hold back the Israelite army from totally destroying their enemies. This is what Yahweh had commanded Moses to do.

Joshua 11:21

the Anakites (ULT)
the Anakite giants who lived in...the (UST)

These are the descendants of Anak. (See: How to Translate Names)

Debir...Anab (ULT)
Debir...and Anah (UST)

These are the names of places. (See: How to Translate Names)

ULT

21 And Joshua came at that time and cut off the Anakites from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah, and from all the hill country of Israel. Joshua completely destroyed them with their cities.

UST

21 Joshua's army also fought the Anakite giants who lived in the hills near Hebron, Debir, and Anah. They also fought against the people who lived in the hill country of Judah and Israel, and they killed all of those people and destroyed their cities as well.

Joshua 11:22

(There are no notes for this verse.)

ULT

22 No Anakites were left in the land of the sons of Israel, except they remained in Gaza, in Gath, and in Ashdod.

UST

22 As a result, there were no descendants of Anak who remained alive in Israel. Only a few remained alive in Gaza, Gath, and Ashdod.

Joshua 11:23

and Joshua gave it as an inheritance to Israel (ULT)
he had promised to give it to them. Then Joshua divided the land among the Israelite (UST)

Joshua giving the land to the Israelites is spoken of as if he had given the Israelites an inheritance as a permanent possession. Alternate translation: "Joshua gave the land to the Israelites as a permanent possession" (See: Metaphor)

And the land was at rest from war (ULT)
And after that, there was peace in the land (UST)

The people no longer fighting wars is spoken of as if the land were a person who rested from war. Alternate translation: "the people no longer fought wars in the land" or "there was peace in the land" (See: Personification and Metaphor)

ULT

23 And Joshua took all the land, according to all that Yahweh had spoken to Moses, and Joshua gave it as an inheritance to Israel according to their portions by their tribes. And the land was at rest from war.

UST

23 Joshua's army took control of all the land, just as Yahweh long ago had told Moses to do. Yahweh gave the land to the Israelites, because he had promised to give it to them. Then Joshua divided the land among the Israelite tribes. And after that, there was peace in the land.

Joshua 12

Joshua 12 General Notes

Structure and formatting

The ULT sets the lines in 12:2-5 farther to the right on the page than the rest of the text because they are part of a long list.

Joshua 12:1

And these are (ULT)
of the land that (UST)

This word is used here to mark a break in the main story line. Here the writer begins to provide background information. (See: Background Information)

And these are the kings of (ULT)
of the land that (UST)

This refers to the list of kings that continues through verse 24.

the Arabah (ULT)
the plain (UST)

These are the names of a region of land. (See: How to Translate Names)

ULT

1 And these are the kings of the land, whom the sons of Israel struck down and dispossessed of their land on the other side of the Jordan toward the rising of the sun, from the wadi of Arnon to Mount Hermon, and all the Arabah toward sunrise:

UST

1 The Israelites took control of the land that was east of the Jordan River, from the Arnon River gorge in the south to Mount Hermon in the north, including all the land on the eastern side of the plain along the Jordan.

Joshua 12:2

from Aroer (ULT)
the area from Aroer (UST)

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

Sihon...in Heshbon (ULT)
Sihon...in Heshbon (UST)

See how you translated these words in Joshua 9:10.

ULT

2 Sihon the king of the Amorites, who dwelled in Heshbon, who ruled from Aroer, which is on the lip of the wadi of Arnon and the middle of the wadi, and half of the Gilead and up to the Jabbok wadi, the border of the sons of Ammon,

UST

2 Sihon was the king of the Amorites. He lived in Heshbon and ruled over the area from Aroer along the Arnon River gorge, north to the Jabbok River. His land started in the middle of the gorge, which was the border between his land and the land of the Ammonites. Sihon also ruled over half of the region of Gilead.

Joshua 12:3

the Sea of Kinnereth (ULT)
of Galilee...Sea (UST)

This is a place. See how you translated this in Joshua 11:2.

to Beth Jeshimoth...the Pisgah (ULT)
from Beth Jeshimoth...Mount Pisgah (UST)

These are the names of places. (See: How to Translate Names)

ULT

3 and the Arabah to the Sea of Kinnereth toward sunrise, and to the Sea of the Arabah (the Sea of Salt) toward sunrise, the road to Beth Jeshimoth, and from the south below the slopes of the Pisgah.

UST

3 Sihon also ruled over the land on the eastern plain along the Jordan, from the Sea of Galilee south to the Dead Sea. He also ruled over the land east of the Dead Sea from Beth Jeshimoth south to Mount Pisgah.

Joshua 12:4

Og the king of the Bashan (ULT)
Og...the king of the region of Bashan (UST)

See how you translated this man's name in Joshua 9:10.

the Rephaites (ULT)
He was the last of the descendants of the giant people of Rapha (UST)

These are the names of people groups. (See: How to Translate Names)

in Ashtaroth and in Edrei (ULT)
Ashtaroth and Edrei (UST)

These are the names of places. (See: How to Translate Names)

ULT

4 And the territory of Og the king of the Bashan, from the remnant of the Rephaites, who dwelled in Ashtaroth and in Edrei,

UST

4 The other king whom the Israelite army defeated was Og, the king of the region of Bashan. He was the last of the descendants of the giant people of Rapha. He lived in the cities of Ashtaroth and Edrei.

Joshua 12:5

and in Salekah (ULT)
and Salekah in the north (UST)

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

and the Maacathite (ULT)
and Maacathites to the west (UST)

This is the name of a people group. (See: How to Translate Names)

ULT

5 and who ruled in Mount Hermon, and in Salekah, and in all the Bashan, as far as the border of the Geshurite and the Maacathite, and half of the Gilead, the border of Sihon the king of Heshbon.

UST

5 He ruled over the area from Mount Hermon and Salekah in the north, and over all Bashan in the east, and to the borders of the Geshurites and Maacathites to the west. Og ruled over half of the region of Gilead, as far as the border of the land ruled by Sihon, king of Heshbon.

Joshua 12:6

to the Reubenite (ULT)
of Reuben (UST)

These are the descendants of Reuben.

and to the Gadite (ULT)
and Gad (UST)

These are the descendants of Gad.

and to the half of the tribe of Manasseh (ULT)
tribes...and the half tribe of Manasseh (UST)

They are called a half tribe because the other half of the tribe
received an inheritance in the land of Canaan.

ULT

6 Moses the servant of Yahweh and the
sons of Israel had struck them down.
And Moses the servant of Yahweh had
given it as a possession to the
Reubenite and to the Gadite and to the
half of the tribe of Manasseh.

UST

6 Moses, who had served Yahweh so
faithfully, and all the Israelite army had
defeated the armies of those kings.
Then Moses gave that land to the tribes
of Reuben and Gad and the half tribe of
Manasseh.

Joshua 12:7

from Baal Gad...Mount Halak (ULT)
Baal Gad...Mount Halak (UST)

These are the names of places. (See: How to Translate Names)

ULT

7 And these are the kings of the land whom Joshua and the sons of Israel struck down on the other side of the Jordan, to the west, from Baal Gad in the valley of the Lebanon, and to Mount Halak, which ascends toward Seir. And Joshua gave it to the tribes of Israel as a possession according to their portions,

UST

7 Joshua and the Israelite army also defeated kings who ruled over the land on the west side of the Jordan River. That land was between Baal Gad in the valley near Lebanon to Mount Halak, which goes up to Edom. Joshua gave land to the tribes of Israel for them to possess,

Joshua 12:8

and in the Arabah (ULT)
the plain (UST)

This is the name of a region of land. Translate as in Joshua 12:1. (See: How to Translate Names)

ULT

8 in the hill country, and in the lowlands, and in the Arabah, and in the slopes, and in the wilderness, and in the Negev —the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:

UST

8 as well as the hill country, the lowlands, the plain along the Jordan, the mountainsides, in the desert, and in the southern Judean wilderness, the land of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and the Jebusites.

Joshua 12:9

(There are no notes for this verse.)

ULT

9 the king of Jericho, one; the king of the Ai, which is from the side of Bethel, one;

UST

9 The kings that the Israelites conquered were those of the following cities: Jericho, Ai (which was near Bethel),

Joshua 12:10

Hebron (ULT)
Hebron (UST)

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

ULT

10 the king of Jerusalem, one; the king of Hebron, one;

UST

10 Jerusalem, Hebron,

Joshua 12:11

Jarmuth...Lachish (ULT)
Jarmuth...Lachish (UST)

These are the names of cities. Translate in the same way you did in Joshua 10:3. (See: How to Translate Names)

ULT

11 the king of Jarmuth, one; the king of Lachish, one;

UST

11 Jarmuth, Lachish,

Joshua 12:12

Eglon...Gezer (ULT)
Eglon...Gezer (UST)

These are the names of cities. Translate "Eglon" in the same way you did in Joshua 10:3. (See: How to Translate Names)

ULT

12 the king of Eglon, one; the king of Gezer, one;

UST

12 Eglon, Gezer,

Joshua 12:13

Debir...Geder (ULT)
Debir...Geder (UST)

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

ULT

13 the king of Debir, one; the king of Geder, one;

UST

13 Debir, Geder,

Joshua 12:14

Hormah…Arad (ULT)
Hormah…Arad (UST)

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

ULT
14 the king of Hormah, one; the king of Arad, one;

UST
14 Hormah, Arad,

Joshua 12:15

Libnah...Adullam (ULT)
Libnah...Adullam (UST)

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

ULT
15 the king of Libnah, one; the king of Adullam, one;

UST
15 Libnah, Adullam,

Joshua 12:16

Makkedah (ULT)
Makkedah (UST)

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

Joshua 12:17

Tappuah...Hepher (ULT)
Tappuah...Hepher (UST)

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

ULT

17 the king of Tappuah, one; the king of Hepher, one;

UST

17 Tappuah, Hepher,

Joshua 12:18

Aphek…Lasharon (ULT)
Aphek…Lasharon (UST)

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

ULT
18 the king of Aphek, one; the king of Lasharon, one;

UST
18 Aphek, Lasharon,

Joshua 12:19

Madon...Hazor (ULT)
Madon...Hazor (UST)

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

Joshua 12:20

Shimron Meron...Akshaph (ULT)
Shimron Meron...Akshaph (UST)

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

ULT

[20] the king of Shimron Meron, one; the king of Akshaph, one;

UST

[20] Shimron Meron, Akshaph,

Joshua 12:21

Taanach...Megiddo (ULT)
Taanach...Megiddo (UST)

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

ULT

21 the king of Taanach, one; the king of Megiddo, one;

UST

21 Taanach, Megiddo,

Joshua 12:22

Kedesh...Jokneam (ULT)
Kedesh...Jokneam (UST)

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

ULT

22 the king of Kedesh, one; the king of Jokneam of Carmel, one;

UST

22 Kedesh, Jokneam in the Carmel area,

Joshua 12:23

Dor of Naphoth Dor...the Nations (ULT)
Dor...in the Naphoth Dor...Goyim (UST)

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

Joshua 12:24

**Tirzah (ULT)
and Tirzah (UST)**

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

**All the kings were 31 (ULT)
thirty-one kings that the Israelite army
defeated (UST)**

"31 in all" (See: Numbers)

Joshua 13

Joshua 13 General Notes

Structure and formatting

This chapter begins a section about dividing the land between the tribes of Israel.

Special concepts in this chapter

Division of the land

There was still much land to be captured west of the Jordan River, but the tribe of Reuben, Gad and half of the tribe of Mannasah received their land east of the Jordan. This land had been promised to them in Numbers 32.

Driving out the people

While Yahweh achieved many great victories through Joshua, Israel was still supposed to drive out the rest of the Canaanites. Israel's success in this would depend on their faith in Yahweh. (See: faith)

Joshua 13:1

(There are no notes for this verse.)

ULT

1 Now Joshua was old and had come in the days. And Yahweh said to him, "You are old and have come in the days and very much land remains to take possession of.

UST

1 When Joshua was very old, Yahweh said to him, "Joshua, you are now an old man, but there is still a lot of land for your army to capture.

Joshua 13:2

This is the remaining land (ULT)
Here is a list of the lands that remain (UST)

You may clarify that this is the land that Israel still needs to capture. Alternate translation: "This is the land that still remains for Israel to capture" (See: Assumed Knowledge and Implicit Information)

ULT

2 This is the remaining land: all the territories of the Philistine, and all of the Geshurite,

UST

2 Here is a list of the lands that remain: The region of the Philistines and all those of the Geshurites,

Joshua 13:3

Shihor (ULT)
Shihor (UST)

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

it is counted as Canaanite (ULT)
the territory of the Canaanites (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "which the Canaanites now consider their property" (See: Active or Passive)

and the Avvites (ULT)
and...the territory of the Avvites (UST)

This is the name of a people group. (See: How to Translate Names)

ULT

3 from Shihor, which is on the face of Egypt, and as far as the border of Ekron to the north (it is counted as Canaanite), the five rulers of the Philistines, the Gazite, and the Ashdodite, the Ashkelonite, the Gathite, and the Ekronite, and the Avvites;

UST

3 (from Shihor, which is located to the east of Egypt, and to Ekron in the north, the territory of the Canaanites; the five rulers of the cities of the Philistines, Gaza, Ashdod, Ashkelon, Gath, and Ekron—the territory of the Avvites).

Joshua 13:4

and a cave...Aphek (ULT)
and Arah...to Aphek (UST)

These are the names of places. (See: How to Translate Names)

Joshua 13:5

from Baal Gad…Mount Hermon (ULT)
from Baal Gad…Mount Hermon (UST)

These are the names of places. (See: How to Translate Names)

the Gebalite (ULT)
of the Gebalite (UST)

This is the name of a people group who lived in Geba. (See: How to Translate Names)

ULT

5 and the land of the Gebalite, and all the Lebanon toward the rising of the sun, from Baal Gad below Mount Hermon as far as Lebo Hamath.

UST

5 the land of the Gebalite, all Lebanon, toward the east, from Baal Gad below Mount Hermon to Lebo Hamath.

Joshua 13:6

Misrephoth Maim (ULT)
Misrephothmaim (UST)

this is the name of a place (See: How to Translate Names)

to Israel as an inheritance (ULT)
when you divide the land among them, as I
gave you orders to do so (UST)

The land that Israel will claim is spoken of as if it were an inheritance that they will receive as a permanent possession. (See: Metaphor)

ULT

6 All those who dwell in the hill country from the Lebanon as far as Misrephoth Maim, all the Sidonians, I myself will dispossess them from the face of the sons of Israel. Only you shall cause it to fall to Israel as an inheritance, just as I commanded you.

UST

6 Still to capture are all the people who live in the hill country from Lebanon to Misrephothmaim, including all the people of the city of Sidon. I will drive them out before your army. Be sure to give that area to the Israelite people when you divide the land among them, as I gave you orders to do so.

Joshua 13:7

(There are no notes for this verse.)

ULT

7 And now apportion this land as an inheritance to the nine tribes and the half of the tribe of Manasseh."

UST

7 Divide all that land as an inheritance among the nine tribes and the half tribe of Manasseh."

Joshua 13:8

(There are no notes for this verse.)

ULT

8 With him the Reubenite and the Gadite had taken their inheritance that Moses gave to them on the other side of the Jordan toward sunrise, just as Moses the servant of Yahweh had given to them:

UST

8 Along with the half tribe of Manasseh, the Reubenites and the Gadites received their possessions, because Moses, the man who served Yahweh well, had already assigned to them the land on the east side of the Jordan River.

Joshua 13:9

from Aroer...Medeba...Dibon (ULT)
These lands stretched from Aroer...of
Medeba...far as the city of Dibon (UST)

These are the names of places. (See: How to Translate Names)

the wadi (ULT)
of the gorge (UST)

a place where the river is far below the land on the sides

the plateau of (ULT)
the plateau (UST)

flat land high above rivers

ULT

9 from Aroer, which is on the lip of the wadi of Arnon, and the city that is in the middle of the wadi, and all the plateau of Medeba to Dibon;

UST

9 These lands stretched from Aroer, which is on the edge of the Arnon Gorge (including the city that is located in the middle of the gorge), to all the plateau of Medeba, extending down as far as the city of Dibon.

Joshua 13:10

in Heshbon (ULT)
in Heshbon (UST)

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

ULT

10 and all the cities of Sihon the king of the Amorite, who reigned in Heshbon, as far as the border of the sons of Ammon;

UST

10 These lands also included the cities of Sihon king of the Amorites, the king who had reigned in Heshbon, and they extended to the border of the Ammonites;

Joshua 13:11

Salekah (ULT)
the city of Salekah (UST)

These are the names of places. (See: How to Translate Names)

and the territory of the Geshurite and the Maacathite (ULT)
and the region of the Geshurites and Maacathites (UST)

Alternate translation: "the land where the Geshurites and Maacathites lived"

and the Maacathite (ULT)
and Maacathites (UST)

These are the names of people groups. (See: How to Translate Names)

ULT

11 and the Gilead, and the territory of the Geshurite and the Maacathite, and all Mount Hermon, and all the Bashan as far as Salekah;

UST

11 Gilead, and the region of the Geshurites and Maacathites, including all of Mount Hermon, and all of the region of Bashan extending to the city of Salekah;

Joshua 13:12

in Ashtaroth and in Edrei (ULT)
in the cities of Ashtaroth and Edrei (UST)

These are the names of places. (See: How to Translate Names)

the Rephaites (ULT)
of the Rephaim (UST)

This is the name of a people group. (See: How to Translate Names)

and Moses struck them down (ULT)
these people Moses had attacked (UST)

Here "Moses" represents himself and the Israelite army that Moses led. Alternate translation: "Moses and the Israelites attacked them" (See: Synecdoche)

ULT

12 all the kingdom of Og in the Bashan, who reigned in Ashtaroth and in Edrei (he remained from the remnant of the Rephaites) and Moses struck them down and dispossessed them.

UST

12 all the kingdom of Og within the region of Bashan, he who reigned in the cities of Ashtaroth and Edrei (these are what was left of the remnant of the Rephaim); these people Moses had attacked with the sword and driven away.

Joshua 13:13

the Geshurite and the Maacathite (ULT)
the...Geshur and the Maacathites...people (UST)

These are the names of people groups. (See: How to Translate Names)

Geshur and Maacath...in the midst of Israel (ULT)
Maacathites...people...live with the Israelites (UST)

"Geshur" and "Maacath" are either the names of the ancestors of "the Geshurites" and "the Maacathites" or are the names of the cities in which they lived. Alternate translation: "those people live among Israel" (See: Assumed Knowledge and Implicit Information)

to this day (ULT)
Instead, these...even at the present time (UST)

This refers to the period of time in which the author wrote this book.

ULT

13 But the sons of Israel did not dispossess the Geshurite and the Maacathite. And Geshur and Maacath dwell in the midst of Israel to this day.

UST

13 But the Israelites did not force out of Canaan the people of Geshur and the Maacathites. Instead, these people live with the Israelites even at the present time.

Joshua 13:14

he did not give an inheritance (ULT)
received no assignment of lands...no...Moses
gave them no possessions (UST)

The land that Moses assigned to the tribes of Israel is spoken of as if it were an inheritance that they received as a permanent possession. (See: Metaphor)

The offerings made by fire to Yahweh...they
are his inheritance (ULT)
Yahweh...told them that the offerings...they...
would be their possession (UST)

The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if the offerings were something that they would inherit. Alternate translation: "The offerings of Yahweh ... are what they will have for their provision" (See: Metaphor)

The offerings made by fire to Yahweh (ULT)
Yahweh...told them that the offerings (UST)

Alternate translation: "offerings that the people were to bring to Yahweh"

The offerings made by fire (ULT)
the offerings (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that the priests burned with fire" (See: Active or Passive)

ULT

14 Only to the tribe of Levi he did not give an inheritance. The offerings made by fire to Yahweh the God of Israel, they are his inheritance, just as he spoke to him.

UST

14 The Levites received no assignment of lands; they were the only tribe that received no land. Moses gave them no possessions. Yahweh, the God of Israel, told them that the offerings given to himself would be their possession.

Joshua 13:15

(There are no notes for this verse.)

ULT

15 And Moses gave to the tribe of the sons of Reuben, according to their clans.

UST

15 Moses had allotted land to each clan in the tribe of Reuben.

Joshua 13:16

from Aroer…Medeba (ULT)
Aroer…near Medeba (UST)

These are the names of places. (See: How to Translate Names)

the wadi of…the plateau (ULT)
River…region of the plateau (UST)

See how you translated these words in Joshua 13:9.

ULT

16 And the territory for them was from Aroer, which is on the lip of the wadi of Arnon, and the city that is in the middle of the wadi, and all the plateau beside Medeba,

UST

16 So their territory extended from Aroer, on the edge of the Valley of the Arnon River, and the city that is in the middle of the valley, and includes the region of the plateau near Medeba.

Joshua 13:17

Heshbon...Dibon, and Bamoth Baal, and Beth Baal Meon (ULT)
It also includes Heshbon...including Dibon, and Bamoth Baal, and Beth Baal Meon (UST)

These are the names of places. (See: How to Translate Names)

ULT

17 Heshbon and all its cities that are in the plateau, Dibon, and Bamoth Baal, and Beth Baal Meon,

UST

17 It also includes Heshbon and all its cities that are in the plateau including Dibon, and Bamoth Baal, and Beth Baal Meon;

Joshua 13:18

and Jahaz, and Kedemoth, and Mephaath (ULT)
and Jahaz, and Kedemoth, and Mephaath (UST)

These are the names of places. (See: How to Translate Names)

Joshua 13:19

**and Kiriathaim, and Sibmah, and Zereth Shahar (ULT)
and Kiriathaim, and Sibmah, and Zereth Shahar (UST)**

These are the names of places. (See: How to Translate Names)

Joshua 13:20

and Beth Peor...the Pisgah, and Beth Jeshimoth (ULT)
The territory also includes Beth Peor...Mount Pisgah, Beth Jeshimoth (UST)

These are the names of places. (See: How to Translate Names)

ULT

[20] and Beth Peor, and the slopes of the Pisgah, and Beth Jeshimoth,

UST

[20] The territory also includes Beth Peor, the slopes of Mount Pisgah, Beth Jeshimoth,

Joshua 13:21

in Heshbon (ULT)
in Heshbon (UST)

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

Sihon…Evi and Rekem and Zur and Hur and Reba (ULT)
of Sihon…the…the…the…were Evi, Rekem, Zur, Hur and Reba, the (UST)

These are the names of people. (See: How to Translate Names)

he and the leaders of Midian (ULT)
the ones that…along with…leaders of Midian (UST)

Alternate translation: "as he had defeated the leaders of Midian"

ULT

21 and all the cities of the plateau, and all the kingdom of Sihon the king of the Amorites, who had reigned in Heshbon, whom Moses had struck down, he and the leaders of Midian: Evi and Rekem and Zur and Hur and Reba (the princes of Sihon who had dwelled in the land).

UST

21 all the cities situated along the plateau, and all the kingdom of Sihon, the king of the Amorites, who reigned there in Heshbon, the ones that Moses defeated along with the leaders of Midian, who were Evi, Rekem, Zur, Hur and Reba, the princes of Sihon who ruled there.

Joshua 13:22

(There are no notes for this verse.)

ULT

22 And the sons of Israel slew with the sword Balaam the son of Beor, the diviner, with their pierced ones.

UST

22 The people of Israel killed with the sword Balaam son of Beor, the one who practiced divination. The people of Israel also killed with the sword many others at that same time.

Joshua 13:23

and the border. This is (ULT)
is the Jordan River...This (UST)

The Jordan River was the western border of the land that the tribe of Reuben received.

and the border. This is the inheritance of the sons of Reuben (ULT)
people...is the Jordan River...This...inheritance given to the people of Reuben and assigned to all their clans (UST)

The land that Moses assigned to the tribe of Reuben is spoken of as if it were an inheritance that the tribe of Reuben received as a permanent possession. (See: Metaphor)

according to their clans (ULT)
was the (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that Moses gave to each of their clans" (See: Active or Passive)

ULT

23 And it happened that the border of the sons of Reuben was the Jordan and the border. This is the inheritance of the sons of Reuben according to their clans —the cities and their villages.

UST

23 The border of the people of the tribe of Reuben is the Jordan River. This was the inheritance given to the people of Reuben and assigned to all their clans. They lived there in their cities and villages.

Joshua 13:24

(There are no notes for this verse.)

ULT

24 And Moses gave to the tribe of Gad, to the sons of Gad according to their clans.

UST

24 Moses also gave land to the tribe of Gad, to the people of Gad, and allotted to each of their families the land they needed to live on.

Joshua 13:25

Jazer...Aroer...Rabbah (ULT)
Jazer...Aroer...of Rabbah (UST)

These are the names of places. (See: How to Translate Names)

ULT

25 And the territory for them was Jazer and all the cities of the Gilead and half of the land of the sons of Ammon, as far as Aroer, which is on the face of Rabbah,

UST

25 They lived near Jazer, in all the cities of Gilead, and in half the land where the Ammonites lived, all the way to Aroer, which is a city east of Rabbah.

Joshua 13:26

and from Heshbon...Ramath Mizpah and Betonim, and from Mahanaim...Debir (ULT) Heshbon...Ramath Mizpah and Betonim... Mahanaim...and to the region of Debir (UST)

These are the names of places. (See: How to Translate Names)

ULT

26 and from Heshbon to Ramath Mizpah and Betonim, and from Mahanaim to the border of Debir,

UST

26 Their land extended from Heshbon to Ramath Mizpah and Betonim, all the way to Mahanaim and to the region of Debir.

Joshua 13:27

Beth Haram, and Beth Nimrah, and Succoth, and Zaphon...Heshbon (ULT)
Beth Haram, Beth Nimrah, Succoth, and Zaphon...Heshbon (UST)

These are the names of places. (See: How to Translate Names)

Joshua 13:28

This is the inheritance of the sons of Gad (ULT) This is the inheritance of the people of Gad that was allotted to them according to the needs of their clans (UST)

The land that Moses assigned to the tribe of Gad is spoken of as if it were an inheritance that the tribe of Gad received as a permanent possession. (See: Metaphor)

ULT

28 This is the inheritance of the sons of Gad according to their clans—the cities and their villages.

UST

28 This is the inheritance of the people of Gad that was allotted to them according to the needs of their clans, along with the cities and villages where they lived.

Joshua 13:29

And Moses gave to the half of the tribe of Manasseh (ULT)
Moses gave inheritance of land to the half tribe of Manasseh (UST)

The land that Moses assigned to the half tribe of Manasseh is spoken of as if it were an inheritance that he gave to them as a permanent possession. (See: Metaphor)

to the half of the tribe of Manasseh (ULT)
to the half tribe of Manasseh (UST)

Only half of the tribe received this land because the other half received land on the other side of the Jordan River.

and it was to the half of (ULT)
for them to live on. It was allotted to the half (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Moses assigned it" (See: Active or Passive)

ULT

29 And Moses gave to the half of the tribe of Manasseh, and it was to the half of the tribe of the sons of Manasseh according to their clans.

UST

29 Moses gave inheritance of land to the half tribe of Manasseh for them to live on. It was allotted to the half tribe of the people of Manasseh according to the needs of their clans.

Joshua 13:30

from Mahanaim...Jair (ULT)
Mahanaim...Jair (UST)

These are the names of places. (See: How to Translate Names)

ULT

30 And their territory was from Mahanaim, all the Bashan, all the kingdom of Og the king of the Bashan, and all the towns of Jair, which are in the Bashan, 60 cities;

UST

30 Their territory was from Mahanaim, including all the region of Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan. There are sixty cities in the region.

Joshua 13:31

and Ashtaroth, and Edrei (ULT)
of Ashtaroth and Edrei (sometimes referred to as the (UST)

These are the names of places. (See: How to Translate Names)

were for the sons of (ULT)
descendants (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Moses assigned these" (See: Active or Passive)

Machir (ULT)
of Machir, assigned to their clans according to their need (UST)

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

ULT

31 and half of the Gilead, and Ashtaroth, and Edrei (the cities of the kingdom of Og in the Bashan) were for the sons of Machir the son of Manasseh, for half of the sons of Machir according to their clans.

UST

31 Their land also included half of the region of Gilead, as well as the cities of Ashtaroth and Edrei (sometimes referred to as the royal cities of Og in Bashan). These were allotted to the people of Machir son of Manasseh, and that would include half the descendants of Machir, assigned to their clans according to their need.

Joshua 13:32

These are what Moses gave as an inheritance (ULT)
These were the lands that Moses distributed to the (UST)

The land that Moses assigned to the tribes of Israel on the east side of the Jordan is spoken of as if it were an inheritance that Moses gave to them as a permanent possession. Alternate translation: "This is the land that Moses assigned to them as an inheritance" (See: Metaphor)

ULT

32 These are what Moses gave as an inheritance in the plains of Moab, from the other side of the Jordan, Jericho toward sunrise.

UST

32 These were the lands that Moses distributed to the people of Israel on the plains of Moab, when they were beyond the Jordan just east of Jericho.

Joshua 13:33

Yahweh the God of Israel, he is their inheritance (ULT)
Yahweh...is the God of Israel, promised...that he would be their inheritance (UST)

The writer speaks of the great honor that the Levites had by serving Yahweh as priests as if Yahweh were something that they would inherit. Alternate translation: "Yahweh, the God of Israel, is what they have" (See: Metaphor)

ULT

33 But Moses did not give an inheritance to the tribe of the Levite. Yahweh the God of Israel, he is their inheritance, just as he spoke to them.

UST

33 But to the tribe of Levi Moses gave no inheritance. Yahweh, who is the God of Israel, promised them that he would be their inheritance.

Joshua 14

Joshua 14 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry and sin, sinful, sinner, sinning)

Joshua 14:1

And these are what the sons of Israel inherited (ULT)
of all...twelve tribes...to allot (UST)

The land that the people of Israel acquired is spoken of as if it were an inheritance that they received as a permanent possession. (See: Metaphor)

the fathers of the tribes of (ULT)
the leader...of the Israelite (UST)

Alternate translation: "leaders of the tribes"

ULT

1 And these are what the sons of Israel inherited in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel gave them as an inheritance.

UST

1 Eleazar, the leader of all the priests, Joshua, and the leaders of the twelve tribes decided what land to allot to each of the Israelite tribes in Canaan.

Joshua 14:2

Their inheritance was by lot (ULT)
The assignments were made by casting lots (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Eleazar, Joshua, and the tribal leaders cast lots to determine the inheritance" (See: Active or Passive)

by the hand of Moses (ULT)
Moses to do (UST)

Here the word "hand" refers to Moses himself and means that Yahweh used Moses as the agent to deliver his command. Alternate translation: "through Moses" (See: Synecdoche)

ULT

2 Their inheritance was by lot for the nine tribes and the half of the tribe, just as Yahweh had commanded by the hand of Moses.

UST

2 The assignments were made by casting lots for each one of the nine and one-half tribes. This was just as Yahweh had commanded Moses to do, so that the land could be assigned to each of the tribes and their clans.

Joshua 14:3

For Moses had given the inheritance of the two tribes and the half of the tribe from the other side of the Jordan. But to the Levites he had not given an inheritance in the midst of them (ULT)

The land that Moses gave to the tribes is spoken of as if it were an inheritance that they received as a permanent possession. (See: Metaphor)

ULT

3 For Moses had given the inheritance of the two tribes and the half of the tribe from the other side of the Jordan. But to the Levites he had not given an inheritance in the midst of them.

UST

3-4 Now Moses had given land as a permanent possession to two and one-half tribes before Israel crossed over the Jordan River. But to the Levites he gave no inheritance; they were treated differently because of their priestly duties. No portion of the land was given to the Levites. They were, however, given cities in which to live, including pastureland for their livestock so they could sustain their families. And the people of Joseph were divided into two tribes, Manasseh and Ephraim.

Joshua 14:4

And they did not give a portion to the Levites in the land (ULT)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "And Moses did not give a portion of the inheritance to the Levites in the land" (See: Active or Passive)

a portion (ULT)

Alternate translation: "part"

but rather cities to dwell in (ULT)

The verb may be supplied from the previous phrase. Alternate translation: "but he gave to them only certain cities to live in" (See: Ellipsis)

and their pasturelands (ULT)

fields of grass for the livestock to eat

and for their property (ULT)

physical things they needed so they could provide for their families

ULT

4 For the sons of Joseph were two tribes, Manasseh and Ephraim. And they did not give a portion to the Levites in the land, but rather cities to dwell in, and their pasturelands for their livestock and for their property.

UST

3-4 Now Moses had given land as a permanent possession to two and one-half tribes before Israel crossed over the Jordan River. But to the Levites he gave no inheritance; they were treated differently because of their priestly duties. No portion of the land was given to the Levites. They were, however, given cities in which to live, including pastureland for their livestock so they could sustain their families. And the people of Joseph were divided into two tribes, Manasseh and Ephraim.

Joshua 14:5

(There are no notes for this verse.)

ULT

5 Just as Yahweh had commanded Moses, so the sons of Israel did. And they apportioned the land.

UST

5 The people of Israel did as Yahweh commanded Moses: They gave out portions of the land as permanent possessions.

Joshua 14:6

Jephunneh (ULT)
was Jephunneh's (UST)

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

the Kenizzite (ULT)
was Jephunneh's (UST)

This is the name of a people group. (See: How to Translate Names)

ULT

6 And the sons of Judah came near to Joshua in the Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, "You yourself know the word which Yahweh spoke to Moses the man of God on account of me and on account of you at Kadesh Barnea.

UST

6 Some men from the tribe of Judah went to Joshua while he and all the Israelites were at Gilgal. Among those men was Jephunneh's son Caleb. He said to Joshua, "I am sure that you remember what Yahweh said to the prophet Moses concerning you and me when we were at Kadesh Barnea.

Joshua 14:7

And I brought back word to him just as was in my heart (ULT)
and you…When we returned…gave to Moses a true report about what we had seen (UST)

Here the word "heart" represents the thoughts. The phrase is an idiom that refers to a report that is given honestly. Alternate translation: "I brought back to him an honest report" (See: Idiom)

ULT

7 I was a son of 40 years when Moses the servant of Yahweh sent me from Kadesh Barnea to spy out the land. And I brought back word to him just as was in my heart.

UST

7 I was forty years old at that time. Moses sent me from Kadesh Barnea and you and some other men to explore this land. When we returned, I gave to Moses a true report about what we had seen.

Joshua 14:8

**made the heart of the people melt (ULT)
gave a report that caused the people to be
afraid...fully followed (UST)**

Making the people very afraid is spoken of as if it were making the
hearts of the people melt. Alternate translation: "made the people
very afraid" (See: Metaphor)

**But I was fully after Yahweh (ULT)
But I...Yahweh and obeyed everything (UST)**

Being loyal to Yahweh is spoken of as if it were completely following
Yahweh. Alternate translation: "I remained loyal to Yahweh" (See:
Metaphor)

ULT

8 And my brothers who went up with
me made the heart of the people melt.
But I was fully after Yahweh my God.

UST

8 The other men who went with us gave
a report that caused the people to be
afraid. But I fully followed Yahweh and
obeyed everything he commanded us
to do.

Joshua 14:9

the land...on...will be for an inheritance for you and for your sons until eternity (ULT) the land...will become yours as your permanent possession, to belong to you and your descendants forever. I am giving it to you (UST)

The land that Caleb and his descendants would have is spoken of as if it were an inheritance that they would receive as a permanent possession. (See: Metaphor)

the land...which your foot has trodden (ULT) the land on which you walked (UST)

Here "your foot" represents Caleb. Alternate translation: "the land on which you have walked" (See: Synecdoche)

ULT

9 And Moses swore on that day, saying, 'Surely the land on which your foot has trodden will be for an inheritance for you and for your sons until eternity. For you were fully after Yahweh my God.'

UST

9 Moses promised me, 'It is a firm promise that the land on which you walked will become yours as your permanent possession, to belong to you and your descendants forever. I am giving it to you because you obeyed Yahweh, my God, in everything you did.'

Joshua 14:10

behold (ULT)
Look (UST)

Alternate translation: "pay attention, because what I am about to say is both true and important"

when Israel walked in the wilderness (ULT) during...time that we were still...wilderness. And just as (UST)

Alternate translation: "while the people of Israel traveled in the wilderness"

ULT

10 And now, behold! Yahweh has kept me alive these 45 years, just as he spoke, from when Yahweh spoke this word to Moses, when Israel walked in the wilderness. And now, behold! Today I am a son of 85 years.

UST

10 Now Yahweh has done for me as he promised he would. Forty-five years have passed since Moses said that to me during the time that we were still in the wilderness. And just as Yahweh promised, he has kept me alive and well all during that time. Look at me! I am eighty-five years old.

Joshua 14:11

As my strength was then, so my strength is now (ULT)
on...My strength is now as my...and...have... strength (UST)

Alternate translation: "I am still as strong now as I was then"

and for going out, and for coming in (ULT)
strength was when I was young...to come home (UST)

This is an idiom that refers to daily activities. Alternate translation: "for the things I do every day" (See: Idiom)

ULT

11 I am still as strong today just as on the day Moses sent me. As my strength was then, so my strength is now, for war, and for going out, and for coming in.

UST

11 I am as strong today as I was on the day that Moses sent me to explore this land. My strength is now as my strength was when I was young. I can wage war or I can travel far away and still have the strength to come home.

Joshua 14:12

hill country (ULT)
the hill country that (UST)

Possible meanings are 1) many large hills or small mountains or 2) one mountain.

the Anakites (ULT)
Anakim lived (UST)

This is the name of a people group. (See: How to Translate Names)

ULT

12 And now, give to me this hill country of which Yahweh spoke on that day. For you yourself heard on that day that the Anakites were there and great fortified cities. Perhaps Yahweh will be with me and I will dispossess them, just as Yahweh has spoken."

UST

12 So please give me the hill country that Yahweh promised to give to me on that day long ago. At that time, you heard me say that the Anakim lived there. You heard me say that their cities were large and that they had walls around them to protect them. But now, perhaps Yahweh will help me to drive them away with our army, just as Yahweh promised."

Joshua 14:13

and gave Hebron to Caleb (ULT)
and he gave to Caleb the city of Hebron (UST)

Hebron is spoken of as if it were an inheritance that Caleb received as a permanent possession. (See: Metaphor)

ULT

13 And Joshua blessed him and gave Hebron to Caleb the son of Jephunneh for an inheritance.

UST

13 So Joshua asked God to bless Caleb, the son of Jephunneh and he gave to Caleb the city of Hebron.

Joshua 14:14

until this day (ULT)
To this day his descendants live there...that (UST)

This refers to the period of time in which the author wrote this book.

he was fully after Yahweh (ULT)
Caleb did everything...Yahweh...told him to do (UST)

Being loyal to Yahweh is spoken of as if it were completely following Yahweh. Alternate translation: "he remained loyal to Yahweh" (See: Metaphor)

Joshua 14:15

was Kiriath Arba (ULT)
Kiriath Arba (UST)

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

And the land was at rest from war (ULT)
And there was peace in the land…no longer waged war (UST)

The people no longer fighting wars is spoken of as if the land were a person who rested from war. See how you translated this phrase in Joshua 11:23. Alternate translation: "Then the people no longer fought wars in the land" (See: Personification and Metaphor)

ULT

15 (And the name of Hebron formerly was Kiriath Arba. He was a great man among the Anakites.) And the land was at rest from war.

UST

15 Now the name of Hebron formerly was Kiriath Arba (Arba had been the greatest man among the Anakim). And there was peace in the land; they no longer waged war.

Joshua 15

Joshua 15 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Judah. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: Assumed Knowledge and Implicit Information)

Joshua 15:1

Zin (ULT)
of Sin (UST)

This is the name of the wilderness area. (See: How to Translate Names)

ULT

1 And the lot for the tribe of the sons of Judah, according to their clans, was to the border of Edom, from the wilderness of Zin in the Negev, from the end of the south.

UST

1 The land that was assigned to the tribe of Judah was divided among its clans. Their land extended south to the wilderness of Sin at the border of Edom.

Joshua 15:2

**from the end of the Sea of Salt, from the tongue turning to the south (ULT)
started at the end of the Salt Sea (also called the Dead Sea), from the bay that faces to the south (UST)**

"from the bay that faces south at the end of the Salt Sea." These two phrases refer to the same location. The second phrase clarifies the point at which the southern border begins.

**from the tongue turning to the south (ULT)
at the end of the Salt Sea (also called...from the bay that faces to the south (UST)**

Alternate translation: "from the bay that extends to the south" or "from the southern bay"

**the tongue (ULT)
also called (UST)**

smaller part of the sea that extends into the land

ULT

2 And the border of the south for them was from the end of the Sea of Salt, from the tongue turning to the south.

UST

2 Their south border of the land that was assigned to the tribe of Judah started at the end of the Salt Sea (also called the Dead Sea), from the bay that faces to the south.

Joshua 15:3

Scorpions...to Zin...to Hezron...to Addar...to the Karka (ULT)
and up the hill of Akrabbim...Sin...beside Hezron...Addar...to Karka (UST)

These are the names of places. (See: How to Translate Names)

ULT

3 And it went out to the south to the Ascent of Scorpions and passed over to Zin, and went up from the south to Kadesh Barnea, and passed over to Hezron, and went up to Addar, and went around to the Karka.

UST

3 It then went southward and up the hill of Akrabbim and continued along to Sin, and then it went up once more south of Kadesh Barnea, beside Hezron, up to Addar, and then it bent around to Karka.

Joshua 15:4

to Azmon (ULT)
past Azmon (UST)

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

the wadi of Egypt (ULT)
beside the brook of Egypt (UST)

a small river of water at the southwestern edge of the land, near Egypt (See: How to Translate Names)

ULT

4 And it passed over to Azmon, and went out the wadi of Egypt, and the exits of the border were at the sea. This will be for you the border of the south.

UST

4 From there it continued past Azmon, and from there it ran beside the brook of Egypt; from there it turned west to the Mediterranean Sea. That will be your south border.

Joshua 15:5

from the end of the Jordan (ULT)
the end of the Jordan (UST)

The point at which the river empties into the sea is spoken of as if it were the mouth of the river. (See: Metaphor)

And the border...was (ULT)
north (UST)

Alternate translation: "border ... was"

ULT

5 And the border of the east was the Sea of Salt, as far as the end of the Jordan. And the border to the side of the north was from the tongue of the sea from the end of the Jordan.

UST

5 The eastern border of the land of the tribe of Judah was the Dead Sea. It extended north to the end of the Jordan River, where it empties into the Dead Sea.

Joshua 15:6

to Beth Hoglah...to Beth Arabah (ULT)
Beth Hoglah...of Beth Arabah (UST)

These are the names of places. (See: How to Translate Names)

to the stone of Bohan (ULT)
Stone of Bohan (UST)

This was likely a large stone that someone set up as a landmark and named after the man, Bohan. (See: How to Translate Names)

<div>

ULT

6 And the border went up to Beth Hoglah and passed over from the north to Beth Arabah. And the border went up to the stone of Bohan the son of Reuben.

UST

6 The northern border continued from that point, and extended north to Beth Hoglah. From there it went further north of Beth Arabah to the Stone of Bohan (a stone that had been set up by Bohan, son of Reuben).

</div>

Joshua 15:7

Debir ... the Valley of Achor ... the hill of Adummim ... En Shemesh ... En Rogel

These are the names of places. (See: How to Translate Names)

ULT

7 And the border went up to Debir from the Valley of Trouble, and to the north, turning to the Gilgal, which is in front of the ascent of Adummim, which is from the south of the wadi. And the border passed over to the waters of En Shemesh and its exits are at En Rogel.

UST

7 From that point the border turned west and went through the Valley of Achor to Debir. From there it turned north again to go to Gilgal. Gilgal is north of the road that goes over the hill of Adummim, on the south side of the river valley. From Gilgal the border extended west to the springs at En Shemesh, and from there to En Rogel.

Joshua 15:8

**the valley of Ben Hinnom...the valley of the Rephaites (ULT)
of the...ofValley of Hinnom...the Valley of Rephaim (UST)**

These are the names of places. (See: How to Translate Names)

ULT

8 And the border went up the valley of Ben Hinnom to the shoulder of the Jebusites from the south (it is Jerusalem). And the border went up to the head of the hill that is on the face of the valley of Hinnom, to the west, which is at the end of the valley of the Rephaites to the north.

UST

8 From that point the border along the south shoulder of the Jebusite city (that is, Jerusalem). The boundary goes to the top of the hill on the west side ofValley of Hinnom, at the northern end of the Valley of Rephaim.

Joshua 15:9

Nephtoah...Mount Ephron...is Kiriath Jearim (ULT)
Nephtoah...Mount Ephron...Kiriath Jearim (UST)

These are the names of places. (See: How to Translate Names)

ULT

9 And the border turned from the head of the hill to the spring of the waters of Nephtoah, and went out to the cities of Mount Ephron. And the border turned to Baalah (it is Kiriath Jearim).

UST

9 From there the border extended northwest to the top of the hills leading to the spring of Nephtoah, and from there to the cities near Mount Ephron. From there the border extended west toward Baalah (which is now named Kiriath Jearim).

Joshua 15:10

from Baalah...Mount Seir...Mount Jearim...is Kesalon...to Beth Shemesh...to Timnah (ULT) past Baalah...Mount Seir...Mount Jearim...also called Kesalon...to Beth Shemesh...Timnah (UST)

These are the names of places. (See: How to Translate Names)

ULT

10 And the border went around from Baalah to the west to Mount Seir, and passed over to the shoulder of Mount Jearim from the north (it is Kesalon), and went down to Beth Shemesh, and passed over to Timnah.

UST

10 Then the border continued to extend west, past Baalah, to Mount Seir. Then it went southwest along the north side of Mount Jearim (which is also called Kesalon), and went down to Beth Shemesh. From there it passed by Timnah.

Joshua 15:11

Shikkeron...Mount Baalah...to Jabneel (ULT)
to Shikkeron...Mount Baalah...Jabneel (UST)

These are the names of places. (See: How to Translate Names)

ULT

11 And the border went out to the shoulder of Ekron to the north. And the border turned toward Shikkeron and passed over to Mount Baalah, and went out to Jabneel. And the exits of the border were at the sea.

UST

11 The border continued northwest to the hill north of Ekron. From there it extended west to Shikkeron and past Mount Baalah, on to Jabneel, and then northwest to the Mediterranean Sea.

Joshua 15:12

(There are no notes for this verse.)

ULT

12 And the border of the west was the great sea and the border. This is the border of the sons of Judah all around, according to their clans.

UST

12 The western border of the land that was assigned to the tribe of Judah was the Mediterranean Sea. All the clans of Judah lived inside those borders.

Joshua 15:13

Kiriath Arba (ULT)
the city of Kiriath Arba…Arba was the (UST)

These are the names of places. (See: How to Translate Names)

Kiriath Arba…the Anak (ULT)
Arba was the…of Anak (UST)

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

ULT

13 And to Caleb the son of Jephunneh he gave a portion in the midst of the sons of Judah according to the mouth of Yahweh to Joshua: Kiriath Arba (the father of the Anak), it is Hebron.

UST

13 Yahweh commanded Joshua to give part of the land of the tribe of Judah to Caleb. So he gave to Caleb the city of Kiriath Arba, which is now called Hebron. (Arba was the father of Anak.)

Joshua 15:14

the three sons of the Anak: Sheshai and Ahiman and Talmai, the children of the Anak (ULT)
the three clans of the Anak people group...
Those were the Sheshai, Ahiman, and Talmai clans (UST)

These names represent clans of people who were descendants of Sheshai, Ahiman, and Talmai. The words "sons" and "descendants" in this context mean the same thing. Alternate translation: "the three clans, Sheshai, Ahiman, and Talmai, who were descendants of Anak" (See: Assumed Knowledge and Implicit Information)

the Anak: Sheshai and Ahiman and Talmai (ULT)
the...Anak people group...Those were the Sheshai, Ahiman, and Talmai (UST)

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

ULT

14 And Caleb dispossessed from there the three sons of the Anak: Sheshai and Ahiman and Talmai, the children of the Anak.

UST

14 Caleb forced the three clans of the Anak people group to leave Hebron. Those were the Sheshai, Ahiman, and Talmai clans.

Joshua 15:15

**And he went up from there against (ULT)
Then Caleb left there and went to fight
against the (UST)**

Alternate translation: "He went up from there to fight against"

**Debir...Kiriath Sepher (ULT)
Debir...which was previously named...Kiriath
Sepher (UST)**

These are the names of places. (See: How to Translate Names)

Joshua 15:16

Kiriath Sepher (ULT)
the people in Kiriath Sepher (UST)

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

Aksah (ULT)
my...Aksah (UST)

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

Joshua 15:17

Othniel...Kenaz (ULT)
Othniel...Kenaz (UST)

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

Joshua 15:18

when she came to him (ULT)
Then Aksah went to talk (UST)

This is an idiom that refers to Aksah becoming Othniel's wife. Alternate translation: "when Aksah became Othniel's wife" (See: Idiom)

she incited him to ask for a field from with her father (ULT)
him to ask her father to give her a field...Then Aksah went to talk (UST)

This can be translated as direct speech. Alternate translation: "she urged him, 'Ask my father to give me a field.'" (See: Direct and Indirect Quotations)

ULT

18 And it happened when she came to him, that she incited him to ask for a field from with her father. And she got down from on the donkey, and Caleb said to her, "What is for you?"

UST

18 When Caleb's daughter married Othniel, she told him to ask her father to give her a field. Then Aksah went to talk with her father Caleb. As she got down from her donkey, Caleb asked her, "Do you want something?"

Joshua 15:19

**springs of…the upper springs and lower springs (ULT)
the…springs…the…upper…and lower springs near Hebron (UST)**

The words "upper" and "lower" likely refer to the geographical altitude of the water springs.

ULT

19 And she said, "Give to me a blessing. Because you have given me the land of the Negev, then you must give to me springs of water." And he gave to her the upper springs and lower springs.

UST

19 Aksah replied, "Yes, I want you to do something for me. You have given me the land of the southern Judean wilderness, but there is no water there. So please give me some land that has springs." So Caleb gave her the upper and lower springs near Hebron.

Joshua 15:20

This is the inheritance of the tribe of the sons of Judah (ULT)
Here is a list of the towns in the land that God had promised to give...tribe of Judah. Each clan was assigned some of the land (UST)

The land that the tribe of Judah received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Judah received as an inheritance" (See: Metaphor)

Joshua 15:21

(There are no notes for this verse.)

ULT

21 And the cities were at the end of the tribe of the sons of Judah, toward the border of Edom in the Negev: Kabzeel and Eder and Jagur

UST

21 The tribe of Judah was assigned all these cities in the southern Judean wilderness, near the border of the region of Edom: Kabzeel, Eder, Jagur,

Joshua 15:22

(There are no notes for this verse.)

ULT

22 and Kinah and Dimonah and Adadah

UST

22 Kinah, Dimonah, Adadah,

Joshua 15:23

(There are no notes for this verse.)

ULT

23 and Kedesh and Hazor and Ithnan,

UST

23 Kedesh, Hazor, Ithnan,

Joshua 15:24

(There are no notes for this verse.)

ULT

24 Ziph and Telem and Bealoth

UST

24 Ziph, Telem, and Bealoth.

Joshua 15:25

(There are no notes for this verse.)

ULT

25 and Hazor Hadattah and Kerioth Hezron (it is Hazor),

UST

25 Also Hazor Hadattah, Kerioth Hezron (also called Hazor),

Joshua 15:26

(There are no notes for this verse.)

ULT

26 Amam and Shema and Moladah

UST

26 Amam, Shema, Molodah,

Joshua 15:27

(There are no notes for this verse.)

ULT

27 and Hazar Gaddah and Heshmon and Beth Pelet

UST

27 Hazar Gaddah, Heshmon, Beth Pelet,

Joshua 15:28

(There are no notes for this verse.)

ULT

28 and Hazar Shual and Beersheba and Biziothiah,

UST

28 Hazar Shual, Beersheba, and Biziothiah.

Joshua 15:29

(There are no notes for this verse.)

ULT

29 Baalah and Iyim and Ezem

UST

29 Also Baalah, Iyim, Ezem,

Joshua 15:30

(There are no notes for this verse.)

ULT

30 and Eltolad and Kesil and Hormah

UST

30 Eltolad, Kesil, Hormah,

Joshua 15:31

(There are no notes for this verse.)

ULT

31 and Ziklag and Madmannah and Sansannah

UST

31 Ziklag, Madmannah, Sansannah,

Joshua 15:32

(There are no notes for this verse.)

ULT

32 and Lebaoth and Shilhim and Ain and Rimmon. All the cities were 29 and their villages.

UST

32 Lebaoth, Shilhim, Ain, and Rimmon. There were twenty-nine cities, together with their surrounding villages.

Joshua 15:33

(There are no notes for this verse.)

ULT

33 In the lowlands: Eshtaol and Zorah and Ashnah

UST

33 The tribe of Judah was assigned these cities in the northern part of the western foothills: Eshtaol, Zorah, Ashnah,

Joshua 15:34

(There are no notes for this verse.)

ULT

34 and Zanoah and En Gannim, Tappuah and the Enam,

UST

34 Zanoah, En Gannim, Tappuah, Enam,

Joshua 15:35

(There are no notes for this verse.)

ULT

35 Jarmuth and Adullam, Sokoh and Azekah

UST

35 Jarmuth, Adullam, Sokoh, Azekah,

Joshua 15:36

(There are no notes for this verse.)

ULT

36 and Shaaraim and Adithaim and the Gederah and Gederothaim; 14 cities and their villages.

UST

36 Shaaraim, Adithaim, and Gederah (also called Gederothaim). There were fourteen cities, together with their surrounding villages.

Joshua 15:37

(There are no notes for this verse.)

ULT

37 Zenan and Hadashah and Migdalgad

UST

37 The tribe of Judah was also assigned these cities in the southern part of the western foothills: Zenan, Hadashah, Migdalgad,

Joshua 15:38

(There are no notes for this verse.)

ULT

38 and Dilean and the Mizpah and
Joktheel,

UST

38 Dilean, Mizpah, Joktheel,

Joshua 15:39

(There are no notes for this verse.)

ULT

39 Lachish and Bozkath and Eglon

UST

39 Lachish, Bozkath, and Eglon.

Joshua 15:40

(There are no notes for this verse.)

ULT

40 and Kabbon and Lahmas and Kitlish

UST

40 Also Kabbon, Lahmas, Kitlish,

Joshua 15:41

(There are no notes for this verse.)

ULT

41 and Gederoth, Beth Dagon and
Naamah and Makkedah;16 cities and
their villages.

UST

41 Gederoth, Bethdagon, Naamah, and
Makkedah. There were sixteen cities,
together with their surrounding
villages.

Joshua 15:42

(There are no notes for this verse.)

ULT

42 Libnah and Ether and Ashan

UST

42 The tribe of Judah was also assigned these cities in the central part of the western foothills: Libnah, Ether, Ashan,

Joshua 15:43

(There are no notes for this verse.)

ULT

43 and Iphtah and Ashnah and Nezib

UST

43 Iphtah, Ashnah, Nezib,

Joshua 15:44

(There are no notes for this verse.)

> **ULT**
>
> **44** and Keilah and Akzib and Maresha; nine cities and their villages.
>
> **UST**
>
> **44** Keilah, Aczib, and Mareshah. There were nine cities, together with their surrounding villages.

Joshua 15:45

(There are no notes for this verse.)

ULT

45 Ekron, and its daughters and its villages;

UST

45 There was also the city of Ekron, with its surrounding towns and its villages.

Joshua 15:46

and their villages (ULT)
including its villages (UST)

villages

Joshua 15:47

the wadi of Egypt (ULT)
the brook of Egypt (UST)

a small river of water at the southwestern edge of the land near Egypt (See: How to Translate Names)

ULT

47 Ashdod and its towns and its villages, Gaza and its towns and its villages, as far as the wadi of Egypt and the great sea and the border.

UST

47 Ashdod and its surrounding towns and villages; the city of Gaza and its surrounding towns and villages down to the brook of Egypt and to the Mediterranean Sea. The border followed the coastline.

Joshua 15:48

(There are no notes for this verse.)

ULT

48 And in the hill country: Shamir and Jattir and Sokoh

UST

48 The tribe of Judah was also assigned these towns in the southwest part of the hill country: Shamir, Jattir, Sokoh,

Joshua 15:49

(There are no notes for this verse.)

ULT

49 and Dannah and Kiriath Sannah (it is Debir)

UST

49 Dannah, Kiriath Sannah (also called Debir),

Joshua 15:50

(There are no notes for this verse.)

ULT

50 and Anab and Eshtemoh and Anim

UST

50 Anab, Eshtemoh, Anim,

Joshua 15:51

(There are no notes for this verse.)

ULT

51 and Goshen and Holon and Giloh; 11 cities and their villages.

UST

51 Goshen, Holon, and Giloh. There were eleven cities, together with their surrounding villages.

Joshua 15:52

(There are no notes for this verse.)

ULT

52 Arab and Dumah and Eshan

UST

52 The tribe of Judah was also assigned these towns in the south central part of the hill country: Arab, Dumah, Eshan,

Joshua 15:53

(There are no notes for this verse.)

ULT

53 and Janim and Beth Tappuah and Aphekah

UST

53 Janim, Beth Tappuah, Aphekah,

Joshua 15:54

(There are no notes for this verse.)

ULT

54 and Humtah and Kiriath Arba (it is Hebron) and Zior; nine cities and their villages.

UST

54 Humtah, Kiriath Arba (now called Hebron), and Zior. There were nine cities, together with their surrounding villages.

Joshua 15:55

(There are no notes for this verse.)

ULT

55 Maon, Carmel and Ziph and Juttah

UST

55 The tribe of Judah was also assigned these towns in the southeastern part of the hill country: Maon, Carmel, Ziph, Juttah,

Joshua 15:56

(There are no notes for this verse.)

ULT

56 and Jezreel and Jokdeam and Zanoah,

UST

56 Jezreel, Jokdeam, Zanoah,

Joshua 15:57

(There are no notes for this verse.)

ULT

57 the Kain, Gibeah, and Timnah; ten cities and their villages.

UST

57 Kain, Gibeah, and Timnah. There were ten cities, together with their surrounding villages.

Joshua 15:58

(There are no notes for this verse.)

ULT

58 Halhul, Beth Zur and Gedor

UST

58 The tribe of Judah was also assigned these towns in the central part of the hill country: Halhul, Beth Zur, Gedor,

Joshua 15:59

(There are no notes for this verse.)

ULT

59 and Maarath and Beth Anoth and Eltekon; six cities and their villages.

UST

59 Maarath, Beth Anoth, and Eltekon. There were six cities, together with their surrounding villages.

Joshua 15:60

(There are no notes for this verse.)

ULT

60 Kiriath Baal (it is Kiriath Jearim) and the Rabbah; two cities and their villages.

UST

60 The tribe of Judah was also assigned two towns in the northern part of the hill country, Rabbah and Kiriath Baal (which is also named Kiriath Jearim).

Joshua 15:61

(There are no notes for this verse.)

ULT

61 In the wilderness: Beth Arabah, Middin and Secacah

UST

61 The tribe of Judah was also assigned these towns in the desert near the Dead Sea: Beth Arabah, Middin, Secacah,

Joshua 15:62

(There are no notes for this verse.)

ULT

62 and Nibshan and the City of Salt and En Gedi; six cities and their villages.

UST

62 Nibshan, the City of Salt, and En Gedi. There were six cities, together with their surrounding villages.

Joshua 15:63

until this day (ULT)
to...in...So today (UST)

This refers to the period of time in which the author wrote this book.

ULT

63 And the Jebusites who dwelled in Jerusalem, the sons of Judah were not able to dispossess them, so the Jebusites have dwelled with the sons of Judah in Jerusalem until this day.

UST

63 The army of the tribe of Judah was not able to drive out the Jebusites and so they stayed in Jerusalem. So today they are still living among the tribe of Judah.

Joshua 16

Joshua 16 General Notes

Special concepts in this chapter

Drive them out

The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry and sin, sinful, sinner, sinning)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Ephraim, one of Joseph's sons. It will be difficult to fully understand their location without a map. Further research may be needed to understand the location of their land. (See: Assumed Knowledge and Implicit Information)

Joshua 16:1

for the sons of Joseph (ULT)
the two tribes...the tribes that were
descended from Joseph (UST)

The "tribe of Joseph" consisted of the tribes of Joseph's two sons, Manasseh and Ephraim. Since half of the tribe of Manasseh had settled east of the Jordan, this phrase refers to the tribe of Ephraim and the other half of the tribe of Manasseh. Alternate translation: "the tribe of Ephraim and the other half of the tribe of Manasseh" (See: Assumed Knowledge and Implicit Information)

ULT

1 And the lot for the sons of Joseph went out from the Jordan at Jericho, to the waters of Jericho toward sunrise, the wilderness going up from Jericho in the hill country of Bethel.

UST

1 The land that was assigned to the two tribes of Ephraim and Manasseh—the tribes that were descended from Joseph—started at the Jordan River, going up from Jericho through the hill country of Bethel.

Joshua 16:2

to Luz...at Ataroth (ULT)
and then to Luz...Ataroth, which is the
territory where (UST)

These are the names of places. (See: How to Translate Names)

the Arkites (ULT)
the Archites live (UST)

This is the name of a people group. (See: How to Translate Names)

Joshua 16:3

the Japhletite (ULT)
the land where the Japhletites lived (UST)

This is the name of a people group. (See: How to Translate Names)

Lower Beth Horon...Gezer (ULT)
Lower Beth Horon...Gezer (UST)

These are the names of places. (See: How to Translate Names)

ULT

3 And it went down to the west to the border of the Japhletite, as far as the border of Lower Beth Horon, and as far as Gezer, and its exits were at the sea.

UST

3 From there it extended west to the border of the land where the Japhletites lived, and then west to the area near Lower Beth Horon. From there it continued west to Gezer, and from there to the Mediterranean Sea.

Joshua 16:4

the sons of Joseph, Manasseh and Ephraim (ULT)
This was the territory that the people of Joseph, Manasseh and Ephraim (UST)

Alternate translation: "the tribes of Manasseh and Ephraim, the sons of Joseph"

And...received an inheritance (ULT)
received as their permanent possession (UST)

The land that the tribes of Manasseh and Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "received this land as their inheritance" (See: Metaphor)

Joshua 16:5

the border of the sons of Ephraim...according to their clans (ULT)
The border of the land...of the tribe of Ephraim (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The territory ... that Joshua assigned to their clans" (See: Active or Passive)

Ataroth Addar...Upper Beth Horon (ULT)
started at Ataroth Addar...Upper Beth Horon (UST)

These are the names of places. (See: How to Translate Names)

ULT

[5] And the border of the sons of Ephraim was according to their clans. And the border of their inheritance toward sunrise was Ataroth Addar as far as Upper Beth Horon,

UST

[5] The border of the land that was assigned to the clans of the tribe of Ephraim started at Ataroth Addar in the east. It extended to Upper Beth Horon

Joshua 16:6

the Mikmethath...at Taanath Shiloh...to Janoah (ULT)
From Mikmethath...Taanath Shiloh...to Janoah (UST)

These are the names of places. (See: How to Translate Names)

ULT

6 And the border went out to the sea, the Mikmethath from the north, and the border went around toward sunrise at Taanath Shiloh and passed by it from the sunrise to Janoah.

UST

6 and continued to the Mediterranean Sea. From Mikmethath on the north it turned eastward toward Taanath Shiloh, and went on toward the east to Janoah.

Joshua 16:7

from Janoah to Ataroth and Naarah (ULT)
from Janoah to Ataroth and then on to Naarah (UST)

These are the names of places. (See: How to Translate Names)

Joshua 16:8

From Tappuah...Kanah (ULT)
Tappuah...of Kanah (UST)

These are the names of places. (See: How to Translate Names)

This was the inheritance of the tribe of the sons of Ephraim, according to their clans (ULT)
This was the...assigned to all the clans of the tribe of Ephraim (UST)

The land that Ephraim possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Ephraim received as an inheritance" (See: Metaphor)

according to their clans (ULT)
was the (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "which Joshua assigned to their clans" (See: Active or Passive)

ULT

8 From Tappuah the border went to the west to the wadi of Kanah and its exists were at the sea. This was the inheritance of the tribe of the sons of Ephraim, according to their clans,

UST

8 The northern border extended from Tappuah west to the ravine of Kanah, and ended at the Mediterranean Sea. This was the land that was assigned to all the clans of the tribe of Ephraim.

Joshua 16:9

and the cities that were set apart (ULT)
cites and their dependant villages that were set apart (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the cities that Joshua had chosen" (See: Active or Passive)

in the midst of the inheritance of the sons of Manasseh (ULT)
the assigned...of...people of Manasseh (UST)

The land that the tribe of Manasseh possessed is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "within the land that the tribe of Manasseh had received as an inheritance" (See: Metaphor)

ULT

9 and the cities that were set apart for the sons of Ephraim in the midst of the inheritance of the sons of Manasseh, all the cities and their villages.

UST

9 Some of the cites and their dependant villages that were set apart for the people of Ephraim were actually within the assigned territory of the people of Manasseh.

Joshua 16:10

until this day (ULT)
still live there...to (UST)

This refers to the period of time in which the author wrote this book.

and he has become a forced laborer who serves (ULT)
be their slaves (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the Israelites forced these people to work as slaves" (See: Active or Passive)

ULT

10 And they did not dispossess the Canaanite who dwelled in Gezer, so the Canaanite has dwelled within Ephraim until this day, and he has become a forced laborer who serves.

UST

10 The people of the tribe of Ephraim could not force the Canaanites to leave Gezer. The Canaanites still live there. However, the people of Ephraim forced them to be their slaves.

Joshua 17

Joshua 17 General Notes

Special concepts in this chapter

Manasseh's lack of faith

Even though they were one of the largest and most powerful tribes of Israel, the tribe of Manasseh lacked faith in the power of Yahweh. This caused them many problems. It would also cause their descendants many problems. (See: faith)

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Manasseh, one of Joseph's sons. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: Assumed Knowledge and Implicit Information)

Joshua 17:1

for Makir (ULT)
was Makir (UST)

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

And the Gilead and the Bashan were given to him (ULT)
was Gilead...descendants were assigned the lands in the...Bashan, in honor of Makir, who had been (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Joshua assigned the land of Gilead and Bashan to Makir's descendants" (See: Active or Passive)

ULT

1 And the lot was for the tribe of Manasseh (because he was the firstborn of Joseph), for Makir the firstborn of Manasseh, the father of the Gilead. And the Gilead and the Bashan were given to him because he himself was a man of war.

UST

1 This is a list of the land that was allotted to the tribe of Manasseh. Manasseh's oldest son was Makir, and his grandson was Gilead. Their descendants were assigned the lands in the regions of Gilead and Bashan, in honor of Makir, who had been a great soldier.

Joshua 17:2

Abiezer...Helek...Asriel...Shechem...Hepher... Shemida (ULT)
Abiezer...Helek...Asriel...Shechem...Hepher... and Shemida (UST)

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

And it was (ULT)
had been (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Joshua assigned land … and gave them to their clans" (See: Active or Passive)

ULT

2 And it was for the remaining sons of Manasseh, according to their clans, for the sons of Abiezer and for the sons of Helek and for the sons of Asriel and for the sons of Shechem and for the sons of Hepher and for the sons of Shemida. These were the sons of Manasseh the son of Joseph, the males according to their clans.

UST

2 Land was also allotted to the other clans in the tribe of Manasseh: The clans of Abiezer, Helek, Asriel, Shechem, Hepher, and Shemida. These had been the names of Manasseh's male descendants (he himself had been a son of Joseph). Assignments of land were made for each clan.

Joshua 17:3

Zelophehad ... Hepher

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

Mahlah and Noah, Hoglah, Milkah and Tirzah (ULT)
Mahlah, Noah, Hoglah, Milkah, and Tirzah (UST)

These are women's names. (See: How to Translate Names)

ULT

3 And for Zelophehad the son of Hepher, the son of Gilead, the son of Makir, the son of Manasseh, there were no sons for him, but rather daughters. And these were the names of his daughters: Mahlah and Noah, Hoglah, Milkah and Tirzah.

UST

3 Now Zelophehad son of Hepher, a descendant of Gilead, who had been the son of Makir and grandson of Manasseh, had no sons. He had only daughters, and their names were Mahlah, Noah, Hoglah, Milkah, and Tirzah.

Joshua 17:4

Eleazar (ULT)
Eleazar (the leader (UST)

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

to give to us an inheritance (ULT)
some land, just as you have given (UST)

The land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "to give to us some land as an inheritance" (See: Metaphor)

And he gave to them...an inheritance (ULT)
We want you to give...their...He assigned some land...them (UST)

Possible meanings are 1) "Joshua gave those women an inheritance" or 2) "Eleazar gave those women an inheritance."

ULT

4 And they came near before the face of Eleazar the priest and before the face of Joshua the son of Nun and before the face of the leaders, saying, "Yahweh commanded Moses to give to us an inheritance in the midst of our brothers." And he gave to them an inheritance according to the mouth of Yahweh in the midst of the brothers of their father.

UST

4 These women went to Eleazar (the leader of all the priests), and to Joshua and the other Israelite leaders. They said, "We want you to give us some land, because Yahweh told Moses that he should give to us some land, just as you have given to the men in our tribe." So Eleazar did what Yahweh had commanded: He assigned some land to them, just as he had done for their uncles.

Joshua 17:5

**And ten measured portions of Manasseh fell
(ULT)**
**So the tribe of Manasseh eventually had ten
(UST)**

If your language does not use the passive form in this way, you can
state this in active form or in another way that is natural in your
language. Alternate translation: "Joshua assigned ten parcels of land"
(See: Active or Passive)

measured portions of…ten (ULT)
So the tribe of…eventually had ten (UST)

Alternate translation: "Ten portions"

ULT

5 And ten measured portions of
Manasseh fell, apart from the land of
the Gilead and the Bashan, which were
from the other side of the Jordan.

UST

5 So the tribe of Manasseh eventually
had ten sections of land west of the
Jordan River and two sections on the
east side of the Jordan River in Gilead
and Bashan.

Joshua 17:6

inherited an inheritance (ULT)
also were assigned (UST)

The land is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "received land as an inheritance" (See: Metaphor)

the Gilead was for the...sons of (ULT)
The other parts of Gilead...the people of (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Joshua assigned the land of Gilead" (See: Active or Passive)

ULT

6 For the daughters of Manasseh inherited an inheritance in the midst of his sons. And the land of the Gilead was for the remaining sons of Manasseh.

UST

6 And these women in the tribe of Manasseh also were assigned land on the west side of the river just like the men. The other parts of Gilead were assigned to the rest of the people of Manasseh.

Joshua 17:7

to the right (ULT)
to the tribe...extended south (UST)

toward the south

to the Mikmethath...Tappuah (ULT)
and Mikmethath...of Tappuah (UST)

These are the names of places. (See: How to Translate Names)

ULT

7 And the border of Manasseh was from Asher to the Mikmethath, which is on the face of Shechem. And the border went to the right to those dwelling at the spring of Tappuah.

UST

7 The land assigned to the tribe of Manasseh was between the land where the tribe of Asher lives and Mikmethath, near Shechem. The border extended south to the spring of Tappuah.

Joshua 17:8

(There are no notes for this verse.)

ULT

8 (The land of Tappuah was for Manasseh. And Tappuah at the border of Manasseh was for the sons of Ephraim.)

UST

8 The land near the city of Tappuah belonged to the tribe of Manasseh. But Tappuah itself was on the border with the tribe of Ephraim and in fact belonged to the Ephraimites.

Joshua 17:9

the border (ULT)
The border (UST)

Alternate translation: "The border of Manasseh's land"

to the wadi of (ULT)
to the brook (UST)

a very small river

Kanah (ULT)
of Kanah (UST)

name of a brook (See: How to Translate Names)

ULT

9 And the border went down to the wadi of Kanah, to the south of the wadi. These cities were for Ephraim in the midst of the cities of Manasseh. And the border of Manasseh was from north of the wadi, and its exits were at the sea.

UST

9 The border extended down south to the brook of Kanah, and all the cities south of that stream belonged to Manasseh. The border of Manasseh was on the north side of the brook of Kanah; it extended to the Mediterranean Sea.

Joshua 17:10

And it meets with Asher from the north (ULT) belonged...The tribe of Asher was on the north (UST)

Possible meanings are 1) that the border of Manasseh's land on the north side touched the land that belonged to the tribe of Asher or 2) that one can travel north to reach Asher. Alternate translation: "Asher was on the north side" or "One can travel north to reach Asher" (See: Active or Passive)

and with Issachar from the sunrise (ULT) side of the boundary, while the tribe of Issachar was to the east (UST)

The verb may be supplied from the previous phrase. Alternate translation: "to the east, one can reach Issachar" (See: Ellipsis)

ULT

10 To the south was for Ephraim, and to the north was for Manasseh, and the sea was its border. And it meets with Asher from the north and with Issachar from the sunrise.

UST

10 The land to the south belong to Ephraim and the land to the north belonged to the tribe of Manasseh; the Mediterranean Sea was Manasseh's border. The tribe of Asher was on the north side of the boundary, while the tribe of Issachar was to the east.

Joshua 17:11

Beth Shan...and Ibleam...Dor...En Dor... Taanach...Megiddo...Napheth (ULT)
These cities were Beth Shan...Ibleam...Dor... Endor...Taanach...and Megiddo...is Napheth (UST)

These are the names of places. (See: How to Translate Names)

ULT

[11] And for Manasseh in Issachar and in Asher was Beth Shan and its daughters and Ibleam and its daughters and those who dwelled in Dor and its daughters and those who dwelled in En Dor and its daughters and those who dwelled in Taanach and its daughters and those who dwelled in Megiddo and its daughters, the three of Napheth.

UST

[11] But there were cities inside the territory assigned to the tribes of Issachar and Asher, that, along with their surrounding villages, were in fact assigned to people from the tribe of Manasseh. These cities were Beth Shan, Ibleam, Dor, Endor, Taanach, and Megiddo (and the third city in the list is Napheth).

Joshua 17:12

(There are no notes for this verse.)

ULT

12 And the sons of Manasseh were not able to take possession of these cities. And the Canaanite was determined to dwell in this land.

UST

12 The men of the tribe of Manasseh were not able to force the people who lived in those cities to leave, so the Canaanite people continued to live in their land.

Joshua 17:13

(There are no notes for this verse.)

ULT

13 And it happened when the sons of Israel were strong, that they put the Canaanite to forced labor. And they did not completely dispossess them.

UST

13 When the people of Israel grew strong they forced those Canaanites to work for them as slaves but they were not able to take their land away from them.

Joshua 17:14

the sons of Joseph (ULT)
The descendants...of Joseph (UST)

This refers to the tribes of Ephraim and Manasseh. (See: Assumed Knowledge and Implicit Information)

Why have you given to me one lot and one measured portion as an inheritance, and I am a numerous people, Yahweh has blessed me until up to now (ULT)
You have assigned to us only one area of land, but we have a great number of people in our tribes. In every way Yahweh has blessed us, so why did you give us only a small portion of land to live on (UST)

The people of the tribes of Ephraim and Manasseh ask this question to emphasize that Joshua should have assigned to them more land. Alternate translation: "You should have given us more than one ... Yahweh has blessed us." (See: Rhetorical Question)

one lot and one measured portion (ULT)
You have assigned to us only one area of land (UST)

These two phrases mean basically the same thing. In the second, the land is spoken of as if it were an inheritance that the people received as a permanent possession. Alternate translation: "one assignment of land as our inheritance" (See: Doublet and Metaphor)

and...measured portion (ULT)
area of land (UST)

part

am a numerous people...until (ULT)
but we have a great number of people in our tribes. In every way (UST)

Alternate translation: "many people"

> **ULT**
>
> **14** And the sons of Joseph spoke with Joshua, saying, "Why have you given to me one lot and one measured portion as an inheritance, and I am a numerous people, Yahweh has blessed me until up to now?"
>
> **UST**
>
> **14** The descendants of Joseph (that is, the tribes of Ephraim and Manasseh) said to Joshua, "You have assigned to us only one area of land, but we have a great number of people in our tribes. In every way Yahweh has blessed us, so why did you give us only a small portion of land to live on?"

Joshua 17:15

**If you are a numerous people (ULT)
them, "Since you have a lot of people (UST)**

Alternate translation: "Since you are a people great in number"

**and the Rephaites (ULT)
and the Raphaim (UST)**

This is the name of a people group. (See: How to Translate Names)

Joshua 17:16

are in Beth Shan...Jezreel (ULT)
The Canaanites in Beth Shan...and the
surrounding (UST)

These are the names of places. (See: How to Translate Names)

Joshua 17:17

the house of Joseph (ULT)
the house of Joseph (UST)

Here the word "house" refers to the descendants. Alternate translation: "the descendants of Joseph" (See: Metonymy)

ULT

17 And Joshua spoke to the house of Joseph, to Ephraim and to Manasseh, saying, "You are a numerous people and great power is for you. There will not be one lot for you.

UST

17 Joshua replied to the house of Joseph, that is, to Ephraim and Manasseh; he said, "Your people are indeed very numerous and very powerful. So I will make one more assignment of land for you:

Joshua 17:18

and you will clear it (ULT)
in order to make (UST)

Alternate translation: "you will clear the forest of trees" or "you will cut down its trees"

ULT

18 But the hill country will be for you, though it is a forest, and you will clear it and its exits will be for you. For you will dispossess the Canaanite, though the chariot of iron is for him, though he is strong."

UST

18 the hill country will belong to you, too. You will have to cut down the trees in order to make it your own, and to make a place for you to live. You will drive out the Canaanites, even though they are strong and have chariots with iron wheels."

Joshua 18

Joshua 18 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: Assumed Knowledge and Implicit Information)

Joshua 18:1

And the land was subdued before their face (ULT)
where they worshiped Yahweh. There was no more war in the land (UST)

They had conquered the people who lived in the land before they set up the tent of meeting. Alternate translation: "after they had conquered the land" (See: Order of Events)

ULT

1 And all the congregation of the sons of Israel assembled at Shiloh and placed the Tent of Meeting there. And the land was subdued before their face.

UST

1 The entire assembly of the people of Israel met together at Shiloh. There they set up the tent where they worshiped Yahweh. There was no more war in the land.

Joshua 18:2

that had not apportioned their inheritance (ULT)
However...had not...been assigned (UST)

The land that the tribes would receive is spoken of as if it were an inheritance that they would receive as a permanent possession. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to whom Joshua had not assigned land as an inheritance" (See: Metaphor and Active or Passive)

ULT

2 And seven tribes remained among the sons of Israel that had not apportioned their inheritance.

UST

2 However, there seven tribes of Israel had not yet been assigned any land.

Joshua 18:3

Until when will you be showing yourselves slack to enter to possess the land that Yahweh the God of your fathers has given to you (ULT)
Why are you waiting such a long time? How long are you going to delay going into the land that Yahweh, the God whom your ancestors worshiped, has promised to give to you (UST)

Joshua asks this question in order to encourage the Israelites to take possession of the land. Alternate translation: "For long enough, you have put off … has given you." (See: Rhetorical Question)

ULT

3 And Joshua said to the sons of Israel, "Until when will you be showing yourselves slack to enter to possess the land that Yahweh the God of your fathers has given to you?

UST

3 Joshua said to the people of Israel, "Why are you waiting such a long time? How long are you going to delay going into the land that Yahweh, the God whom your ancestors worshiped, has promised to give to you?

Joshua 18:4

and walk about in the land (ULT)
out to explore the parts of the land which you have not occupied yet...the land is like (UST)

The words "up and down" mean in every direction. Alternate translation: "the land in every direction" or "throughout the land" (See: Idiom)

and write it down according to the mouth of their inheritance (ULT)
When they finish, they will write a report to tell you what...and which tribe will live in which area (UST)

This means that they will describe the portions of land that each tribe would like to receive for an inheritance.

their inheritance (ULT)
and which tribe will live in which area (UST)

The land that they are to survey is spoken of as if it were an inheritance that each of the tribes would receive as a permanent possession. (See: Metaphor)

ULT

4 Provide for yourselves three men according to the tribe. And I will send them out and they will rise and walk about in the land and write it down according to the mouth of their inheritance and come to me.

UST

4 Choose three men from each of your seven tribes. I will send them out to explore the parts of the land which you have not occupied yet. When they finish, they will write a report to tell you what the land is like. They will also make a map to show you where cities and important places are located and which tribe will live in which area.

Joshua 18:5

General Information:

Joshua is continuing his speech to the children of Israel.

And they will apportion it among themselves (ULT)
They will divide the (UST)

Alternate translation: "They will divide the land"

Judah will stand (ULT)
remaining land...The tribe of Judah (UST)

Alternate translation: "The tribe of Judah will remain"

and the house of Joseph (ULT)
will keep its land...and the tribes of Ephraim and Manasseh (UST)

Here the word "house" represents the descendants of Joseph. The phrase refers to the tribes of Ephraim and Manasseh. Alternate translation: "the tribes of Ephraim and Manasseh" (See: Metonymy and Assumed Knowledge and Implicit Information)

Joshua 18:6

(There are no notes for this verse.)

ULT

6 And you will write down the land in seven portions and bring them here to me. And I will throw a lot for you here before the face of Yahweh our God.

UST

6 But in their report, the men from the seven tribes should describe the seven parts of the remaining land that they wish to receive, and bring the report to me. While Yahweh is watching, I will cast lots to decide which land should be assigned to each tribe.

Joshua 18:7

General Information:

Joshua is continuing his speech to the children of Israel.

there is no portion (ULT)
will not be…any land (UST)

Alternate translation: "no portion of land"

because the priesthood of Yahweh is their inheritance (ULT)
assigned…because their reward is…Yahweh's priests (UST)

Joshua speaks of the great honor that the Levites have by serving Yahweh as priests as if it were something that they inherited. Alternate translation: "for the priesthood of Yahweh is what they have" (See: Metaphor)

and the half of the tribe of Manasseh (ULT)
The tribes…and the half tribe of Manasseh (UST)

Alternate translation: "half of the tribe of Manasseh"

have received their inheritance (ULT)
of Manasseh…have already been assigned (UST)

The land that the tribes received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "have received land as their inheritance" (See: Metaphor)

ULT

7 But there is no portion within you for the Levites because the priesthood of Yahweh is their inheritance. And Gad and Reuben and the half of the tribe of Manasseh have received their inheritance from the other side of the Jordan toward sunrise, which Moses the servant of Yahweh gave to them."

UST

7 But the tribe of Levi will not be assigned any land, because their reward is to be Yahweh's priests. The tribes of Gad, Reuben, and the half tribe of Manasseh have already been assigned their land on the east side of the Jordan River, just as Moses, the man who served God well, decided, so they will not get any more land."

Joshua 18:8

General Information:

Joshua speaks to the twenty-one men who were to go look at the land.

and walk about in the land (ULT)
and explore…what area (UST)

The words "up and down" mean in every direction. See how you translated this in Joshua 18:4. Alternate translation: "in every direction in the land" or "throughout the land" (See: Idiom)

ULT

8 And the men rose and went. And Joshua commanded the ones who went to write down the land, saying, "Go and walk about in the land and write it down and return to me. And I will throw a lot for you here before the face of Yahweh in Shiloh."

UST

8 When the men who were chosen got ready to leave, Joshua told them, "Go and explore the land. Then write a report of what you have seen, and bring it back to me. Then while Yahweh is watching, I will cast lots here at Shiloh, to determine what area each tribe will receive."

Joshua 18:9

(There are no notes for this verse.)

ULT

9 And the men went and passed over in the land and wrote it down on a book according to the cities in seven portions. And they came to Joshua, to the camp at Shiloh.

UST

9 So the men left and walked through the area. Then they described in a scroll each of the seven parts into which they had divided the land, together with their cities. Then they returned to Joshua, who was still at Shiloh.

Joshua 18:10

according to their portions (ULT)
would be assigned (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to each tribe Joshua gave their portion in the land" (See: Active or Passive)

ULT

10 And Joshua threw a lot for them in Shiloh before the face of Yahweh. And there Joshua apportioned the land to the sons of Israel according to their portions.

UST

10 After Joshua read their report at Shiloh, while Yahweh was watching, he cast lots to choose which land would be assigned to each of the seven Israelite tribes.

Joshua 18:11

between the sons of Judah and the sons of Joseph (ULT)
land that was between the area that was... assigned to the tribe of Judah and the area that was assigned to the tribes of Ephraim and Manasseh (UST)

Alternate translation: "between the land that belonged to the descendants of Judah and the land that belonged to the descendants of Joseph"

the sons of Joseph (ULT)
and the area that was assigned to the tribes... of Ephraim and Manasseh (UST)

ULT

11 And the lot of the tribe of the sons of Benjamin according to their clans went up. And the border of their lot went out between the sons of Judah and the sons of Joseph.

UST

11 The first tribe that was assigned land was the tribe of Benjamin. Each clan in that tribe was assigned some of the land that was between the area that was assigned to the tribe of Judah and the area that was assigned to the tribes of Ephraim and Manasseh.

This refers to the tribes of Ephraim and Manasseh. (See: Assumed Knowledge and Implicit Information)

Joshua 18:12

Beth Aven (ULT)
near Beth Aven (UST)

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

Joshua 18:13

Luz...is Bethel...to Ataroth Addar...of...Beth Horon (ULT)
which...now called Bethel...to Ataroth Addar... Beth Horon (UST)

These are the names of places. (See: How to Translate Names)

ULT

13 And the border passed over from there toward Luz, to the shoulder of Luz to the south (it is Bethel). And the border went down to Ataroth Addar, beside the mountain that is from south of Lower Beth Horon.

UST

13 From there it extended south to Luz (which is now called Bethel). From there it goes down to Ataroth Addar, which is on the hill south of Lower Beth Horon.

Joshua 18:14

the border (ULT)
the border (UST)

This refers to the same thing as "the border" in verse 13.

Kiriath Baal...is Kiriath Jearim (ULT)
Baal...Kiriath...Kiriath...Jearim (UST)

These are the names of places. (See: How to Translate Names)

ULT

14 And the border turned and went around at the side of the west toward the south, from the mountain that is on the face of Beth Horon to the south. And its exits were at Kiriath Baal (it is Kiriath Jearim, a city of the sons of Judah). This was the side of the west.

UST

14 At the hill south of Beth Horon, the border turned and extended south to Kiriath Baal (which is also named Kiriath Jearim). That is a town where people of the tribe of Judah live. That was the western border.

Joshua 18:15

Kiriath Jearim...Nephtoah (ULT)
Kiriath Jearim...Nephtoah (UST)

These are the names of places. (See: How to Translate Names)

ULT

15 And the side to the south was from the end of Kiriath Jearim. And the border went out to the west and went out to the spring of the waters of Nephtoah.

UST

15 The south border of their land started near Kiriath Jearim and extended west to the springs of Nephtoah.

Joshua 18:16

Ben Hinnom...the Rephaites...Hinnom...En Rogel (ULT)
the Hinnom...of the city...of Rephaim... extended down...En Rogel (UST)

These are the names of places. (See: How to Translate Names)

ULT

16 And the border then went down to the end of the mountain that is on the face of the valley of Ben Hinnom, which is in the valley of the Rephaites to the north. And it went down the valley of Hinnom to the shoulder of the Jebusite to the south and went down En Rogel.

UST

16 From there it extended down to the bottom of the hill, near the Valley of Ben Hinnom, on the north side of the Valley of Rephaim. The border extended down along the Hinnom Valley, south of the city where the Jebusites lived, to En Rogel.

Joshua 18:17

to En Shemesh...Geliloth...Adummim (ULT)
En Shemesh...Geliloth...the hill of Adummim (UST)

These are the names of places. (See: How to Translate Names)

to the stone of Bohan (ULT)
great stone...Bohan (UST)

This was likely a large stone that someone set up as a landmark and named after the man, Bohan. See how you translated this in Joshua 15:6. (See: How to Translate Names)

ULT

17 Then it turned northward and went out to En Shemesh and went out to Geliloth, which is opposite the ascent of Adummim. Then it went down to the stone of Bohan the son of Reuben.

UST

17 From there the border extended west to En Shemesh and continued to Geliloth near the hill of Adummim. Then it extended to the great stone of Reuben's son Bohan.

Joshua 18:18

the shoulder of the front of the Arabah (ULT)
the border extended…the plain along the Jordan (UST)

Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the slope of Beth Arabah" (See: Metaphor)

the front of the Arabah (ULT)
the border extended…the plain (UST)

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

Joshua 18:19

the shoulder of Beth Hoglah to the north (ULT)
the northern...of Beth Hoglah (UST)

Land that is in the form of a slope or ridge is spoken of as if it were a shoulder. Alternate translation: "the north slope of Beth Hoglah" (See: Metaphor)

Beth Hoglah (ULT)
of Beth...Hoglah (UST)

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

ULT

19 And the border passed over to the shoulder of Beth Hoglah to the north. And the exits of the border were at the tongue of the Sea of Salt to the north, at the end of the Jordan to the south. This was the border of the south.

UST

19 From there it extended east to the northern edge of Beth Hoglah and ended at the north end of the Dead Sea, where the Jordan River flows into the Dead Sea. That was the boundary on the south.

Joshua 18:20

This was the inheritance of the sons of Benjamin (ULT)
was…Benjamin…of the land assigned to them (UST)

The land that the tribe of Benjamin received is spoken of as if it were an inheritance that they received as a permanent possession. Alternate translation: "This was the land that the tribe of Benjamin received as an inheritance" (See: Metaphor)

according to their clans (ULT)
assigned to the tribe of (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Joshua gave it to each of their clans" (See: Active or Passive)

ULT

20 And the Jordan borders it to the side toward the east. This was the inheritance of the sons of Benjamin, according to its borders all around, according to their clans.

UST

20 The Jordan River was the eastern boundary of the land assigned to the tribe of Benjamin. Those were the boundaries of the land assigned to them, each border well described in turn.

Joshua 18:21

General Information:

The writer lists the cities that were in the land that the tribe of Benjamin received as an inheritance. (See: How to Translate Names)

ULT

21 And the cities of the tribe of the sons of Benjamin, according to their clans, were: Jericho and Beth Hoglah and the valley of Keziz

UST

21 The cities in the land assigned to the tribe of Benjamin were Jericho, Beth Hoglah, Emek Keziz,

Joshua 18:22

(There are no notes for this verse.)

ULT

22 and Beth Arabah and Zemaraim and Bethel

UST

22 Beth Arabah, Zemaraim, Bethel,

Joshua 18:23

(There are no notes for this verse.)

ULT

23 and the Avvim, and the Parah, and Ophrah,

UST

23 Avvim, Parah, Ophrah,

Joshua 18:24

and their villages (ULT)
not counting their villages (UST)

Alternate translation: "the villages around them"

24 and Kephar Ammoni and the Ophni and Geba; 12 cities and their villages.

24 Kephar Ammoni, Ophni, and Geba. Altogether there were fourteen cities, not counting their villages.

Joshua 18:25

(There are no notes for this verse.)

ULT

25 Gibeon and the Ramah and Beeroth

UST

25 The tribe of Benjamin also had the cities of Gibeon, Ramah, Beeroth,

Joshua 18:26

(There are no notes for this verse.)

ULT

26 and the Mizpah and the Kephirah and the Mozah

UST

26 Mizpah, Kephirah, Mozah,

Joshua 18:27

(There are no notes for this verse.)

ULT

27 and Rekem and Irpeel and Taralah

UST

27 Rekem, Irpeel, Taralah,

Joshua 18:28

This was the inheritance of the sons of Benjamin (ULT)
All that area was assigned...of the tribe of Benjamin (UST)

The land and cities that the tribe of Benjamin received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Benjamin received as an inheritance" (See: Metaphor)

ULT

28 and Zelah, Haeleph, and the Jebusite (it is Jerusalem), Gibeah, Kiriath; 14 cities and their villages. This was the inheritance of the sons of Benjamin according to their clans.

UST

28 Zelah, Haeleph, Jebus (the city where the Jebusites lived, which is now called Jerusalem), Gibeah, and Kiriath. Altogether there were fourteen cities, not counting their villages. All that area was assigned to the clans of the tribe of Benjamin.

Joshua 19

Joshua 19 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribes of Israel. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: Assumed Knowledge and Implicit Information)

Joshua 19:1

And the second lot went out for Simeon (ULT)
The second tribe that was assigned land was…
Simeon (UST)

Alternate translation: "The second time Joshua cast lots, the lot indicated the tribe of Simeon"

second (ULT)
The second tribe (UST)

number two in a list (See: Ordinal Numbers)

according to their clans (ULT)
in the middle (UST)

Alternate translation: "and Joshua assigned the land to each of their clans"

And their inheritance was in the midst of the inheritance of the sons of Judah (ULT)
assigned some land that was…of Judah's territory (UST)

The land is spoken of as if it were an inheritance that the tribes received as a permanent possession. Alternate translation: "The land that they received as an inheritance was in the middle of the land that the tribe of Judah received as an inheritance" (See: Metaphor)

ULT

1 And the second lot went out for Simeon, for the tribe of the sons of Simeon according to their clans. And their inheritance was in the midst of the inheritance of the sons of Judah.

UST

1 The second tribe that was assigned land was the tribe of Simeon. Each clan in that tribe was assigned some land that was in the middle of Judah's territory.

Joshua 19:2

General Information:

The writer lists cities that were in the land that the tribe of Simeon received as an inheritance. (See: How to Translate Names)

And with their inheritance for them was (ULT) Simeon's land included the following cities (UST)

The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "They had the following cities for their inheritance" (See: Metaphor)

ULT

2 And with their inheritance for them was Beersheba and Sheba and Moladah

UST

2 Simeon's land included the following cities: Beer Sheba, Sheba, Moladah,

Joshua 19:3

(There are no notes for this verse.)

ULT

3 and Hazar Shual and Balah and Ezem

UST

3 Hazarshual, Balah, Ezem,

Joshua 19:4

(There are no notes for this verse.)

ULT

⁴ and Eltolad and Bethul and Hormah

UST

⁴ Eltolad, Bethul, and Hormah.

Joshua 19:5

and Ziklag (ULT)
Simeon's land also included the cities of Ziklag (UST)

See how you translated the name of this city in Joshua 15:31.

> **ULT**
> **5** and Ziklag and Beth Markaboth and Hazar Susah
>
> **UST**
> **5** Simeon's land also included the cities of Ziklag, Beth Markaboth. Hazarsusah,

Joshua 19:6

(There are no notes for this verse.)

ULT

6 and Beth Lebaoth and Sharuhen; 13 cities and their villages.

UST

6 Beth Lebaoth, and Sharuhen. There were thirteen cities, together with their surrounding villages.

Joshua 19:7

(There are no notes for this verse.)

ULT

7 Ain, Rimmon and Ether and Ashan; four cities and their villages

UST

7 The land assigned to Simeon also included the four cities of Ain, Rimmon, Ether, and Ashan, and their surrounding villages.

Joshua 19:8

This was the inheritance of the tribe of the sons of Simeon (ULT)
That…assigned to the clans of the tribe of Simeon (UST)

The land and cities that the tribe of Simeon received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Simeon received as an inheritance" (See: Metaphor)

according to their clans (ULT)
was the land (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "which Joshua gave to their clans" (See: Active or Passive)

ULT

8 and all the villages that were around these cities as far as Baalath Beer (Ramah of the Negev). This was the inheritance of the tribe of the sons of Simeon according to their clans.

UST

8 They were also assigned some villages in an area that extended south to Baalath Beer (which is also called Ramah in the southern wilderness). That was the land assigned to the clans of the tribe of Simeon.

Joshua 19:9

Some of the measured portion of the sons of Judah (ULT)
The tribe of Judah (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the portion of land which Joshua assigned to the tribe of Judah" (See: Active or Passive)

in the midst of their inheritance (ULT)
so part of their land...of (UST)

Alternate translation: "the middle of Judah's portion of land"

ULT

9 Some of the measured portion of the sons of Judah was the inheritance of the sons of Simeon. For the portion of the sons of Judah was greater than them, so the sons of Simeon inherited in the midst of their inheritance.

UST

9 The tribe of Judah had been assigned much more land than they needed, so part of their land was given to the tribe of Simeon.

Joshua 19:10

**And the third lot went up (ULT)
The third tribe...assigned land (UST)**

See how you translated this phrase in Joshua 19:1.

**third (ULT)
The third tribe (UST)**

number three in a list (See: Ordinal Numbers)

**Sarid (ULT)
at Sarid (UST)**

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

ULT

10 And the third lot went up for the sons of Zebulun according to their clans. And the border of their inheritance was up to Sarid.

UST

10 The third tribe that was assigned land was the tribe of Zebulun. Each clan of that tribe was assigned some of the land. The southern border started at Sarid.

Joshua 19:11

and Maralah...with Dabbesheth...Jokneam (ULT)
to Maralah...and...to Dabbesheth...the city of Jokneam (UST)

These are the names of places. (See: How to Translate Names)

is on the face of Jokneam (ULT)
on...in front of the city of Jokneam (UST)

Alternate translation: "across from Jokneam"

ULT

11 And their border went up toward the sea and Maralah and it met with Dabbesheth and met at the wadi that is on the face of Jokneam.

UST

11 It extended west to Maralah and on to Dabbesheth, and extended to the brook in front of the city of Jokneam.

Joshua 19:12

**from Sarid...Kisloth Tabor...the Daberath...
Japhia (ULT)
from Sarid...to the area near Chisloth Tabor...
Daberath...Japhia (UST)**

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

ULT

12 And it turned from Sarid toward the east, the rising of the sun, beside the border of Kisloth Tabor. And it went out to the Daberath and went up Japhia.

UST

12 The border turned to the east from Sarid and went to the area near Chisloth Tabor and then on to Daberath, and farther on to Japhia.

Joshua 19:13

**to Gath Hepher, to Eth Kazin...to Rimmon...
toward Neah (ULT)
to Gath Hepher and Eth Kazin...and north to
Rimmon...the border turned toward Neah
(UST)**

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

ULT

13 And from there it passed over toward the east, toward the sunrise, to Gath Hepher, to Eth Kazin. And it went out to Rimmon, turning toward Neah.

UST

13 From there it extended east to Gath Hepher and Eth Kazin, and north to Rimmon. From there the border turned toward Neah.

Joshua 19:14

Hannathon…Iphtah El (ULT)
Hannathon…of Iphtah El (UST)

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

Joshua 19:15

and Kattath and Nahalal and Shimron and Idalah and Bethlehem (ULT)
cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem (UST)

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

and Bethlehem (ULT)
and Bethlehem (UST)

This is not the same "Bethlehem" that is south of Jerusalem in Judah. (See: How to Translate Names)

ULT

15 and Kattath and Nahalal and Shimron and Idalah and Bethlehem; 12 cities and their villages.

UST

15 Zebulun's area included the cities of Kattath, Nahalal, Shimron, Idalah, and Bethlehem. Altogether there were twelve cities, together with their nearby villages.

Joshua 19:16

This was the inheritance of the sons of Zebulun (ULT)
That…that was allotted to the clans of the tribe of Zebulun (UST)

The land and cities that the tribe of Zebulun received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Zebulun received as an inheritance" (See: Metaphor)

ULT

16 This was the inheritance of the sons of Zebulun according to their clans—these cities and their villages.

UST

16 That was the land that was allotted to the clans of the tribe of Zebulun, including the cities and their surrounding villages.

Joshua 19:17

The fourth lot went out (ULT)
The fourth tribe that was assigned land...Each of the clans of that tribe was (UST)

See how you translated this phrase in Joshua 19:1.

fourth (ULT)
Each of the clans of that tribe (UST)

number four in a list (See: Ordinal Numbers)

ULT

17 The fourth lot went out for Issachar, for the sons of Issachar according to their clans.

UST

17 The fourth tribe that was assigned land was the tribe of Issachar. Each of the clans of that tribe was assigned some of the land.

Joshua 19:18

and the Chesulloth and Shunem (ULT)
Kesulloth, Shunem (UST)

These are names of cities. (See: How to Translate Names)

Joshua 19:19

and Hapharaim and Shion and Anaharath (ULT)
Hapharaim, Shion, and Anaharath (UST)

These are names of cities. (See: How to Translate Names)

Joshua 19:20

**and the Rabbith and Kishion and Ebez (ULT)
Issachar's land also included the cities of
Rabbith, Kishion, Ebez (UST)**

These are names of cities. (See: How to Translate Names)

ULT

[20] and the Rabbith and Kishion and
Ebez

UST

[20] Issachar's land also included the
cities of Rabbith, Kishion, Ebez,

Joshua 19:21

and Remeth and En Gannim and En Haddah and Beth Pazzez (ULT)
Remeth, En Gannim, En Haddah, and Beth Pazzez (UST)

These are names of cities. (See: How to Translate Names)

Joshua 19:22

with Tabor (ULT)
cities of Tabor (UST)

This is the name of a mountain. (See: How to Translate Names)

and Shahazumah (ULT)
Shahazumah (UST)

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

Joshua 19:23

This was the inheritance of the tribe of the sons of Issachar (ULT)
were in the land assigned...of the tribe of Issachar (UST)

The land and cities that the tribe of Issachar received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Issachar received as an inheritance" (See: Metaphor)

Joshua 19:24

And the fifth lot went out (ULT)
The fifth tribe that was assigned land was (UST)

See how you translated this phrase in Joshua 19:1.

fifth (ULT)
The fifth tribe (UST)

number five in a list (See: Ordinal Numbers)

Joshua 19:25

Helkath and Hali and Beten and Akshaph (ULT)
Helkath, Hali, Beten, Akshaph (UST)

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

Joshua 19:26

**and Allammelek and Amad and Mishall...and with Shihor Libnath (ULT)
Allammelek, Amad, and Mishal...and Shihorlibnath (UST)**

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

ULT

26 and Allammelek and Amad and Mishall. And it met with Carmel toward the sea and with Shihor Libnath.

UST

26 Allammelek, Amad, and Mishal. The western border started at Mount Carmel and Shihorlibnath.

Joshua 19:27

to Beth Dagon...and with the valley of Iphtah El...Beth Emek, and Neiel...Kabul (ULT) Bethdagon...and farther to the Valley of Iphtah El...Beth Emek and Neiel...and Kabul (UST)

These are the names of places. (See: How to Translate Names)

ULT

27 And it turned back toward the rising of the sun to Beth Dagon and it met with Zebulun and with the valley of Iphtah El to the north, Beth Emek, and Neiel. And it went out to Kabul from the left

UST

27 From there it extended southeast to the city of Bethdagon, and then to the area that was allotted to the tribe of Zebulun, and farther to the Valley of Iphtah El. From there the border extended east and then north to Beth Emek and Neiel and Kabul.

Joshua 19:28

and Abdon and Rehob and Hammon and Kanah (ULT)
From there it extended west to the cities of Abdon, Rehob, Hammon, and Kanah (UST)

These are the names of places. (See: How to Translate Names)

ULT

28 and Abdon and Rehob and Hammon and Kanah, as far as Great Sidon.

UST

28 From there it extended west to the cities of Abdon, Rehob, Hammon, and Kanah, and continued to Sidon, which was a very large city.

Joshua 19:29

to Hosah...Akzib (ULT)
to Hosah...Aczib (UST)

These are the names of places. (See: How to Translate Names)

Joshua 19:30

and Ummah and Aphek and Rehob (ULT)
Ummah, Aphek, and Rehob (UST)

These are the names of places. (See: How to Translate Names)

ULT

30 and Ummah and Aphek and Rehob; 22 cities and their villages.

UST

30 Ummah, Aphek, and Rehob. Altogether there were twenty-two cities, together with their surrounding villages.

Joshua 19:31

This was the inheritance of the tribe of the sons of Asher (ULT)
were within the land that was assigned...of the tribe of Asher (UST)

The land and cities that the tribe of Asher received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Asher received as an inheritance" (See: Metaphor)

ULT

31 This was the inheritance of the tribe of the sons of Asher according to their clans—these cities and their villages.

UST

31 Those cities and their villages were within the land that was assigned to the clans of the tribe of Asher.

Joshua 19:32

The sixth lot went out (ULT)
The sixth tribe that was assigned land…was assigned (UST)

See how you translated this phrase in Joshua 19:1.

sixth (ULT)
The sixth tribe (UST)

number six in a list (See: Ordinal Numbers)

ULT

32 The sixth lot went out for the sons of Naphtali, for the sons of Napthali according to their clans.

UST

32 The sixth tribe that was assigned land was the tribe of Naphtali. Each of the clans in that tribe was assigned some of the land.

Joshua 19:33

from Heleph…in Zaanannim and Adami Nekeb and Jabneel…Lakkum (ULT)
near the city of Heleph…at the huge oak tree at Zaanannim…east through Adami Nekeb and Jabneel…Lakkum (UST)

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

ULT

33 And their border was from Heleph, from the oak in Zaanannim and Adami Nekeb and Jabneel, as far as Lakkum. And its exits were at the Jordan.

UST

33 The border of Naphtali's land started in the west at the huge oak tree at Zaanannim, near the city of Heleph. It extended east through Adami Nekeb and Jabneel, then to Lakkum, and ended at the Jordan River.

Joshua 19:34

**to Aznoth Tabor...to Hukkok (ULT)
Aznothtabor...as far as Hukkok (UST)**

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

ULT

34 And the border turned back toward the west to Aznoth Tabor and went out from there to Hukkok. And it met with Zebulun from the south and met with Asher from the west and with Judah at the Jordan at the rising of the sun.

UST

34 The western boundary extended through Aznothtabor as far as Hukkok. It extended to the borders of the tribe of Zebulun at the south, to the border of the tribe of Asher on the west, and the to Jordan River to the east.

Joshua 19:35

the Ziddim, Zer and Hammath, Rakkath and Kinnereth (ULT)
were Ziddim, Zer, Hammath, Rakkath, Kinnereth (UST)

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

and Hammath (ULT)
Hammath (UST)

This is not the same location as "Hamath," but is located on the west shore of the Sea of Galilee.

Joshua 19:36

and Adamah and the Ramah and Hazor (ULT)
Adamah, Ramah, Hazor (UST)

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

ULT
36 and Adamah and the Ramah and Hazor

UST
36 Adamah, Ramah, Hazor,

Joshua 19:37

**and Kedesh and Edrei and En Hazor (ULT)
Kedesh, Edrei, and Enhazor (UST)**

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

ULT

37 and Kedesh and Edrei and En Hazor

UST

37 Kedesh, Edrei, and Enhazor.

Joshua 19:38

and Yiron and Migdal El, Horem and Beth Anath and Beth Shemesh (ULT)
Naphtali's cities with strong walls also included Yiron, Migdal El, Horem, Bethanath, and Bethshemesh (UST)

These are names of cities. (See: How to Translate Names)

ULT

38 and Yiron and Migdal El, Horem and Beth Anath and Beth Shemesh; 19 cities and their villages.

UST

38 Naphtali's cities with strong walls also included Yiron, Migdal El, Horem, Bethanath, and Bethshemesh. Altogether there were nineteen cities, together with their surrounding villages.

Joshua 19:39

**This was the inheritance of the tribe of the sons of Naphtali (ULT)
that was assigned...of the tribe of Naphtali (UST)**

The land and cities that the tribe of Naphtali received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Naphtali received as an inheritance" (See: Metaphor)

ULT

39 This was the inheritance of the tribe of the sons of Naphtali according to their clans—the cities and their villages.

UST

39 Those cities and surrounding villages were in the land that was assigned to the clans of the tribe of Naphtali.

Joshua 19:40

The seventh lot went out (ULT)
The seventh tribe that was assigned land...
was assigned some (UST)

See how you translated this phrase in Joshua 19:1.

seventh (ULT)
The seventh tribe (UST)

number seven in a list (See: Ordinal Numbers)

ULT

40 The seventh lot went out for the tribe of the sons of Dan according to their clans.

UST

40 The seventh tribe that was assigned land was the tribe of Dan. Each of the clans in that tribe was assigned some of the land.

Joshua 19:41

the border of their inheritance (ULT)
land included the cities of (UST)

The land that the tribe of Dan received is spoken of as if it was an inheritance that they received as a permanent possession. Alternate translation: "The territory of land that the tribe of Dan received as an inheritance" (See: Metaphor)

Zorah and Eshtaol and Ir Shemesh (ULT)
Zorah, Eshtaol, Ir Shemesh (UST)

These are the names of places. (See: How to Translate Names)

ULT

41 And the border of their inheritance was Zorah and Eshtaol and Ir Shemesh

UST

41 Their land included the cities of Zorah, Eshtaol, Ir Shemesh,

Joshua 19:42

and Shaalabbin and Aijalon and Ithlah (ULT)
Shaalabbin, Aijalon, and Ithlah (UST)

These are the names of places. (See: How to Translate Names)

ULT

42 and Shaalabbin and Aijalon and Ithlah

UST

42 Shaalabbin, Aijalon, and Ithlah.

Joshua 19:43

and Elon and Timnah and Ekron (ULT)
Dan's land also included the cities of Elon,
Timnah, Ekron (UST)

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

ULT

43 and Elon and Timnah and Ekron

UST

43 Dan's land also included the cities of
Elon, Timnah, Ekron,

Joshua 19:44

and Eltekeh and Gibbethon and Baalath (ULT)
Eltekeh, Gibbethon, Baalath (UST)

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

Joshua 19:45

**and Jehud and Bene Berak and Gath Rimmon
(ULT)
Jehud, Beneberak, Gath Rimmon (UST)**

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

ULT

45 and Jehud and Bene Berak and Gath
Rimmon

UST

45 Jehud, Beneberak, Gath Rimmon,

Joshua 19:46

and the waters of the Jarkon and the Rakkon (ULT)
Mejarkon, Rakkon (UST)

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

in front of Joppa (ULT)
the area...Joppa (UST)

Alternate translation: "opposite Joppa" or "beside Joppa"

ULT

46 and the waters of the Jarkon and the Rakkon with the territory in front of Joppa.

UST

46 Mejarkon, Rakkon, and the area near Joppa.

Joshua 19:47

Leshem (ULT)
city of Leshem (UST)

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

ULT

47 And the border of the sons of Dan went out from them. And the sons of Dan went up and fought against Leshem and captured it and struck it down by the mouth of the sword. And they possessed it and settled in it and called Leshem Dan, like the name of Dan their father.

UST

47 But the people of the tribe of Dan were unable to take control of the land that had been assigned to them. So they went northeast and fought against the people in the city of Leshem. They defeated and killed all those people. Then they settled down to live in Leshem, and changed the name of the city to Dan, the man from whom their tribe descended.

Joshua 19:48

This was the inheritance of the tribe of the sons of Dan (ULT)
of...that was assigned...in the tribe of Dan (UST)

The land and cities that the tribe of Dan received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "This was the land and the cities that the tribe of Dan received as an inheritance" (See: Metaphor)

ULT

48 This was the inheritance of the tribe of the sons of Dan according to their clans—these cities and their villages.

UST

48 All of those cities and surrounding villages were in the land that was assigned to the clans in the tribe of Dan.

Joshua 19:49

And the sons of Israel gave an inheritance to Joshua the son of Nun in the midst of them (ULT)
Israelite leaders...had divided...the tribes, they also assigned some land to Joshua (UST)

The city that Joshua received is spoken of as if it were an inheritance that he received as a permanent possession. Alternate translation: "gave a city within their own land as an inheritance to Joshua son of Nun" (See: Metaphor)

ULT

49 And they finished inheriting the land according to its borders. And the sons of Israel gave an inheritance to Joshua the son of Nun in the midst of them.

UST

49 After the Israelite leaders had divided the land among the tribes, they also assigned some land to Joshua.

Joshua 19:50

Timnath Serah (ULT)
city of Timnath Serah...the city that he chose (UST)

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

ULT

50 In accordance with the mouth of Yahweh they gave to him the city that he asked for: Timnath Serah in the hill country of Ephraim. And he built the city and dwelled in it.

UST

50 They assigned to him the city of Timnath Serah. Yahweh had said that he could have whatever city he wanted, and that was the city that he chose. It was in the hill country that had been assigned to the tribe of Ephraim. Joshua rebuilt the city and lived there.

Joshua 19:51

These are the inheritances that...apportioned as an inheritance (ULT)
Those were the areas that were assigned... which area each tribe would receive (UST)

The land and cities that the various tribes received are spoken of as if they were an inheritance that they received as a permanent possession. Alternate translation: "These are the portions of land and the cities ... assigned as inheritances" (See: Metaphor)

ULT

51 These are the inheritances that Eleazar the priest and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel apportioned as an inheritance by lot in Shiloh before the face of Yahweh at the opening of the tent of meeting. And they finished from apportioning the land.

UST

51 Those were the areas that were assigned to the various tribes of Israel. Eleazar (the leader of all the priests), Joshua, and the leaders of each tribe divided up the land while they were all at Shiloh, by casting lots to decide which area each tribe would receive. They did that while Yahweh was watching at the entrance of the sacred tent. In that way they completed dividing up the land.

Joshua 20

Joshua 20 General Notes

Special concepts in this chapter

Cities of Refuge

If a person was killed, it was the duty of his relatives to kill the killer. If the death was an accident, this would be unfair. Therefore, God told the Israelites to make cities of refuge for a person who killed someone accidentally. In the city where he sought refuge, his case would be solved legally: "Do this so that one who unintentionally kills a person can go there. These cities will be a place of refuge from anyone who seeks to avenge the blood of a person who was killed." (See: refuge, refugee, shelter, sheltered and avenge, avenger, revenge, vengeance and blood)

Joshua 20:1

(There are no notes for this verse.)

ULT

1 And Yahweh spoke to Joshua, saying,

UST

1 Then Yahweh said to Joshua,

Joshua 20:2

by the hand of Moses (ULT)
Moses that you should do (UST)

Here "hand of Moses" refers to the scriptures that Moses wrote down. Alternate translation: "through the things that Moses wrote" (See: Metonymy)

ULT

2 "Speak to the sons of Israel, saying, 'Give for yourselves the cities of refuge, which I spoke about to you by the hand of Moses,

UST

2 "Tell the Israelite people that they should choose some cities to which people can run in order to be safe, as I told Moses that you should do.

Joshua 20:3

who strikes down a person by mistake (ULT) kills...another person accidentally (UST)

This happens when a person accidentally kills another person, without intending to do so.

from the avenger of blood (ULT) to kill that person, then he can (UST)

Here the shed blood of a person represents their death. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "avenge a person's death" (See: Metonymy and Active or Passive)

ULT

3 so that the one who kills, who strikes down a person by mistake without knowledge, may flee to there. And they will be for you as a refuge from the avenger of blood.

UST

3 If someone kills another person accidentally, without intending to kill that person, then he can run to one of these cities and be safe.

Joshua 20:4

And he shall flee (ULT)
he must stop there (UST)

Here the word "he" refers to the person who unintentionally killed someone.

and speak his words in the ears of the elders of that city (ULT)
and tell the leaders of the city what happened. If they believe him (UST)

"convince the elders of that city that he had not intentionally killed the person.

And they shall gather him (ULT)
they must allow him...the (UST)

The word "they" refers to the elders and "him" refers to the person who unintentionally killed someone.

and he shall dwell with them (ULT)
and...live (UST)

This refers to the city as a whole, not to the elders only.

ULT

4 And he shall flee into one from these cities and stand at the opening of the gate of the city and speak his words in the ears of the elders of that city. And they shall gather him into the city to themselves and give to him a place and he shall dwell with them.

UST

4 When that person arrives at the gate of one of those cities, he must stop there and tell the leaders of the city what happened. If they believe him, they must allow him to enter the city, and they must give him a place to live among them.

Joshua 20:5

the avenger of blood (ULT)
to get (UST)

Here the shed blood of a person represents their death. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you translated this in Joshua 20:3. Alternate translation: "avenge a person's death" (See: Metonymy and Active or Passive)

the one who kills...without knowledge he struck down...his neighbor (ULT)
revenge...the leaders of that city...to take... killer...deliberately (UST)

accidentally killed his neighbor

ULT

5 And if the avenger of blood pursues after him, then they shall not deliver the one who kills into his hand. For without knowledge he struck down his neighbor and he was not hating him from yesterday and three days ago.

UST

5 If some relative of the dead person comes to that city to get revenge, the leaders of that city must not allow the relative to take the killer, because what happened was accidental. He did not hate that person; he did not deliberately kill him.

Joshua 20:6

he stands before the face of the congregation (ULT)
until the city judges put him on trial (UST)

This is a phrase that describes standing to seek justice from a court of the assembly of his fellow citizens.

ULT

6 And he shall dwell in that city until he stands before the face of the congregation for judgment, until the death of he who is the great priest in those days. Then the one who kills may return and enter into his city and into his house, into the city that he fled from.'"

UST

6 The person who killed someone else must stay in that city until the city judges put him on trial. Only if the judges decide that the person who has run to their city did not deliberately kill the other person will they allow him to stay in that city, and he must stay there until the high priest who was serving at the time of the offense dies. Then the man may safely go back to his own home."

Joshua 20:7

General Information:

There are a lot of names in this section. (See: How to Translate Names)

ULT

7 And they set apart Kedesh in the Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim and Kiriath Arba (it is Hebron) in the hill country of Judah.

UST

7 So the Israelites chose these cities to be cities to which people could run to be safe: Kedesh in the region of Galilee, in the hill country where the tribe of Naphtali lived; Shechem in the hill country where the tribe of Ephraim lived; and Kiriath Arba (which is now called Hebron) in the hill country where the tribe of Judah lived;

Joshua 20:8

of the Jordan (ULT)
Jordan River (UST)

This is a short name for the Jordan River.

Joshua 20:9

and not die by the hand of the avenger of blood (ULT)
person who died…to get revenge. He could stay in that city until he was put on trial… truth when he said that he did not kill that person on purpose (UST)

Here "by the hand" is an idiom that means to be the specific cause of something. Alternate translation: "would not be killed by the one" (See: Idiom)

the avenger of blood (ULT)
to get revenge. He could stay in that city until he was put on trial (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you translated a similar phrase in Joshua 20:3. Alternate translation: "avenge a person's death" (See: Metonymy and Active or Passive)

ULT

9 These were the cities of appointment for all the sons of Israel and for the sojourner who sojourned in the midst of them, so that all who struck down a person by mistake could flee to there and not die by the hand of the avenger of blood until he stood before the face of the assembly.

UST

9 Any Israelite or any foreigner who lived among them, anyone who had killed someone accidentally, was allowed to run to one of those cities. There he would be safe from some relative of the person who died coming there and killing him to get revenge. He could stay in that city until he was put on trial to decide whether he was telling the truth when he said that he did not kill that person on purpose.

Joshua 21

Joshua 21 General Notes

Other possible translation difficulties in this chapter

This chapter is about the land given to the tribe of Levi. Even though they did not receive a large piece of land like the other tribes, they did receive small pieces of land to live on and for their animals. It will be difficult to fully understand their locations without a map. Further research may be needed to understand the locations of their land. (See: Assumed Knowledge and Implicit Information)

Joshua 21:1

Eleazar...Nun (ULT)
Eleazar...of Nun (UST)

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

Joshua 21:2

And they spoke to them (ULT)
to them…commanded…you should (UST)

Alternate translation: "The Levites said to them"

Yahweh commanded by the hand of Moses (ULT)
Yahweh…Moses that…us (UST)

The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command. Alternate translation: "Yahweh told Moses to command you" (See: Idiom)

ULT

2 And they spoke to them in Shiloh in the land of Canaan, saying, "Yahweh commanded by the hand of Moses to give to us cities to dwell in, with their pasturelands for our livestock."

UST

2 They said to them, "Yahweh commanded Moses that you should give us cities where we can live and where we can have pasture for our animals."

Joshua 21:3

cities (ULT)
cities...to the tribe of (UST)

This refers to the cities to be listed in the next verses.

ULT

3 And the sons of Israel gave these cities and their pasturelands to the Levites from their inheritance, according to the mouth of Yahweh.

UST

3 So the Israelite leaders obeyed this command from Yahweh. They gave cities and pasturelands to the tribe of Levi out of their own lands that had been assigned to them.

Joshua 21:4

And the lot went out (ULT)
First Israelite leaders cast lots to assign some cities (UST)

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

the Kohathites (ULT)
of Kohath (UST)

This priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. (See: How to Translate Names)

ULT

4 And the lot went out for the clans of the Kohathites. And there were 13 cities by the lot for the sons of Aaron the priest (from the Levites) from the tribe of Judah and from the tribe of the Simeonite and from the tribe of Benjamin.

UST

4 First Israelite leaders cast lots to assign some cities to the descendants of Kohath. These were clans that were the descendants of Aaron. They assigned thirteen cities in areas that the tribes of Judah, Simeon, and Benjamin possessed.

Joshua 21:5

and from the half of (ULT)
as the part of (UST)

Half the tribe because the other half received their inheritance before crossing the Jordan River.

ULT

5 And for the remaining sons of Kohath were ten cities by the lot from the clans of the tribes of Ephraim and from the tribe of Dan and from the half of the tribe of Manasseh.

UST

5 To the other clans descended from Kohath, Israelite leaders assigned ten cities in areas that the tribes of Ephraim and Dan possessed, as well as the part of the tribe of Manasseh that lives on the west side of the Jordan River.

Joshua 21:6

Gershon (ULT)
clans descended from Gershon (UST)

Gershon was one of the sons of Levi. (See: How to Translate Names)

by the lot (ULT)
Israelite leaders assigned (UST)

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

ULT

6 And for the sons of Gershon were 13 cities by the lot from the clans of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half of the tribe of Manasseh in the Bashan.

UST

6 To the people in the clans descended from Gershon, Israelite leaders assigned thirteen cities the areas that the tribes of Issachar, Asher, and Naphtali possessed, as well as the half tribe of Manasseh in region of Bashan.

Joshua 21:7

**Merari (ULT)
clans descended from Merari (UST)**

Merari was one of the sons of Levi. (See: How to Translate Names)

ULT

7 For the sons of Merari according to their clans were 12 cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun.

UST

7 To the people in the clans descended from Merari, the Israelite leaders assigned twelve cities in areas that the tribes of Reuben, Gad, and Zebulun possessed.

Joshua 21:8

Yahweh had commanded by the hand of Moses (ULT)
just as Yahweh had commanded Moses... should do (UST)

The phrase "by the hand of" here means that Yahweh used Moses as the agent to deliver his command. Alternate translation: "Yahweh had told Moses to command" (See: Metonymy)

ULT

8 And the sons of Israel gave to the Levites by the lot these cities and their pasturelands, just as Yahweh had commanded by the hand of Moses.

UST

8 In this way, the Israelite leaders gave cities and pasturelands to the tribe of Levi, just as Yahweh had commanded Moses that they should do.

Joshua 21:9

(There are no notes for this verse.)

ULT

9 And they gave from the tribe of the sons of Judah and from the tribe of the sons of Simeon these cities, them which were called by name.

UST

9 These are the names of the cities and surrounding pasturelands that the Israelite leaders assigned to the tribe of Levi in areas where the tribes of Judah and Simeon lived.

Joshua 21:10

from the clans of the Kohathites (ULT)
descended from Kohath...in the (UST)

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. See how you translated this in Joshua 21:2. (See: How to Translate Names)

the...lot (ULT)
The Israelite leaders cast lots first (UST)

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

ULT

10 And they were for the sons of Aaron from the clans of the Kohathites from the sons of Levi because the first lot was for them.

UST

10 First, the Israelite leaders assigned cities to certain clans descended from Kohath, the clans of Aaron's descendants, those in the tribe of Levi who served as priests. The Israelite leaders cast lots first for these clans descended from Kohath.

Joshua 21:11

Kiriath Arba...the father of the Anak (ULT)
Arba had been the father of Anak (UST)

This is background information about the name of the man who founded the city of Kiriath Arba. (See: Background Information)

the Anak (ULT)
of Anak (UST)

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

in the hill country of (ULT)
in the hill country (UST)

An area of land with natural elevations, smaller than mountains.

its pasturelands (ULT)
pasturelands (UST)

An area covered with grass or plants suitable for the grazing of livestock or cattle.

ULT

11 And they gave to them Kiriath Arba, the father of the Anak (it is Hebron), in the hill country of Judah and its pasturelands around it.

UST

11 The Israelite leaders assigned to them Kiriath Arba (which is now called Hebron), in the hill country of Judah (Arba had been the father of Anak). They also gave the pasturelands around the city.

Joshua 21:12

the field of the city (ULT)
fields and villages (UST)

Areas of open land, usually, planted with crops, belonging to and surrounding the city.

its villages (ULT)
surrounding Kiriath Arba (UST)

Small communities, usually smaller than a town.

ULT

12 And the field of the city and its villages they had given to Caleb the son of Jephunneh as his possession.

UST

12 However, the Israelite leaders had already assigned the cultivated fields and villages surrounding Kiriath Arba to Caleb son of Jephunneh.

Joshua 21:13

Libnah (ULT)
Libnah (UST)

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

ULT

13 And to the sons of Aaron the priest they gave a city of refuge of the one who kills, Hebron and its pasturelands and Libnah and its pasturelands

UST

13 In this way, the Israelite leaders assigned Hebron to the descendants of Aaron the priest. Hebron was one of the cities to which people could run if they accidentally killed a person. To Aaron's descendants they also gave the cities of Libnah,

Joshua 21:14

Jattir...Eshtemoa (ULT)
Jattir...and Eshtemoa (UST)

These are all names of cities. (See: How to Translate Names)

ULT

14 and Jattir and its pasturelands and Eshtemoa and its pasturelands

UST

14 Jattir with its pasturelands, and Eshtemoa with its pasturelands,

---

Joshua 21:15

Holon...Debir (ULT)
They also gave Holon...and Debir (UST)

These are all names of cities. (See: How to Translate Names)

Joshua 21:16

Ain…Juttah (ULT)
Ain…Juttah (UST)

These are all names of cities. (See: How to Translate Names)

ULT

16 and Ain and its pasturelands and Juttah and its pasturelands and Beth Shemesh and its pasturelands; nine cities from with the two of these tribes.

UST

16 Ain, Juttah, and Bethshemesh—nine cities with all their pasturelands. These cities were located in the areas that the tribes of Judah and Simeon had possessed.

Joshua 21:17

And from the tribe of Benjamin were (ULT) Israelite leaders also gave…tribe of Benjamin (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The tribe of Benjamin gave Gibeon" (See: Active or Passive)

Geba (ULT)
the…Geba (UST)

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

ULT

17 And from the tribe of Benjamin were Gibeon and its pasturelands, Geba and its pasturelands,

UST

17 The Israelite leaders also gave the descendants of Aaron some cities in the area that the tribe of Benjamin possessed: Gibeon, Geba,

Joshua 21:18

Anathoth...Almon (ULT)
Anathoth, and...Almon (UST)

These are names of cities. (See: How to Translate Names)

Joshua 21:19

13 cities (ULT)
thirteen cities (UST)

"13 cities" (See: Numbers)

ULT

19 All the cities of the sons of Aaron, the priests, were 13 cities and their pasturelands.

UST

19 Altogether there were thirteen cities with their surrounding pastureland that the Israelite leaders assigned to the priests, the descendants of Aaron.

Joshua 21:20

And for the clans of the sons of Kohath (ULT)
descended from Kohath...in the (UST)

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. (See: How to Translate Names)

were the cities of their lot (ULT)
received four cities (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they received cities" (See: Active or Passive)

their lot (ULT)
received four (UST)

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

ULT

[20] And for the clans of the sons of Kohath, the Levites, the remaining ones from the sons of Kohath, were the cities of their lot from the tribe of Ephraim.

UST

[20] The other clans descended from Kohath received four cities in the area that the tribe of Ephraim possessed.

Joshua 21:21

Gezer (ULT)
and Gezer (UST)

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

ULT

21 And they gave to them a city of refuge of the one who kills, Shechem and its pasturelands in the hill country of Ephraim and Gezer and its pasturelands

UST

21 To them were given Shechem with its pasturelands in the hill country of Ephraim, which was a city of refuge for anyone who killed a person unintentionally, and Gezer with its pasturelands,

Joshua 21:22

Kibzaim...Beth Horon (ULT)
Kibzaim...Beth Horon (UST)

names of cities (See: How to Translate Names)

four cities (ULT)
four cities (UST)

This refers to the list by the total number. (See: Numbers)

Joshua 21:23

And from the tribe of Dan were (ULT)
tribe of Dan (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The tribe of Dan gave to the clan of Kohath Eltekeh" (See: Active or Passive)

Eltekeh...Gibbethon (ULT)
These particular clans descended from Kohath also received four cities with their surrounding...These cities were Eltekeh... Gibbethon (UST)

These are names of cities. (See: How to Translate Names)

ULT

23 And from the tribe of Dan were Eltekeh and its pasturelands, Gibbethon and its pasturelands,

UST

23 These particular clans descended from Kohath also received four cities with their surrounding pasturelands in the area that the tribe of Dan possessed. These cities were Eltekeh, Gibbethon,

Joshua 21:24

Aijalon...Gath Rimmon (ULT)
Aijalon, and...Gath Rimmon (UST)

These are names of cities. (See: How to Translate Names)

four cities (ULT)
four cities (UST)

This refers to the number of cities. (See: Numbers)

ULT

24 Aijalon and its pasturelands, Gath Rimmon and its pasturelands; four cities.

UST

24 Aijalon, and Gath Rimmon—four cities with all their pasturelands.

Joshua 21:25

And from the half of the tribe of Manasseh were Taanach (ULT)
These clans descended from Kohath also received two cities from the area that…tribe of Manasseh possessed…Taanach (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The half tribe of Manasseh gave to the clan of Kohath Taanach" (See: Active or Passive)

Taanach…Gath Rimmon (ULT)
the area that…Taanach…Gath Rimmon (UST)

These are names of cities. (See: How to Translate Names)

ULT

[25] And from the half of the tribe of Manasseh were Taanach and its pasturelands and Gath Rimmon and its pasturelands; two cities.

UST

[25] These clans descended from Kohath also received two cities from the area that the tribe of Manasseh possessed. These cities were Taanach and Gath Rimmon—two cities with all their pasturelands.

Joshua 21:26

were for...clans of the sons of Kohath (ULT) these particular clans descended from Kohath (UST)

The priests in this group were descendants of Levi's son Kohath. A portion of them were also descendants of Aaron, Kohath's grandson. (See: How to Translate Names)

ULT

26 All the ten cities and their pasturelands were for the remaining clans of the sons of Kohath.

UST

26 There were ten cities in all, together with their surrounding pasturelands, that these particular clans descended from Kohath received.

Joshua 21:27

Golan ... Be Eshterah

names of cities (See: How to Translate Names)

the one who kills (ULT)
which was one of (UST)

This refers to a death resulting from an action not intended to harm a person.

two cities (ULT)
two cities (UST)

number of cities (See: Numbers)

Joshua 21:28

Kishion...Daberath (ULT)
These clans also received some cities from the area that...Those cities were Kishion...the... Daberath (UST)

names of cities (See: How to Translate Names)

ULT

28 And from the tribe of Issachar were Kishion and its pasturelands, Daberath and its pasturelands,

UST

28 These clans also received some cities from the area that the tribe of Issachar possessed. Those cities were Kishion, Daberath,

Joshua 21:29

Jarmuth...En Gannim (ULT)
Jarmuth, and...En Gannim (UST)

names of cities (See: How to Translate Names)

ULT
29 Jarmuth and its pasturelands, En Gannim and its pasturelands; four cities.

UST
29 Jarmuth, and En Gannim—four cities with their pasturelands.

Joshua 21:30

And from the tribe of Asher were Mishal (ULT) These clans received some cities from the area that...tribe of Asher...Mishal (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They received from the tribe of Asher Mishal" (See: Active or Passive)

Mishal ... Abdon

names of cities (See: How to Translate Names)

ULT

30 And from the tribe of Asher were Mishal and its pasturelands, Abdon and its pasturelands,

UST

30 These clans received some cities from the area that the tribe of Asher possessed. These cities were Mishal, Abdon,

Joshua 21:31

Helkath...Rehob (ULT)
Helkath, and...Rehob (UST)

names of cities (See: How to Translate Names)

ULT

31 Helkath and its pasturelands, and Rehob and its pasturelands; four cities.

UST

31 Helkath, and Rehob—four cities with their pasturelands.

Joshua 21:32

Hammoth Dor…Kartan (ULT)
Hammoth Dor…Kartan (UST)

These are names of cities. (See: How to Translate Names)

ULT

32 And from the tribe of Naphtali were a city of refuge of the one who killed, Kedesh in the Galilee and its pasturelands and Hammoth Dor and its pasturelands and Kartan and its pasturelands; three cities.

UST

32 These clans received some cities from the area that the tribe of Naphtali possessed. These cities were Kedesh in the region of Galilee (one of the cities to which people could run if they killed a person unintentionally), Hammoth Dor, and Kartan—three cities with their pasturelands.

Joshua 21:33

13 cities (ULT)
thirteen cities (UST)

"13 cities in total" (See: Numbers)

ULT

33 All the cities of the Gershonites according to their clans were 13 cities and their pasturelands.

UST

33 Altogether, therefore, the Gershonite received thirteen cities, together with their surrounding pasturelands.

Joshua 21:34

And for the clans of the sons of Merari, the remaining Levites, from with the tribe of Zebulun were Jokneam (ULT)
The Israelite leaders also assigned cities to the rest of the Levites, that is, the people who belonged to…clans descended from Merari. These clans received some cities in areas that…tribe of Zebulun…Jokneam (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: The rest of the Levites—the clans of Merari—received from the tribe of Zebulun Jokneam" (See: Active or Passive)

Merari (ULT)
clans descended from Merari (UST)

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

Jokneam…Kartah (ULT)
The…Jokneam…the…Kartah (UST)

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

ULT

34 And for the clans of the sons of Merari, the remaining Levites, from with the tribe of Zebulun were Jokneam and its pasturelands, Kartah and its pasturelands,

UST

34 The Israelite leaders also assigned cities to the rest of the Levites, that is, the people who belonged to the clans descended from Merari. These clans received some cities in areas that the tribe of Zebulun possessed. These cities were Jokneam, Kartah,

Joshua 21:35

Dimnah...Nahalal (ULT)
Dimnah, and...Nahalal...pasturelands (UST)

names of cities (See: How to Translate Names)

ULT

35 Dimnah and its pasturelands, Nahalal and its pasturelands; four cities.

UST

35 Dimnah, and Nahalal—four cities with their pasturelands.

Joshua 21:36

**Bezer...and Jahaz (ULT)
in the area that...Bezer...possessed...Jahaz
(UST)**

names of cities (See: How to Translate Names)

ULT

36 And from the tribe of Reuben were Bezer and its pasturelands and Jahaz and its pasturelands,

UST

36 The clans descended from Merari also received cities in the area that the tribe of Reuben possessed. These cities were Bezer, Jahaz,

Joshua 21:37

four cities (ULT)
four cities (UST)

This refers to the total number of cities. (See: Numbers)

Kedemoth...Mephaath (ULT)
Kedemoth...and Mephaath (UST)

names of cities (See: How to Translate Names)

ULT

37 Kedemoth and its pasturelands and Mephaath and its pasturelands; four cities.

UST

37 Kedemoth, and Mephaath—four cities with their pasturelands.

Joshua 21:38

Ramoth...Mahanaim (ULT)
Ramoth...the cities...Mahanaim (UST)

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

ULT

38 And from the tribe of Gad were a city of refuge of the one who killed, Ramoth in the Gilead and its pasturelands and Mahanaim and its pasturelands,

UST

38 The clans descended from Merari also received cities in the area that the tribe of Gad possessed. These cities were Ramoth, which was one of the cities in Gilead to which people could run if they killed a person unintentionally, and Mahanaim.

Joshua 21:39

Heshbon...Jazer (ULT)
There were also the cities of Heshbon...and
Jazer (UST)

These are names of cities. (See: How to Translate Names)

ULT

39 Heshbon and its pasturelands, Jazer and its pasturelands; all of the cities were four.

UST

39 There were also the cities of Heshbon, and Jazer—four cities in all, together with their pasturelands.

Joshua 21:40

12 cities (ULT)
twelve cities because the (UST)

"12 cities in total" (See: Numbers)

were 12 cities by their lot (ULT)
twelve cities because the…had…lots (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they received these twelve cities by the casting of lots" (See: Active or Passive)

by their lot (ULT)
lots (UST)

A random method of choosing to remove the choice from the leader's will, often done with the idea that God will decide the outcome. See how you translated this in Joshua 19:1.

ULT

40 All the cities for the sons of Merari according to their clans, the remaining ones from the clans of the Levites, were 12 cities by their lot.

UST

40 In all the clans descended from Merari received twelve cities because the Israelite leaders had cast lots for them.

Joshua 21:41

All the cities of the Levites in the midst of the possession of the sons of Israel were (ULT)
So the Levites received all together...cities from the areas that the other tribes of Israel... as well as the pasturelands belonging to those (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The Levites received their cities from the middle of the land" (See: Active or Passive)

48 cities (ULT)
forty-eight...cities (UST)

"48 cities" (See: Numbers)

Joshua 21:42

(There are no notes for this verse.)

ULT

42 These cities were city by city, and its pasturelands were around it. It was so for all these cities.

UST

42 These cities each had surrounding pastureland.

Joshua 21:43

he had sworn (ULT)
he had promised (UST)

Alternate translation: "he gave an oath"

ULT

43 And Yahweh gave to Israel all the land that he had sworn to give to their fathers. And they possessed it and dwelled in it.

UST

43 It was in this way that Yahweh assigned to the Israelite people all the land that he had promised to give to their ancestors. The Israelite people took control of these areas and settled down in them.

Joshua 21:44

**And a man did not stand against their face from...their enemies...all (ULT)
to...with...them. None of their enemies defeated them (UST)**

This is stated in a negative way to strengthen the statement. Alternate translation: "They defeated every one of their enemies" (See: Litotes)

**all...Yahweh gave...their enemies into their hand (ULT)
the...Yahweh helped Israel defeat all their enemies (UST)**

Here "into their hand" means "into their power." Alternate translation: "gave them power to defeat all their enemies" (See: Metonymy)

ULT

44 And Yahweh gave rest to them from all around, according to all that he had sworn to their fathers. And a man did not stand against their face from all their enemies. Yahweh gave all their enemies into their hand.

UST

44 Just as he had promised their ancestors, Yahweh allowed them to have peace with the enemies that surrounded them. None of their enemies defeated them. Yahweh helped Israel defeat all their enemies.

Joshua 21:45

A word did not fall from every good word that Yahweh had spoken to the house of Israel (ULT)
Yahweh kept every promise he made to the Israelites (UST)

This is stated in a negative way to strengthen the statement. Alternate translation: "Every one of the good promises that Yahweh had spoken to the house of Israel came true" (See: Litotes)

Joshua 22

Joshua 22 General Notes

Structure and formatting

The division of the land is completed in this chapter. Additionally, the soldiers who received land on the east side of the Jordan River were released to go home.

Special concepts in this chapter

The tribes east of the Jordan River build a monument

The tribes east of the Jordan River said, "Let us now build an altar, not for burnt offerings nor for any sacrifices, but to be a witness between us and you, and between our generations after us, that we will perform the service of Yahweh before him, with our burnt offerings and with our sacrifices and with our peace offerings, so that your children will never say to our children in time to come, 'You have no share in Yahweh.'" They went home even though the Israelites had not fully conquered the land.

Joshua 22:1

to the Reubenite (ULT)
the leaders of the Reubenites (UST)

people of the tribe of Reuben (See: How to Translate Names)

and to the Gadite (ULT)
Gadites (UST)

people of the tribe of Gad (See: How to Translate Names)

ULT

1 Then Joshua called to the Reubenite and to the Gadite and to the half of the tribe of Manasseh.

UST

1 Joshua then summoned the leaders of the Reubenites, Gadites, and the half tribe of Manasseh.

Joshua 22:2

And you have listened to my voice (ULT)
You have also done...to do (UST)

Here "my voice" refers to the things that Joshua had said. Alternate translation: "obeyed everything I said" (See: Metonymy)

ULT

2 And he said to them, "You yourselves have kept all that Moses the servant of Yahweh commanded you. And you have listened to my voice according to all that I have commanded you.

UST

2 He said to them, "You have done everything that Moses the servant of Yahweh, commanded you to do. You have also done what I commanded you to do.

Joshua 22:3

You have not forsaken your brothers (ULT) you have helped the other tribes (UST)

This can be stated in a positive way. Alternate translation: "You have remained with your brothers" (See: Litotes)

ULT

3 You have not forsaken your brothers this many days, until this day. And you have kept the keeping of the commandments of Yahweh your God.

UST

3 For a long time you have helped the other tribes to defeat their enemies. You have obeyed everything that Yahweh your God taught you and commanded you to do.

Joshua 22:4

(There are no notes for this verse.)

ULT

4 And now Yahweh your God has given rest to your brothers, just as he spoke to them. And now, turn and go for yourselves to your tents, to the land of your possession, which Moses the servant of Yahweh gave to you on the other side of the Jordan.

UST

4 He promised to give peace to your fellow Israelites, and he has done what he promised. So now you may go back to your homes, to the land that Moses gave to you, on the east side of the Jordan River.

Joshua 22:5

and to walk in all his ways (ULT)
to turn away from all others...and (UST)

A person obeying Yahweh is spoken of as if he were walking on Yahweh's ways or roads. Alternate translation: "to obey everything he says" (See: Metaphor)

with all your heart and with all your self (ULT)
everything that you do (UST)

The terms "heart" and "soul" are here used together to refer to the entire person. Alternate translation: "with all you think and feel" or "with your entire being" (See: Synecdoche)

ULT

5 Only watch exceedingly to do the commandment and the law that Moses the servant of Yahweh commanded you, to love Yahweh your God and to walk in all his ways and to keep his commandments and to cling to him, and to serve him with all your heart and with all your self."

UST

5 Moses also commanded you to love Yahweh your God and to live your life as he wants you to live. He told you to obey his commands, to trust in him and to turn away from all others. Do this as you worship him and serve him by everything that you think and everything that you do."

Joshua 22:6

(There are no notes for this verse.)

ULT

6 And Joshua blessed them. And he sent them away and they went to their tents.

UST

6 Then Joshua blessed them and sent them away, so they went back to their tents.

Joshua 22:7

the Jordan (ULT)
Jordan River (UST)

This was a short name for the Jordan River.

ULT

7 Now to the half of the tribe of Manasseh, Moses had given in the Bashan, and to the half of him, Joshua gave with their brothers on the other side of the Jordan to the sea. And when Joshua had also sent them away to their tents, then he blessed them.

UST

7 Moses had given the region of Bashan, to the east of the Jordan River, to one-half of the tribe of Manasseh, and Joshua had given land on the west side of the Jordan River to the other half of that tribe. When Joshua sent them away to their tents, he asked God to bless them.

Joshua 22:8

and with iron (ULT)
and iron (UST)

a strong, hard, magnetic metal

the spoil of (ULT)
the plunder (UST)

The winning army would take everything of value from the people they conquered.

ULT

8 And he spoke to them, saying, "Return to your tents with many riches and with very much livestock, with silver and with gold and with bronze and with iron and with very many garments. Apportion the spoil of your enemies with your brothers."

UST

8 He said to them, "Go back to your tents with much money with many animals and silver, gold, bronze, and iron, and with many beautiful clothes. But you should share the plunder from your enemies with your brothers and sisters."

Joshua 22:9

the mouth of Yahweh by the hand of Moses (ULT)
because Moses had assigned it...by Yahweh's command (UST)

The phrase "by the hand of" is an idiom that means that Yahweh used Moses to deliver his command. Alternate translation: "the commandment that Yahweh told Moses to give to you" (See: Idiom)

ULT

9 And the sons of Reuben and the sons of Gad and the half of the tribe of Manasseh turned back and went from with the sons of Israel, from Shiloh, which is in the land of Canaan, to go to the land of the Gilead, to the land of their possession, it which they had seized for themselves in accordance with the mouth of Yahweh by the hand of Moses.

UST

9 So the people of Reuben, Gad, and the half tribe of Manasseh left the other people of Israel at Shiloh in the region of Canaan. They returned home to the region of Gilead, which belonged belonged to them, because Moses had assigned it to them by Yahweh's command.

Joshua 22:10

the Jordan (ULT)
the…Jordan River (UST)

This was a short name for the Jordan River.

ULT

10 And they entered into the territories of the Jordan that are in the land of Canaan. And the sons of Reuben and the sons of Gad and the half of the tribe of Manasseh built there an altar beside the Jordan—an altar large of appearance.

UST

10 They arrived at the western bank of the Jordan River in the land of Canaan. There the people of Reuben, Gad, and the half tribe of Manasseh built an altar —a very large and impressive altar.

Joshua 22:11

the front of the land of Canaan, at (ULT)
to the land of Canaan...Geliloth, near (UST)

The Israelite tribes who lived across the Jordan River would enter Canaan at the place where they built the altar. This place is spoken of as if it was the "front" or "entrance" to Canaan where the other tribes lived. Alternate translation: "at the entrance to the land of Canaan" (See: Metaphor)

the territories of (ULT)
that was part (UST)

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

ULT

11 And the sons of Israel heard, saying, "Behold, the sons of Reuben and the sons of Gad and the half of the tribe of Manasseh have built the altar at the front of the land of Canaan, at the territories of the Jordan, at the side of the sons of Israel."

UST

11 The other people of Israel heard about this altar; they were concerned about what the people of Reuben, Gad, and the half tribe of Manasseh had built. It was an altar at the entrance to the land of Canaan. It was built at the city of Geliloth, near the Jordan, on the side that was part of the land of Israel.

Joshua 22:12

for war (ULT)
war against them because of this altar (UST)

a state of armed conflict between two nations or people groups

ULT

12 And the sons of Israel heard and all the congregation of the sons of Israel assembled at Shiloh to go up for war against them.

UST

12 The people of Israel heard of this, and the whole assembly of the people came together at Shiloh. They decided to go to war against them because of this altar.

Joshua 22:13

Eleazar (ULT)
Eleazar (UST)

name of man (See: How to Translate Names)

ULT

13 And the sons of Israel sent Phinehas the son of Eleazar the priest, to the sons of Reuben and to the sons of Gad and to the half of the tribe of Manasseh, into the land of the Gilead.

UST

13 But first, the Israelites sent Phinehas son of Eleazar and the leader of all the priests, to talk with the people of Reuben, Gad, and Manasseh.

Joshua 22:14

(There are no notes for this verse.)

ULT

14 And ten leaders were with him, one leader by one leader of the house of the father of all the tribes of Israel. And they were each a man of the head of the house of their fathers of the thousands of Israel.

UST

14 They also sent one leader from each of the ten tribes of Israel west of the Jordan River. Each of the leaders was an important leader in his own clan.

Joshua 22:15

(There are no notes for this verse.)

ULT

15 And they came to the sons of Reuben and to the sons of Gad and to the half of the tribe of Manasseh, into the land of the Gilead. And they spoke with them, saying,

UST

15 Those leaders went to the region of Gilead to talk to the people of Reuben, Gad, and the half tribe of Manasseh. They said,

Joshua 22:16

Thus says all the congregation of Yahweh (ULT)
All the other...are asking, 'What is this (UST)

All the people of Israel are spoken of together in the singular as if they were one person. Alternate translation: "All the other Israelites are asking"

ULT

16 "Thus says all the congregation of Yahweh, 'What is this unfaithfulness that you have done unfaithfully against the God of Israel, to turn today from after Yahweh when you built for yourselves an altar today for your rebelling against Yahweh?

UST

16 "All the other Israelites are asking, 'What is this you have done? You have disobeyed the commands of God. You have turned against Yahweh by building your own altar here in this place. You rebelled against the Yahweh.

Joshua 22:17

Was the iniquity of Peor little for us, it from which we have not purified ourselves until this day (ULT)
you forgotten about how Yahweh punished us at Peor, when we stopped worshiping him and began to worship other gods...the people of Israel...died from it (UST)

This question emphasizes how serious their previous sin was. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "We had already sinned terribly at Peor!" (See: Rhetorical Question)

Peor (ULT)
Peor (UST)

This is name of a place. Translate the same way as in Joshua 13:20. (See: How to Translate Names)

it from which we have not purified ourselves (ULT)
you forgotten about how Yahweh...at...died from (UST)

This can be stated in positive form. Alternate translation: "we are still dealing with the guilt of that sin" (See: Litotes)

Joshua 22:18

(There are no notes for this verse.)

ULT

18 But as for you, you are turning from after Yahweh today! And it will happen that you yourselves will rebel against Yahweh today and tomorrow he will be furious toward all the congregation of Israel.

UST

18 Maybe you have built this altar because you have stopped worshiping Yahweh. If this is true, you have rebelled like this against him, and he will be angry with all the people of Israel.'

Joshua 22:19

(There are no notes for this verse.)

ULT

19 However, if the land of your possession is defiled, cross over for yourselves into the land of the possession of Yahweh, there where the dwelling of Yahweh dwells, and take possession in the midst of us. But do not rebel against Yahweh and do not rebel against us by your building an altar for yourselves apart from the altar of Yahweh our God.

UST

19 "If you think that Yahweh considers your land here is not suitable for worshiping him, come back to our land, where Yahweh's sacred tent is. We can share our land with you. But do not rebel against Yahweh or against us by building another altar for Yahweh our God.

Joshua 22:20

Achan…Zerah (ULT)
Achan…Surely you remember what happened when Zerah's (UST)

names of men (See: How to Translate Names)

Did not Achan the son of Zerah act unfaithfully in unfaithfulness with the banned thing (ULT)
Surely you remember what happened when Zerah's son Achan refused to obey Yahweh's command to destroy…disobeyed God's command (UST)

These questions are used to remind the people of the punishment for past sins. These questions can be written as statements. Alternate translation: "Achan son of Zerah sinned by taking things that had been reserved for God. And because of that God punished all the people of Israel!" (See: Rhetorical Question)

Joshua 22:21

(There are no notes for this verse.)

ULT

21 And the sons of Reuben and the sons of Gad and the half of the tribe of Manasseh answered and spoke with the heads of the thousands of Israel:

UST

21 The leaders of the tribes of Reuben, Gad, and the half tribe of Manasseh replied,

Joshua 22:22

If it was in rebellion or if in unfaithfulness against Yahweh, do not save us this day (ULT) knows why we did…that…If we have not been faithful to our promise to serve Yahweh, do not have any mercy on us, but take our lives (UST)

The three tribes are making a hypothetical statement that they insist is not true. They did not build the altar in rebellion or breach of faith. (See: Hypothetical Situations)

ULT

22 "Yahweh is God of gods! Yahweh is God of gods! He knows, and as for Israel, let it know! If it was in rebellion or if in unfaithfulness against Yahweh, do not save us this day!

UST

22 "Yahweh, the almighty God, knows why we did that, and we want you to know, too. If we have not been faithful to our promise to serve Yahweh, do not have any mercy on us, but take our lives.

Joshua 22:23

If it was to build an altar for ourselves to turn from after Yahweh, or if to offer on it burnt up offerings or grain offerings or if to make on it the sacrifices of peace offerings, Yahweh himself will seek out (ULT)
If we have built this altar so we can stop obeying Yahweh, or if we have built this altar to offer sacrifices, grain offerings, or sacrifices to promise friendship with him, in violation of the law, may Yahweh punish us and even take our lives (UST)

The three tribes are making a hypothetical statement that they insist is not true. They did not build the altar to worship another god. (See: Hypothetical Situations)

ULT

23 If it was to build an altar for ourselves to turn from after Yahweh, or if to offer on it burnt up offerings or grain offerings or if to make on it the sacrifices of peace offerings, Yahweh himself will seek out.

UST

23 If we have built this altar so we can stop obeying Yahweh, or if we have built this altar to offer sacrifices, grain offerings, or sacrifices to promise friendship with him, in violation of the law, may Yahweh punish us and even take our lives.

Joshua 22:24

General Information:

The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.

your sons might say to our sons, saying, "What is for you and for Yahweh, the God of Israel (ULT)
your children might speak to our children… and ask…What have you to…with Yahweh, the God of Israel (UST)

This is a hypothetical accusation that the three tribes think the children of the other tribes may make sometime in the future. (See: Hypothetical Situations)

What is for you and for Yahweh, the God of Israel (ULT)
What have you to…with Yahweh, the God…Israel (UST)

The three tribes use this rhetorical question to emphasize the situation they are trying to avoid. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "You have nothing to do with Yahweh, the God of Israel!" (See: Rhetorical Question)

ULT

24 But no! Because of anxiety from a matter we did this, saying, 'Tomorrow your sons might say to our sons, saying, "What is for you and for Yahweh, the God of Israel?

UST

24 No, we built this altar because we were afraid that your children might speak to our children one day in the future and ask, 'What have you to do with Yahweh, the God of Israel?"

Joshua 22:25

General Information:

The tribes of Reuben, Gad and the half tribe of Manasseh continue their answer.

And Yahweh has given a border between us and between you sons of Reuben and sons of Gad, the Jordan. There is no portion for you in Yahweh (ULT)
they...Yahweh made the Jordan River to be a boundary between us and you people of Reuben...you people of Gad. You have nothing to do...Yahweh...our children from worshiping (UST)

This is the continuation of the hypothetical accusation that the three tribes think the children of the other tribes may make sometime in the future. (See: Hypothetical Situations)

the Jordan (ULT)
the Jordan River (UST)

This is a short name for the Jordan River.

So your children might make our children cease to worship Yahweh

The three tribes built the altar to avoid this hypothetical situation from happening in the future. (See: Hypothetical Situations)

Joshua 22:26

General Information:

The tribes of Reuben, Gad and the half tribe of Manasseh now give their answer.

ULT

26 And we said, 'Let us now prepare for ourselves to build the altar, not for a burnt up offering and not for a sacrifice.

UST

26 So we said, 'Let us now build an altar, but not for bringing sacrifices nor for any offerings.

Joshua 22:27

it will be a witness between us and between you (ULT)
it...a monument to prove to you, to ourselves (UST)

The altar is spoken of as if it were a witness that could testify to the rights of the three tribes. (See: Metaphor)

And your sons will not say to our sons tomorrow, "There is no portion for you in Yahweh (ULT)
We built this altar so your descendants may never say to our descendants in the future, "Yahweh never gave you any portion of this land; you do not belong here (UST)

This is the hypothetical situation that the three tribes did not want to happen. (See: Hypothetical Situations)

There is no portion for you (ULT)
never...you...belong here (UST)

Alternate translation: "no portion" or "no inheritance"

Joshua 22:28

General Information:

The tribes of Reuben, Gad and the half tribe of Manasseh now finish their answer.

And it will happen if they speak to us or to our generations of tomorrow, that we will say, "See the copy of the altar of Yahweh, which our fathers made, not for a burnt up offering and not for a sacrifice, but it is a witness between us and between you (ULT)
In the future, if your descendants say that… Look at the altar that our ancestors made! It is exactly like Yahweh's altar at Shiloh, but we do not burn sacrifices on it. It is a monument which means that we and you together worship Yahweh (UST)

ULT

28 And we said, 'And it will happen if they speak to us or to our generations of tomorrow, that we will say, "See the copy of the altar of Yahweh, which our fathers made, not for a burnt up offering and not for a sacrifice, but it is a witness between us and between you."

UST

28 In the future, if your descendants say that, our descendants can say, 'Look at the altar that our ancestors made! It is exactly like Yahweh's altar at Shiloh, but we do not burn sacrifices on it. It is a monument which means that we and you together worship Yahweh!'

The three tribes are describing their potential answer to an accusation that might or might not be made at a future time. (See: Hypothetical Situations)

Joshua 22:29

May it be far from us for us to rebel (ULT)
We certainly do not want...against...or stop doing what (UST)

The unlikely chance that they would rebel is spoken of as if it is something that is a great distance away from them. Alternate translation: "We would certainly not rebel" (See: Idiom)

and turn today from after Yahweh (ULT)
to rebel...Yahweh...for (UST)

To stop following Yahweh is spoken of as if they were turning away from him. Alternate translation: "stop following him" (See: Metaphor)

ULT

29 May it be far from us for us to rebel against Yahweh, and turn today from after Yahweh to build an altar for a burnt up offering, for a grain offering, or for a sacrifice, apart from the altar of Yahweh our God that is before the face of his dwelling!'"

UST

29 We certainly do not want to rebel against Yahweh or stop doing what he desires. This altar was never intended to be used for the sacrifices, for burning flour offerings or for making other sacrifices. We know that there is only one true altar for Yahweh our God and that it is in front of the sacred tent."

Joshua 22:30

**And...heard...the words (ULT)
heard...the...what (UST)**

Alternate translation: "heard the message"

**And it was good in their eyes (ULT)
were pleased (UST)**

Here "in their eyes" means "in their opinion." (See: Idiom)

ULT

30 And Phinehas the priest and the
leaders of the congregation and the
heads of the thousands of Israel who
were with him heard the words that the
sons of Reuben and the sons of Gad
and the sons of Manasseh spoke. And it
was good in their eyes.

UST

30 When Phinehas the priest and the
other ten leaders of the people of Israel
heard what the people of Reuben, Gad,
and Manasseh said, they were pleased.

Joshua 22:31

**you have not acted unfaithfully in this unfaithfulness against Yahweh (ULT)
that you were not rebelling against him...
Because what you did did not break...we are sure that he (UST)**

Alternate translation: "broken your promise to him"

**you have rescued the sons of Israel from the hand of Yahweh (ULT)
Yahweh...Israelites, and...will not punish us (UST)**

Here "the hand of Yahweh" refers to his punishment. Protecting the people is spoken of as rescuing them from his hand. Alternate translation: "you have kept Yahweh from punishing us" (See: Metonymy)

ULT

31 And Phinehas the son of Eleazar the priest said to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, "Today we know that Yahweh is in the midst of us, that you have not acted unfaithfully in this unfaithfulness against Yahweh. Therefore you have rescued the sons of Israel from the hand of Yahweh."

UST

31 So Phinehas said to them, "Now we know that Yahweh is with all of us Israelites, and that you were not rebelling against him when you built that altar. Because what you did did not break Yahweh's laws, we are sure that he will not punish us.

Joshua 22:32

(There are no notes for this verse.)

ULT

32 And Phinehas the son of Eleazar the priest and the leaders returned from with the sons of Reuben and from with the sons of Gad, from the land of the Gilead, to the land of Canaan, to the sons of Israel. And they brought them back a word.

UST

32 Then Phinehas and the Israelite leaders left the people of the tribes of Reuben and Gad in the region of Gilead, and returned to Canaan. There they told the other Israelites what had happened.

Joshua 22:33

And the word was good in the eyes of the sons of Israel (ULT)
They were pleased, and they (UST)

Here "good in the eyes" means "accepted." Alternate translation: "The people accepted the report of the leaders" (See: Idiom)

to destroy the land (ULT)
fighting against...the...land (UST)

Alternate translation: "destroy everything in the land"

ULT

33 And the word was good in the eyes of the sons of Israel. And the sons of Israel blessed God and did not speak of going up against them for war to destroy the land in which the sons of Reuben and the sons of Gad were dwelling.

UST

33 They were pleased, and they thanked God. They did not talk anymore about fighting against the people of the tribes of Reuben and Gad and destroying everything in their land.

Joshua 22:34

it is a witness between us (ULT)
Reminder...It is a reminder (UST)

The altar is spoken of as if it were a witness that could testify for the three tribes. (See: Metaphor)

Joshua 23

Joshua 23 General Notes

Special concepts in this chapter

Joshua's final words to Israel (Joshua 23-24)

"Do not marry with the heathen people but drive them out." ##### Drive them out The Israelites were to completely drive out the Canaanites. If they did not drive them out completely, the Canaanites would cause the Israelites to worship other gods. It was sinful to allow the Canaanites to remain in the land because if the Israelites married the Canaanites, the Canaanites would cause them to worship other gods. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry and sin, sinful, sinner, sinning)

Joshua 23:1

(There are no notes for this verse.)

ULT

1 And it happened from many days afterward, when Yahweh had given rest to Israel from all their enemies from all around, that Joshua was old, he came into the days.

UST

1 A long time later, by the time Yahweh had allowed the Israelites to live in peace, without fearing any longer any enemies, Joshua had become very old.

Joshua 23:2

old, I have come into the days (ULT)
to come and listen to him…now very old (UST)

This doublet can be translated as "very old." (See: Doublet)

ULT

2 And Joshua called for all Israel, for its elders and for its heads and for its judges and for its officers. And he said to them, "I am old, I have come into the days.

UST

2 Joshua called for all of Israel's elders and leaders, together with their judges and officers, to come and listen to him. When they arrived, he began to speak to them: "I am now very old.

Joshua 23:3

(There are no notes for this verse.)

ULT

3 But as for you, you have seen all that Yahweh your God has done to all these nations from your face. For Yahweh your God, he is the one who fights for you.

UST

3 We have all seen what Yahweh our God has done to all the nations in this land. Yahweh our God has fought for us.

Joshua 23:4

the Jordan (ULT)
the Jordan (UST)

This is a short name for the Jordan River.

from the going of the sun (ULT)
when I was the (UST)

This indicates the direction of the setting sun.

ULT

4 See, I have caused to fall for you these remaining nations as an inheritance for your tribes, from the Jordan and all the nations that I cut off and the great sea, from the going of the sun.

UST

4 I have given to you the nations that remain. Their lands will also be your permanent possession for the tribes of Israel, just as are the lands of the people groups that our people destroyed when I was leading them—all those other nations that the Israelites destroyed from the Jordan to the Mediterranean Sea when I was the leader.

Joshua 23:5

(There are no notes for this verse.)

ULT

5 And Yahweh your God, he will push them from your face and will dispossess them from before your face. And you will possess their land, just as Yahweh your God spoke to you.

UST

5 Yahweh your God will force those people out from their lands. He will capture their lands from them, in order that you might settle down in those lands. This is what he has promised to do for you.

Joshua 23:6

to not turn aside from it right or left (ULT) that Moses wrote down...not disobey...or change any of them (UST)

Disobeying the commands of the law of Moses is spoken of as turning to the right or to the left away from a path. (See: Metaphor)

ULT

6 And you shall be very strong to keep and to do all that is written in the book of the law of Moses, to not turn aside from it right or left,

UST

6 Pay careful attention so that you obey all that are written in the book of laws that Moses wrote down. Do not disobey them or change any of them.

Joshua 23:7

to not go among these nations (ULT)
our people with...or take oaths (UST)

Possible meanings are 1) having close friendship with them or 2) intermarrying with them.

you shall...mention (ULT)
even mention (UST)

to speak of

their gods (ULT)
gods (UST)

This refers to the gods of the remaining nations.

ULT

7 to not go among these nations, these remaining ones with you. And by the name of their gods you shall not mention and not swear. And you shall not serve them and not bow down to them.

UST

7 If you obey the law of Moses, you will not mix our people with those people groups. Do not even mention the names of their gods, and do use the names of their gods when you make promises or take oaths. Do not worship those gods or bow down to them.

Joshua 23:8

to Yahweh your God you shall cling (ULT)
Love Yahweh…you have been doing…him
(UST)

"hold tightly to Yahweh." Believing in Yahweh is spoken of as if they
were holding tightly onto him. Alternate translation: "continue to
believe in Yahweh" (See: Metaphor)

until this day (ULT)
trust in him…not stop worshiping (UST)

Alternate translation: "until the present time"

ULT

8 But rather to Yahweh your God you
shall cling, just as you have done until
this day.

UST

8 Love Yahweh and trust in him, as you
have been doing. Do not stop
worshiping him.

Joshua 23:9

a man has not stood against your face (ULT) get out of your way as...No one has been able...stop (UST)

Here "stand" represents holding ground in a battle. The word "you" refers to the entire nation of Israel. (See: Metonymy and Forms of You)

ULT

9 And Yahweh has dispossessed great and numerous nations from your face. And as for you, a man has not stood against your face until this day.

UST

9 Yahweh has forced many great and powerful nations to get out of your way as you advanced. No one has been able to stop you.

Joshua 23:10

One (ULT)
men (UST)

only one

a thousand (ULT)
Any single soldier among you will be able to cause a thousand (UST)

"1,000" (See: Numbers)

Joshua 23:11

(There are no notes for this verse.)

ULT

11 And you shall keep yourselves exceedingly for your selves, to love Yahweh your God.

UST

11 So do all you can to love Yahweh your God.

Joshua 23:12

and cling to the remainder of these nations (ULT)
if you associate...with our people (UST)

Accepting the beliefs of these nations is spoken of as holding tightly to them. Alternate translation: "accept the beliefs of the survivors of these nations" (See: Metaphor)

ULT

12 For if you ever turn back and cling to the remainder of these nations, these remaining ones with you, and you intermarry with them and you go among them and they among you,

UST

12 However, if you stop doing what Yahweh desires; if you associate with those people groups who survived the wars with our people, or if you marry them and become their friends, and if they become friends with you,

Joshua 23:13

as a trap and as a snare (ULT)
They will become like traps that will catch you (UST)

The words "snare" and "trap" mean basically the same thing. Together they speak of the other nations as if they were a deadly trap that will cause trouble for Israel. (See: Doublet and Metaphor)

and as a whip on your sides and as thorns in your eyes (ULT)
like whips that strike your backs...like thorns that will stick you in...eye (UST)

These phrases speak of the troubles these nations will cause Israel as if they were as painful as whips and thorns. (See: Metaphor)

ULT

13 you shall know assuredly that Yahweh your God will not continue to dispossess these nations from before your face. And they will be to you as a trap and as a snare and as a whip on your sides and as thorns in your eyes, until you perish from on this good ground that Yahweh your God has given to you.

UST

13 then you can be sure that Yahweh our God will not help you force them out of your land. They will become like traps that will catch you. They will be like whips that strike your backs, and like thorns that will stick you in the eye. Your people group will become weaker and weaker until you die out in this land, this very good land that Yahweh our God has given to us.

Joshua 23:14

**today I am about to go the way of all the earth (ULT)
me to die...else does (UST)**

Joshua uses a polite term to refer to his death. Alternate translation: "I am going to die" (See: Euphemism)

**And you know with all your heart and with all your soul (ULT)
almost time for...like everyone...know deep (UST)**

Here the words "hearts" and "souls" have similar meanings. Together they emphasize deep personal knowledge. (See: Doublet)

**not one word has fallen (ULT)
almost time for...like everyone (UST)**

These words emphasize that Yahweh's promises have all occurred. This can be stated in positive form. Alternate translation: "every word has come true" (See: Double Negatives and Parallelism)

ULT

[14] And behold, today I am about to go the way of all the earth. And you know with all your heart and with all your soul that not one word has fallen from all the good words that Yahweh your God spoke concerning you. The whole has come to you, not one word from it has fallen.

UST

[14] It is almost time for me to die, like everyone else does. You know deep within you, that every single thing that Yahweh promised to do for you, he has done it.

Joshua 23:15

(There are no notes for this verse.)

ULT

15 And it will happen that just as all the good word that Yahweh your God spoke to you has come upon you, so Yahweh will bring upon you all the evil word until he has destroyed you from this good ground that Yahweh your God has given to you.

UST

15 He has given to you all the good things he promised. In the same way, the other things that he promised, things that are not good, will also happen if you do what is evil. In that case he will take your lives and your land away from you.

Joshua 23:16

and serve other gods and bow down to them (ULT)
and worship other gods and bow down to them (UST)

These two phrases mean basically the same thing. The second describes how the people "worship other gods." (See: Parallelism)

then the nose of Yahweh will burn against you (ULT)
Yahweh will become very angry with you (UST)

"Kindled" here is a metaphor for the beginning of Yahweh's anger, like a fire is "kindled" or started with "kindling" or very easy to start burning like dried grass or small twigs. Alternate translation: "Yahweh will begin to be angry with you" (See: Metaphor)

ULT

16 When you pass over the covenant of Yahweh your God that he commanded you and go and serve other gods and bow down to them, then the nose of Yahweh will burn against you. And you will quickly perish from the good land that he has given to you."

UST

16 If you do not obey the covenant between Yahweh and you, and if you leave him and go and worship other gods and bow down to them, Yahweh will become very angry with you, just as a fire starts from a spark. Very quickly he will take away your lives, and he will take away this good land from you, the same land he has now given to you."

Joshua 24

Joshua 24 General Notes

Special concepts in this chapter

Joshua's instructions

In this chapter, Joshua gives the leaders and people instructions in preparation for his death. It was common in the Ancient Near East for important leaders to do this. Unfortunately, the people of Israel did not listen to Joshua's instructions.

Joshua 24:1

And Joshua gathered all the tribes of Israel (ULT)
Joshua…together…the…the nation of Israel, and (UST)

Joshua's summons to the tribes is spoken of as if he gathered them together in a basket. Alternate translation: "Joshua asked all the tribes of Israel to meet with him" (See: Metaphor)

And they presented themselves before the face of (ULT)
presented themselves before (UST)

Alternate translation: "came and stood in front of" or "came before"

ULT

1 And Joshua gathered all the tribes of Israel to Shechem. And he called for the elders of Israel, and for its heads, and for its judges, and for its officers. And they presented themselves before the face of God.

UST

1 Joshua brought together to the city of Shekem the elders, leaders, judges, and officers of the nation of Israel, and they presented themselves before God.

Joshua 24:2

from long ago (ULT)
Long ago (UST)

Alternate translation: "many years ago"

Thus says (ULT)
said to…This (UST)

Joshua begins to quote what Yahweh had said previously. The quotation continues until the end of verse 13.

Terah…Nahor (ULT)
Terah…and Abraham's younger brother Nahor, lived (UST)

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

ULT

2 And Joshua said to all the people, "Thus says Yahweh, the God of Israel, 'Your fathers dwelled beyond the river from long ago—Terah the father of Abraham and the father of Nahor. And they served other gods.

UST

2 Joshua said to all of them, "This is what Yahweh, the God we Israelite people worship, is saying: 'Long ago, your ancestors, including Abraham's father Terah and Abraham's younger brother Nahor, lived far beyond the Euphrates River, where they worshiped other gods.

Joshua 24:3

(There are no notes for this verse.)

ULT

3 And I took your father Abraham from beyond the river and brought him into all the land of Canaan. And I multiplied his seed and gave to him Isaac.

UST

3 But I took your ancestor Abraham from beyond the Euphates River and I led him into the land of Canaan. I gave him many descendants through his son Isaac.

Joshua 24:4

Seir (ULT)
Seir (UST)

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

went down (ULT)
down to (UST)

Egypt was lower in elevation that the land of Canaan. Alternate translation: "traveled"

Joshua 24:5

I brought you out (ULT)
I brought your (UST)

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

ULT

5 And I sent Moses and Aaron, and I struck Egypt just as I did within it. And afterward I brought you out.

UST

5 I sent Moses and his brother Aaron to Egypt, and I caused the people of Egypt to suffer many terrible plagues. After that, I brought your people out of Egypt.

Joshua 24:6

And I brought your fathers out (ULT)
When I brought your ancestors out of...the (UST)

The word "your" is plural throughout this speech and refers to the entire nation of Israel. (See: Forms of You)

ULT

6 And I brought your fathers out from Egypt, and you came to the sea. And Egypt chased after your fathers with chariot and horsemen to the sea of reeds.

UST

6 When I brought your ancestors out of Egypt, they came to the sea. The Egyptian army pursued them with chariots and on horseback, as far as the Sea of Reeds."

Joshua 24:7

And they cried out...between you (ULT) speak...between the nation of Israel and the Egyptian army (UST)

Yahweh continually alternates between these two phrases, which both refer to all the Israelites, past and present. The word "you" is plural throughout this speech and refers to the entire nation of Israel. (See: Forms of You)

the sea (ULT)
the...sea (UST)

This refers to the Sea of Reeds.

in the wilderness (ULT)
You lived in the desert (UST)

an uninhabited area, a desert

ULT

7 And they cried out to Yahweh, and he put darkness between you and the Egyptians. And he brought the sea over him and covered him. And Your eyes saw what I did against Egypt. And you dwelled in the wilderness many days.

UST

7 Joshua continued to speak: "When you pleaded to Yahweh for help, he caused darkness to come between the nation of Israel and the Egyptian army, and he covered the Egyptian army with the waters of the sea so that your enemies were drowned. This is what Yahweh says: 'You saw what I did in Egypt. You lived in the desert for many years.

Joshua 24:8

you (ULT)
the (UST)

The word "you" is plural throughout this speech and refers to the entire nation of Israel. (See: Forms of You)

the Jordan (ULT)
Jordan River (UST)

This is a short name for the Jordan River.

And I gave them into your hand (ULT)
the other side of...from us here today...but I made you defeat them (UST)

Here "hand" refers to power. Alternate translation: "enabled you to conquer them" (See: Metonymy)

ULT

8 And I brought you to the land of the Amorite, the ones who dwelled on the other side of the Jordan, and they fought with you. And I gave them into your hand, and you possessed their land, and I destroyed them from before your face.

UST

8 Then I brought you to the land of the Amorites, who lived on the east side of the Jordan River (the other side of the Jordan River from us here today). They fought against you, but I made you defeat them and destroy them; you captured their land. But I was the one who actually destroyed them, and I let you see everything that I did for you.

Joshua 24:9

Balak...Zippor (ULT)
Then Balak...Zippor (UST)

men's names (See: How to Translate Names)

you (ULT)
on your people (UST)

The word "you" is plural throughout this speech and refers to the entire nation of Israel. (See: Forms of You)

ULT

9 And Balak the son of Zippor, the king of Moab, got up and fought against Israel. And he sent and called for Balaam the son of Beor to curse you.

UST

9 Then Balak son of Zippor, king of Moab, prepared his army and attacked Israel. He sent for Beor's son Balaam, and he told him to call for a curse from Yahweh on your people.

Joshua 24:10

rescued you out of his hand

Here "hand" refers to power. Alternate translation: "enabled you to overcome him" (See: Metonymy)

ULT

10 And I was not willing to listen to Balaam. And he blessed you repeatedly, and I rescued you from his hand.

UST

10 But I would not listen to Balaam. Instead, I made him bless you, and I saved you from his curse.

Joshua 24:11

And you crossed over (ULT)
Then you all crossed (UST)

The word "you" is plural throughout this speech and refers to the entire nation of Israel. (See: Forms of You)

the Jordan (ULT)
the Jordan River (UST)

This is a short name for the Jordan River.

ULT

11 And you crossed over the Jordan and came to Jericho. And the men of Jericho, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, and the Hivite, and the Jebusite, fought against you. And I gave them into your hand.

UST

11 Then you all crossed the Jordan River and came to Jericho. The leaders of Jericho fought against you, as did the armies of the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. I made all of you more powerful than they were, and you defeated them all.

Joshua 24:12

the hornet (ULT)
by hornets...the (UST)

A small fast flying stinging insect that lives in colonies. Here, many "hornets" are spoken of as only one.

ULT

12 And I sent the hornet before your face and it drove them out from before your face—two kings of the Amorite. It was not by your sword and not by your bow.

UST

12 I am the one who caused them to panic. They acted as if they were being chased by hornets. And you drove out the two kings of the Amorites as your army moved ahead and pushed them away. But it was not because of your swords or your bows and arrows, but it was because that I, Yahweh, was fighting on your side.

Joshua 24:13

General Information:

Joshua finishes quoting what Yahweh said about his dealings with his people.

ULT

13 And I gave to you a land for which you did not labor, and cities that you did not build and you dwell in them. You are eating vineyards and olive groves that you did not plant.'

UST

13 So I gave you a land that you had not cleared or plowed, and I gave you cities that you did not build. Now you live in those cities, and you eat the grapes from grapevines that you did not plant, and you eat olives from trees that you did not plant.'

Joshua 24:14

(There are no notes for this verse.)

ULT

14 And now, you shall fear Yahweh and serve him with completeness and with faithfulness. And you shall remove the gods that your fathers served beyond the river and in Egypt, and serve Yahweh.

UST

14 Joshua continued to speak: "Now be afraid and be in awe of Yahweh. Worship him sincerely, and be faithful when you make promises to him. Throw away the idols that your ancestors worshiped when they lived on the far side of the Euphrates River, and when they lived in Egypt. Worship Yahweh alone.

Joshua 24:15

But if it is evil in your eyes (ULT)
do not want to (UST)

The eyes represent seeing, and seeing represents thoughts or desire. Alternate translation: "If you do not want" (See: Metaphor)

and my house (ULT)
and my family, we will (UST)

This represents his family that lives in his house. Alternate translation: "my family" (See: Metonymy)

ULT

15 But if it is evil in your eyes to serve Yahweh, choose for yourselves today whom you will serve, whether the gods which your fathers served that were beyond the river, or the gods of the Amorite in whose land you are dwelling. But as for me and my house, we will serve Yahweh."

UST

15 If you do not want to worship Yahweh, then decide today what gods you will worship. In that case, you must decide whether you will worship the gods of your ancestors, the gods that they worshiped when they lived on the other side of the Euphrates River, or whether you will worhsip the gods of the Amorites, the gods that those people worshiped in this land where you now live. But as for me and my family, we will worship Yahweh."

Joshua 24:16

(There are no notes for this verse.)

ULT

16 And the people answered and said, "Far be it for us from leaving Yahweh to serve other gods!

UST

16 The Israelite people answered, "We will always worship Yahweh! We promise that we will never worship or bow down to any other gods!

Joshua 24:17

us and our fathers (ULT)
ancestors...where...we went (UST)

The people speak as if they were present with their ancestors, and interchange the words "us" and "we" with "our ancestors." (See: Pronouns)

from the house of slavery (ULT)
were slaves...he kept us safe (UST)

Here "house" is an idiom that refers to the location of their slavery. Alternate translation: "place where we were slaves" (See: Idiom)

the peoples...whom we passed (ULT)
from...We became a great nation...we (UST)

Alternate translation: "nations that we passed through"

ULT

17 For Yahweh is our God, he is the one who brought us and our fathers up from the land of Egypt, from the house of slavery, and who did these great signs before our eyes. And he kept us in all the way in which we went, and among all the peoples among whom we passed.

UST

17 It was Yahweh who brought our ancestors up out of Egypt. He rescued us from that land, where they were slaves. We saw him perform great miracles, and he protected us when we were traveling. He protected us wherever we went; he kept us safe from the armies of many kings. We became a great nation, and we have entered this land.

Joshua 24:18

(There are no notes for this verse.)

ULT

18 And Yahweh drove out from our face all the peoples, even the Amorite who dwelled in the land. We too, we will serve Yahweh because he is our God."

UST

18 Yahweh drove out all the people before us. He defeated the Amorites, who lived in the land. So we will worship and bow down to Yahweh, for he is our God."

Joshua 24:19

the people (ULT)
people (UST)

This refers to the Israelites.

He is a jealous God (ULT)
and he...to...He will (UST)

God wants his people to worship only him.

ULT

19 And Joshua said to the people, "You will not be able to serve Yahweh because he is a holy God. He is a jealous God, he will not lift your transgressions and your sins.

UST

19 But Joshua replied to the people, "You cannot serve Yahweh! He is a holy God, and he will not allow you to worship other gods. He will not forgive you for breaking his laws, or when you sin,

Joshua 24:20

then he will turn…and finish you (ULT)
he will turn and do…same harm…to…forget him…on him and leave him (UST)

Yahweh's anger is spoken of as if he was a fire that would destroy them. Alternate translation: "He will destroy you as with fire" (See: Metaphor)

Joshua 24:21

the people (ULT)
people (UST)

This refers to the Israelites.

Joshua 24:22

(There are no notes for this verse.)

ULT

22 And Joshua said to the people, "You are witnesses against yourselves that you yourselves have chosen for yourselves Yahweh, to serve him." And they said, "Witnesses."

UST

22 Then Joshua said, "You are bearing witness to what you have said. You have chosen Yahweh and you are promising to worship him alone." They replied, "Yes, that is what we promise to do."

Joshua 24:23

And bend your heart to Yahweh (ULT) and with all the strength...you have within you...you must turn to Yahweh (UST)

Deciding to obey Yahweh only is spoken of as turning their heart towards him. Here "heart" represents the whole person. In this case, "heart" is plural because it refers to all the Israelites as a single group. However, it may be best to translate it in the plural since "your" is plural. Alternate translation: "turn yourselves to Yahweh" or "decide to obey Yahweh" (See: Metaphor and Synecdoche and Forms of You)

ULT

23 "And now, remove the gods of the foreigner that are among you. And bend your heart to Yahweh the God of Israel."

UST

23 Then Joshua said, "You must throw away all the other idols you have with you, and with all the strength you have within you, you must turn to Yahweh and worship him as your God, and no other."

Joshua 24:24

the people (ULT)
people replied...We will (UST)

This refers to the Israelites.

and we will listen to his voice (ULT)
and we will obey him alone (UST)

Here "listen" means to obey. Alternate translation: "We will obey everything he tells us to do" (See: Metonymy)

ULT

24 And the people said to Joshua, "We will serve Yahweh our God, and we will listen to his voice."

UST

24 The people replied, "We will worship Yahweh, our God, and we will obey him alone."

Joshua 24:25

And he set for them a statute and a judgment (ULT)
with...he wrote down for them all the decrees and laws that Yahweh commanded them to obey (UST)

Establishing laws is spoken of as if Joshua physically set them in place like monuments. Alternate translation: "He established decrees and laws" or "He gave them laws and decrees to obey" (See: Metaphor)

ULT

25 And Joshua cut a covenant for the people on that day. And he set for them a statute and a judgment in Shechem.

UST

25 On that same day, Joshua made a covenant with the people. There at Shechem, he wrote down for them all the decrees and laws that Yahweh commanded them to obey.

Joshua 24:26

in the book of the law of God (ULT)
the book of the law of God (UST)

This appears to be a continuation of the writings of Moses.

and set it up there (ULT)
and set it up there at Shechem (UST)

Alternate translation: "placed it there"

ULT

26 And Joshua wrote these words in the book of the law of God. And he took a large stone and set it up there beneath the oak tree that was at the Holy Place of Yahweh.

UST

26 He wrote down all the words that were in the book of the law of God. He took a great stone and set it up there at Shechem, under the large oak tree that grew beside the place where they worshiped Yahweh.

Joshua 24:27

the people (ULT)
the people (UST)

This refers to the Israelites.

this stone will be for a witness against us, because it has heard all the words of (ULT)
This stone will bear testimony...us. This is the place where we promised that we would serve Yahweh. This stone will be a place to (UST)

The stone that Joshua set up is spoken of as if it were a person who heard what was spoken and would be able to testify about what was said. (See: Personification)

lest you act deceptively (ULT)
will happen to us...we do not keep our promise to (UST)

Alternate translation: "if you ever"

ULT

27 And Joshua said to all the people, "Behold, this stone will be for a witness against us, because it has heard all the words of Yahweh which he spoke to us. And it will be for a witness against you, lest you act deceptively against your God."

UST

27 Joshua said to all the people, "Look! This stone will bear testimony against us. This is the place where we promised that we would serve Yahweh. This stone will be a place to remember our promise to Yahweh, and a place to remind us of what will happen to us if we do not keep our promise to God."

Joshua 24:28

(There are no notes for this verse.)

ULT

28 And Joshua sent the people away, a man to his inheritance.

UST

28 Then Joshua sent the people away, and they went to the places that were assigned to them.

Joshua 24:29

a son of 110 years (ULT)
son…He was 110 years old (UST)

"one hundred and ten years old" (See: Numbers)

Joshua 24:30

in Timnath Serah...of Mount Gaash (ULT)
in Timnathserah...Mount Gaash (UST)

names of places (See: How to Translate Names)

Joshua 24:31

all the days of Joshua (ULT)
people...were alive; they (UST)

This is an idiom that refers to Joshua's entire life. (See: Idiom)

lengthened days after Joshua (ULT)
who...with Joshua...for (UST)

Alternate translation: "lived longer than Joshua"

ULT

31 And Israel served Yahweh all the days of Joshua, and all the days of the elders who lengthened days after Joshua, and who knew every deed of Yahweh that he had done for Israel.

UST

31 The people of Israel worshiped Yahweh as long as the elders who had served with Joshua were alive; they had seen everything that Yahweh had done for Israel.

Joshua 24:32

the bones of Joseph...they buried in Shechem (ULT)
Joseph's bones...were buried at Shechem (UST)

It may be helpful to change the order of the beginning of this sentence. Alternate translation: "The people of Israel brought the bones of Joseph up out of Egypt and buried them at Shechem"

with a hundred pieces of money (ULT)
price of one hundred pieces...silver (UST)

"100 pieces" (See: Numbers)

ULT

32 And the bones of Joseph, which the sons of Israel brought up from Egypt, they buried in Shechem, in the portion of the field that Jacob had bought from with the sons of Hamor, the father of Shechem, with a hundred pieces of money. And it became an inheritance for the sons of Joseph.

UST

32 Joseph's bones, which the people of Israel had brought up out of Egypt, were buried at Shechem, in the piece of land that Jacob had bought long ago for the price of one hundred pieces of silver. He had bought it from Hamor, the father of Shechem. That piece of land became a permanent possession for Joseph's descendants.

Joshua 24:33

And Eleazar (ULT)
Eleazar (UST)

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

in Gibeah of (ULT)
at Gibeah (UST)

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

ULT

33 And Eleazar the son of Aaron died. And they buried him in Gibeah of Phinehas his son, which had been given to him in the hill country of Ephraim.

UST

33 Eleazar son of Aaron, also died. They buried his body at Gibeah, the city that belonged to Phinehas, his son, in the hill country of Ephraim.

unfoldingWord® Translation Academy

Version 28

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, 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.

> This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

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 between those 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, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."
But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by 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. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

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 ULT)

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 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

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. Alternative translations are indented below the Scripture example.

> ... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)
>
>> Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
>> 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 ULT)
>
>> 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 3:9a ULT)
>
>> 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 4:5b ULT)
>
>> He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

(**Go back to:**)

Active or Passive

Some languages use 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 bolded:

> • Active: **My father** built the house in 2010.
> • Passive: **The house** was built in 2010.

Translators whose languages do not use 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.

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This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentences]]
[[rc://en/ta/man/translate/figs-verbs]]

</div>

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 bolded 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 use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use 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

> Then 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 ULT)

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.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

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 17:2a ULT)

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 your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that 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 37:21b ULT)

> > **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 17:2a ULT)

> > 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 ULT)

> > He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

Abstract Nouns
[[rc://en/ta/man/translate/figs-order]]

(**Go back to:** Joshua 1:18; 4:7; 6:17; 7:15; 7:16; 7:21; 8:15; 8:16; 10:17; 13:3; 13:14; 13:23; 13:29; 13:31; 14:2; 14:4; 16:5; 16:8; 16:9; 16:10; 17:1; 17:2; 17:5; 17:6; 17:10; 18:2; 18:10; 18:20; 19:8; 19:9; 20:3; 20:5; 20:9; 21:17; 21:20; 21:23; 21:25; 21:30; 21:34; 21:40; 21:41)

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

> 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?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things 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. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

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 from the biblical languages and is 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, it is helpful if you 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 8:19-20 ULT)

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

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.
> (Matthew 11:21-22 ULT)

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 the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

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 ULT)

The 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 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
>

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

> the day of judgment, It will be more tolerable for those **wicked cities,**
> **Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands**
> when they eat bread. (Matthew 15:2 ULT)

The 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 bread.

(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 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live 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
> ULT)

The 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**.
> or:
> 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.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-explicitinfo]]*

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

> This page answers the question: *What is background information, and how can I show that some information is background information?*
>
> In order to understand this topic, it would be good to read:
>
> *Order of Events*
> *[[rc://en/ta/man/translate/writing-intro]]*

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story
  > * Setting includes:
  > * where the story takes place
  > * when the story takes place
  > * who is present when the story begins
  > * what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.

(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)

>> "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

>> "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/grammar-connect-words-phrases]]*
> *[[rc://en/ta/man/translate/writing-newevent]]*

(**Go back to:** Joshua 2:6; 3:15; 10:13; 12:1; 21:11)

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

> This page answers the question: *How can I translate the lengths and distances that are in the Bible?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/translate-decimal]]
> [[rc://en/ta/man/translate/translate-fraction]]

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> [1] two and a half cubits
> [2] one cubit and a half

(**Go back to:** Joshua 3:4)

Biblical Weight

Description

The following terms are the most common units of weight in the

Bible. The term "shekel" means "weight," and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as ".57 grams," readers might think that the measurement is exact. It would be better to say "half a gram."
Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath's spear weighed 300 shekels. Instead of translating this as "3300 grams" or "3.3 kilograms," it can be translated as "about three and one half kilograms."
When God tells people how much something should weigh, and when people use those weights, do not say "about" in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

>> "The bronze from the wave offering weighed **70 talentes and 2,400 sekeles**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

>> "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

>> "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

>> "The bronze from the wave offering weighed **70 talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

>> "The bronze from the offering weighed **70 talents and 2,400 shekels**. 1"

The footnote would look like:

>> [1] This was a total of about 2,400 kilograms.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/translate-fraction]]*

(**Go back to:** Joshua 7:21)

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

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

> This page answers the question: *What are direct and indirect quotations?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns*
> [[rc://en/ta/man/translate/figs-verbs]]
> [[rc://en/ta/man/translate/writing-quotations]]

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 and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes 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.

Reason 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 than the other. There may be 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 as 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 marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, 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 ULT)

• Indirect quote: He commanded him **to tell no one**,
• Direct quote: but told him, "**Go, show yourself to the priest ...**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

• Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
• Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
• Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

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.

> And he commanded him to tell no one, but, "**Go, 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 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and 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.

> And he commanded him **to tell no one,** but, "Go, 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 ULT)
>
> > He commanded him, "**Tell no one**. But go 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 https://ufw.io/figs_quotations.

> Next we recommend you learn about:
>
> *Quotes within Quotes*

(**Go back to:** Joshua 4:3; 15:18)

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.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]
[[rc://en/ta/man/translate/figs-sentences]]

Description

Negative words are words that have in them the meaning "not." Examples in English 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 bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "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 double negative creates a stronger negative statement.
- In some languages, a 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, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is 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 4:15a ULT)
>> "For we have a high priest who can feel sympathy for our weaknesses."

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>> "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> Without me, you can do **nothing**.
>
> or:
>
> Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> ...ὶῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθη ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> ...iota one or one serif **not not** may pass away from the law
>
> > ...**not even** one iota or one serif may pass away from the law
> >
> > or:
> >
> > ...**certainly no** iota or serif may pass away from the law

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-verbs]]*

(**Go back to:** Joshua 1:5; 8:35; 23:14)

Doublet

Description

We are using the word "doublet" to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word "and." Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

> This page answers the question: *What are doublets and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

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. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were "much more righteous" than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> … like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)

The repetition of "Master" means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.

(2) If the doublet is used to intensify the meaning, translate one of the words or phrases 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 2:9b ULT)
>
> > "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."

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > "He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> ... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> > • English can emphasize this with "any" and "at all."
> >
> > > "... like a lamb **without any blemish at all**."

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)
>
> > Then they approached {and} woke him up, **urgently shouting, "Master!** We are perishing!"

(**Go back to:**)

Ellipsis

Description

An ellipsis[1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because "nor 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. With the action filled in, the complete sentence would read:

> > So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[1] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

This page answers the question: *What is ellipsis ?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]
[[rc://en/ta/man/translate/figs-sentences]]

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> > He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young
> > ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as
> > wise,

Absolute Ellipsis

> Then when he had come near, he asked him, "What do you want me to do for you?" And so he
> said, "Lord, **that I might recover my sight**." (Luke 18:40b-41 ULT)

It seems that 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. The complete sentence would be:

> > "Lord, **I want you to heal me so** that I might receive my sight."
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ
> Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and
> > peace from God the Father and Christ Jesus our Savior.

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.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous.
> (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand
> > in the assembly** of the righteous.
>
> Then when he had come near, he asked him, "What do you want me to do for you?" And so he
> said, "Lord, **that I might recover my sight**." (Luke 18:40b-41 ULT)
>
> > Then when the 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 ULT)

> He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

(**Go back to:** Joshua 7:7; 14:4; 17:10)

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.

(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

> > "They found Saul and his sons **dead** on Mount Gilboa."

(**Go back to:** Joshua 2:13; 2:19; 8:24; 23:14)

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on
how many people the word "you" refers to. The **singular** form
refers to one person, and the **plural** form refers to more than one
person. Some languages also have a **dual** form which refers to
two people, and some languages have other forms that refer to
three or four people.

> This page answers the question: *What are the different forms of you?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-yousingular]]*
> *[[rc://en/ta/man/translate/figs-youdual]]*

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

  • Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person
he is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher
authority, or is someone they do not know very well. People use the **informal** form when speaking to someone
who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

  • Forms of "You" — Formal or Informal

(**Go back to:** Joshua 1:2; 1:3; 1:4; 1:5; 2:9; 2:12; 2:20; 6:16; 23:9; 24:5; 24:6; 24:7; 24:8; 24:9; 24:11; 24:23)

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike

> This page answers the question: *What are the Hebrew months?*

the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as "the first month" or "the second month" refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.

(2) Use the names for months that people know.

(3) State clearly what season the month occurred in.

(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> > At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> > At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> > It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> [1] The Hebrew says, "the seventh month, on the tenth day of the month."

Next we recommend you learn about:

Ordinal Numbers

(**Go back to:** Joshua 4:19; 5:10)

How to Translate Names

Description

The Bible contains the 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.

> This page answers the question: *How can I translate names that are new to my culture?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/translate-unknown]]*

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.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

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 first indeed means "king of righteousness," and then also "king of Salem," that is, "king of peace." (Hebrews 7:2b ULT)

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

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

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 execution. (Acts 8:1a ULT)

> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

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.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**

> At that hour, certain Pharisees approached, saying to him, "Leave and go away from here, because **Herod** wants to kill you." (Luke 13:31 ULT)

> > At that hour, certain Pharisees approached, saying 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.

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

> > She called his name **Moses (which sounds like 'drawn out'),** and she said,
> > "For out of the water I drew him."

(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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

> > 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 7:58b ULT)

> > … a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

> 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 ULT)

> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> 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;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

[1] This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-transliterate]]

(**Go back to:** Joshua 1:1; 1:12; 2:1; 2:10; 2:23; 5:3; 6:6; 7:1; 7:17; 7:18; 7:24; 8:30; 9:1; 9:7; 9:10; 9:17; 10:1; 10:3; 10:5; 10:10; 10:11; 10:12; 10:16; 10:21; 10:23; 10:28; 10:29; 10:31; 10:33; 10:34; 10:36; 10:38; 10:39; 11:1; 11:2; 11:3; 11:5; 11:7; 11:8; 11:10; 11:17; 11:21; 12:1; 12:2; 12:3; 12:4; 12:5; 12:7; 12:8; 12:10; 12:11; 12:12; 12:13; 12:14; 12:15; 12:16; 12:17; 12:18; 12:19; 12:20; 12:21; 12:22; 12:23; 12:24; 13:3; 13:4; 13:5; 13:6; 13:9; 13:10; 13:11; 13:12; 13:13; 13:16; 13:17; 13:18; 13:19; 13:20; 13:21; 13:25; 13:26; 13:27; 13:30; 13:31; 14:6; 14:12; 14:15; 15:1; 15:3; 15:4; 15:6; 15:7; 15:8; 15:9; 15:10; 15:11; 15:13; 15:14; 15:15; 15:16; 15:17; 15:47; 16:2; 16:3; 16:5; 16:6; 16:7; 16:8; 17:1; 17:2; 17:3; 17:4; 17:7; 17:9; 17:11; 17:15; 17:16; 18:12; 18:13; 18:14; 18:15; 18:16; 18:17; 18:18; 18:19; 18:21; 19:2; 19:10; 19:11; 19:12; 19:13; 19:14; 19:15; 19:18; 19:19; 19:20; 19:21; 19:22; 19:25; 19:26; 19:27; 19:28; 19:29; 19:30; 19:33; 19:34; 19:35; 19:36; 19:37; 19:38; 19:41; 19:42; 19:43; 19:44; 19:45; 19:46; 19:47; 19:50; 20:7; 21:1; 21:4; 21:6; 21:7; 21:10; 21:11; 21:13; 21:14; 21:15; 21:16; 21:17; 21:18; 21:20; 21:21; 21:22; 21:23; 21:24; 21:25; 21:26; 21:27; 21:28; 21:29; 21:30; 21:31; 21:32; 21:34; 21:35; 21:36; 21:37; 21:38; 21:39; 22:1; 22:11; 22:13; 22:17; 22:20; 24:2; 24:4; 24:9; 24:30; 24:33)

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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 that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with 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 **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

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. There may be some exceptions to these statements, but they are generally true.

> 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 did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or 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."

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.
If readers realize that a statement is not literally 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 Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed … (Mark 9:43a ULT)

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 with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

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 6:19b ULT)

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 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole 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 hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.

(4) For a hyperbole or 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: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

>> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 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 13:18a ULT)

>> **In general,** the one who ignores instruction will have poverty and shame

> 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 ULT)

>> 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 hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

>> **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.
>> or:
>>
>> **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or 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 1:5a ULT)

>> The country of Judea and the people of Jerusalem went out to him.

(**Go back to:**)

Hypothetical Situations

Consider these phrases: "If the sun stopped shining …" "What if the sun stopped shining …" "Suppose the sun stopped shining …" and "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. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

> This page answers the question: *What is a hypothetical situation?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/writing-intro]]*

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, are not happening now, 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 comprise a phrase that starts with "if.")

- If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

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 and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

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 ULT)

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 they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

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 ULT)

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.

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 ULT)

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 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.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> 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 ULT)

Here the Israelites were afraid that 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 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out 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 https://ufw.io/figs_hypo.

(**Go back to:** Joshua 2:17; 2:19; 22:22; 22:23; 22:24; 22:25; 22:27; 22:28)

Idiom

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:

> This page answers the question: *What are idioms and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

- You are pulling my leg. (This means, "You are teasing me by telling me something that is not true.")
- 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 **set his face** to go to Jerusalem. (Luke 9:51b ULT)

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 would **come under my roof**. (Luke 7:6b ULT)

The phrase "come under my roof" is an idiom that means "enter my house."

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is probably created in a culture 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 ULT)

This means, "We and you belong to the same race, the same family."

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

> the one who **lifts up my head** (Psalm 3:3b ULT)

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 ULT)
>
> > Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > 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.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

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This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentencetypes]]
</div>

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > "You are now clean."
> > "I now cleanse you."

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, "**There is now light**" and there was light.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)
>
> > God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, 'Let there be light,' **so** there was light.
> > God said, "Light must be;" **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction."

(**Go back to:** Joshua 1:6; 1:7; 1:9)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

> This page answers the question: *What is litotes?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

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, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

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.)

> But 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 ULT)

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, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

> > "For you yourselves know, brothers, our visit to you **did much good**."

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

> > "Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."
> >
> > or:
> >
> > "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

(**Go back to:** Joshua 10:6; 11:15; 21:44; 21:45; 22:3; 22:17)

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, "The girl I love is a red rose."

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer's task is to understand in what way they are alike.

> This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*
> *[[rc://en/ta/man/translate/figs-simile]]*

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about "the girl I love." This is the **Topic**. The speaker wants the hearer to think about what is similar between her and "a red rose." The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

  • The **Topic**, the item being immediately discussed by the writer/speaker.
  • The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
  • The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker's **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

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. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive 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. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page in

a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

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" (the Image) often represents the concepts of "more" or "better" (the Idea). 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 temperature is going **down**," and "I am feeling very **low**."

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 body parts, or as if they were objects that could be seen or held, 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 these as metaphorical expressions or figures of speech, 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.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings.
> (Malachi 4:2a ULT)

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:

> And he said to them, "Go and tell that fox …" (Luke 13:32a ULT)

Here, "that fox" refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> 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 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

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 (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

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 wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

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 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> 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 ULT)

The example above has two related metaphors. The Topic(s) are "we" and "you," and the Image(s) are "clay" and "potter." The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

> 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 did not take bread." (Matthew 16:6-7 ULT)

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 would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. 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 would not know the intended similarity (the **Idea**) between the topic and the image, then state it 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 in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
>> 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 an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)
>
>> It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(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."

> 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 ULT)
>
>> 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.

(4) 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 against a goad**. (Acts 26:14b ULT)
>
>> Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(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.

> 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 ULT)
>
>> "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."

(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.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; **He is my rock**. May he be praised. May the God of my
> > salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it
clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46
> ULT)

> > 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 against a goad**. (Acts 26:14
> ULT)

> > 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**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)

> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

(**Go back to:** Joshua 2 General Notes; 2:9; 2:11; 2:19; 2:24; 3:7; 3:10; 5:1; 5:6; 5:9; 5:13; 6:18; 6:26; 6:27; 7:1; 7:11;
7:15; 7:19; 7:26; 8:24; 11:6; 11:8; 11:10; 11:11; 11:20; 11:23; 13:6; 13:14; 13:23; 13:28; 13:29; 13:32; 13:33; 14:1; 14:3;
14:8; 14:9; 14:13; 14:14; 14:15; 15:5; 15:20; 16:4; 16:8; 16:9; 17:4; 17:6; 17:14; 18:2; 18:4; 18:7; 18:18; 18:19; 18:20;
18:28; 19:1; 19:2; 19:8; 19:16; 19:23; 19:31; 19:39; 19:41; 19:48; 19:49; 19:51; 22:5; 22:11; 22:27; 22:29; 22:34; 23:6;
23:8; 23:12; 23:13; 23:16; 24:1; 24:15; 24:20; 24:23; 24:25)

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) 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 that it is associated with.

> This page answers the question: *What is a metonymy?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And 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 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as 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 familiar with 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 to him **the throne** of his father David. (Luke 1:32b ULT)

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 a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

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 3:7b ULT)

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.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

>> 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."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

>> "The Lord God will give him **the kingly authority** of his father, David."
>> or:
>> "The Lord God will **make him king** like his ancestor, King David."

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

>> "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

Numbers

Description

There are many numbers in the Bible. They can be written as words ("five") or as numerals ("5"). Some numbers are very large, such as "two hundred" (200), "twenty-two thousand" (22,000), or "one hundred million" (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

> This page answers the question: *How do I translate numbers?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/translate-unknown]]

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word "about" shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

(3) Write numbers using words, and put the numerals in parentheses after them.

(4) Combine words for large numbers.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Next we recommend you learn about:

Ordinal Numbers
[[rc://en/ta/man/translate/translate-fraction]]

(**Go back to:** Joshua 3:4; 6:13; 6:14; 7:4; 7:5; 8:12; 8:25; 9:17; 10:5; 12:24; 21:19; 21:22; 21:24; 21:27; 21:33; 21:37; 21:40; 21:41; 23:10; 24:29; 24:32)

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

> This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/writing-intro]]*
> *[[rc://en/ta/man/translate/figs-verbs]]*

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)

(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

>> 20 But then Herod … had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

>> Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

>> 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

>> 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

>> Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

Background Information
[[rc://en/ta/man/translate/grammar-connect-words-phrases]]
[[rc://en/ta/man/translate/writing-newevent]]
[[rc://en/ta/man/translate/translate-versebridge]]

(**Go back to:** Joshua 6:10; 18:1)

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

> This page answers the question: *What are ordinal numbers and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Numbers*

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use "one" with the first item and "another" or "the next" with the rest.

(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use "one" with the first item and "another" or "the next" with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

>> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.

>> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

>> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

>> They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

> Next we recommend you learn about:
>
> [[rc://en/ta/man/translate/translate-fraction]]

(**Go back to:** Joshua 4:19; 5:10; 6:14; 19:1; 19:10; 19:17; 19:24; 19:32; 19:40)

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

> This page answers the question: *What is parallelism?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

  • The second clause or phrase means the same as the first. This is called synonymous parallelism.
  • The second clarifies or strengthens the meaning of the first.
  • The second completes what is said in the first.
  • 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.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that 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.

In the poetry of the original languages, synonymous parallelism 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 raises it 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, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

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 combine the ideas of both clauses into one and 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 combine the ideas of both clauses into one and 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 dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

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 ULT)

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 ULT)

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 combine the ideas of both clauses into one and 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 ULT)

> > Yahweh truly sees everything a person does.

> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely" or "all."

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

> > All you have done is lie to me.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification

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 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

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 6:24b ULT)

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 ULT)

The author speaks of wisdom and understanding as if they were 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 the human (or animal) characteristic clear.

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence 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 the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were 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) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word "as."

>> Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just 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) because the translation strategies for them are the same.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-apostrophe]]*
> *[[rc://en/ta/man/translate/bita-part1]]*

(**Go back to:** Joshua 8:2; 10:12; 11:23; 14:15; 24:27)

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> This page answers the question: *What is the predictive past?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]
> [[rc://en/ta/man/translate/figs-verbs]]

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given;
> and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.

(2) If it refers to something in the immediate future, use a form that would show that.

(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

> > Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

> > Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

(**Go back to:** Joshua 1:3; 6:2; 6:16; 8:1)

Pronouns

Description

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are "I," "you," "he," "it," "this," "that," "himself," "someone," and others. The personal pronoun is the most common type of pronoun.

> This page answers the question: *What are pronouns, and what kinds of pronouns are in some languages?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]

Personal Pronouns

Personal pronouns refer to people or things and show whether the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
    ◦ Exclusive and Inclusive "We"
- Second Person — The person or people that the speaker is talking to and possibly others (you)
    ◦ Forms of You
- Third Person — Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular — one (I, you, he, she, it)
- Plural — more than one (we, you, they)
    ◦ Singular Pronouns that Refer to Groups
- Dual — two (Some languages have pronouns specifically for two people or two things.)

Gender

- Masculine — he
- Feminine — she
- Neuter — it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

> • John saw **himself** in the mirror. The word "himself" refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: what, which, who, whom, whose.

> • **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

> • I saw the house **that John built**. The clause "that John built" tells which house I saw.
> • I saw the man **who built the house**. The clause "who built the house" tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else. The demonstrative pronouns are: this, these, that, and those.

> • Have you seen **this** here?
> • Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

> • He does not want to talk to **anyone**.
> • **Someone** fixed it, but I do not know who.
> • **They** say that **you** should not wake a sleeping dog.

In the last example, "they" and "you" just refer to people in general.

(**Go back to:** Joshua 4:1; 24:17)

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

> This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*
>
> In order to understand this topic, it would be good to read:
>
> *Direct and Indirect Quotations*

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, "You say that I am a king." (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, "… I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, **"He is my brother.""** (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'"** (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.

(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)

>> Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'"**

(2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)

>> And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.'"

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

>> They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-quotemarks]]

(**Go back to:** Joshua 1:11; 4:3)

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

> This page answers the question: *What are reflexive pronouns?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns*
> *[[rc://en/ta/man/translate/figs-sentences]]*

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I should testify about **myself** alone, my testimony would not be true. (John 5:31)
>
> > "If I should **self-testify** alone, my testimony would not be true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**It was he who** took our sickness and bore our diseases."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples were."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

> "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

(**Go back to:** Joshua 11:14)

Rhetorical Question

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.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]
[[rc://en/ta/man/translate/figs-sentencetypes]]

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. Or, 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.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing 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 different or more limited 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 21:7b ULT)

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 ULT)

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 3:11a ULT)

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 how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

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 who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

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 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

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, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. 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 ULT)

> > 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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he 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 13:18-19a ULT)

> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)

> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

> > **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 21:7b ULT)

> > 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 orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > 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 ULT)

> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean "yes" or turn their heads 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.

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-unknown]]

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 other 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 today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

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.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > 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.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > 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.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — 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.

(**Go back to:** Joshua 5:14; 5:15; 7:6)

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Mary was 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.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

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 not recognize the synecdoche and thus misunderstand the words as a literal statement.
- 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

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"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. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

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** magnifies the Lord." (Luke 1:46b ULT)
>> "**I** magnify the Lord."

> So **the Pharisees** said to him ... (Mark 2:24a ULT)
>> **A representative of the Pharisees** said to him ...

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

> I looked on all the deeds that **I** had accomplished

Next we recommend you learn about:

Metonymy
[[rc://en/ta/man/translate/bita-part2]]

(**Go back to:** Joshua 3:15; 7:5; 9:6; 9:11; 10:9; 10:24; 10:42; 11:11; 13:12; 14:2; 14:9; 22:5; 24:23)

unfoldingWord® Translation Words

Version 31

avenge, avenger, revenge, vengeance

Definition:

To "avenge" or "take revenge" or "execute vengeance" is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is "vengeance."

- Usually "avenge" implies an intent to see justice done or to right a wrong,
- When referring to people, the expression "take revenge" or "get revenge" usually involves wanting to get back at the person who did the harm.
- When God "takes vengeance" or "executes vengeance," he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to "avenge" could also be translated as to "right a wrong" or to "get justice for."
- When referring to human beings, to "take revenge" could be translated as "pay back" or "hurt in order to punish" or "get back at."
- Depending on the context, "vengeance" could be translated as "punishment" or "punishment of sin" or "payment for wrongs done." If a word meaning "retaliation" is used, this would apply to human beings only.
- When God says, "take my vengeance," this could be translated by "punish them for wrongs done against me" or "cause bad things to happen because they have sinned against me."
- When referring to God's vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

(**Go back to:** Joshua 20 General Notes)

blood

Definition:

The term "blood" refers to the red liquid that comes out of a person's skin when there is an injury or wound. Blood brings life-giving nutrients to a person's entire body. In the Bible, the term "blood" is often used figuratively to mean "life" and/or several other concepts.

- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal's life to pay for people's sins.
- The expression "flesh and blood" refers to human beings.
- The expression "own flesh and blood" refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression "flesh and blood" could be translated as "people" or "human beings."
- Depending on the context, the expression "my own flesh and blood" could be translated as "my own family" or "my own relatives" or "my own people."
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate "flesh and blood."

(See also: bloodshed; flesh; life)

Bible References:

- 1 John 1:7
- 1 Samuel 14:32
- Acts 2:20
- Acts 5:28
- Colossians 1:20
- Galatians 1:16
- Genesis 4:11
- Psalms 16:4
- Psalms 105:28-30

Examples from the Bible stories:

- **8:3** Before Joseph's brothers returned home, they tore Joseph's robe and dipped it in goat's **blood**.
- **10:3** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **11:5** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb's **blood**.
- **13:9** The **blood** of the animal that was sacrificed covered the person's sin and made that person clean in God's sight.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins."
- **48:10** When anyone believes in Jesus, the **blood** of Jesus takes away that person's sin, and God's punishment passes over him.

Word Data:

- Strong's: H1818, H5332, G01290, G01300, G01310

(**Go back to:** Joshua 20 General Notes)

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
- God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.
- The phrase, "circumcision of the heart" refers figuratively to the "cutting away" or removal of sin from a person.
- In a spiritual sense, "the circumcised" refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term "uncircumcised" refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms "uncircumcised" and "uncircumcision" refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the "uncircumcised," he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an "uncircumcised heart" or who are "uncircumcised in heart." This a figurative way of saying that these people are not God's people, and are stubbornly disobedient to him.
- If a word for circumcision is used or known in the language, "uncircumcised" could be translated as "not circumcised."
- The expression "the uncircumcision" could be translated as "people who are not circumcised" or "people who do not belong to God," depending on the context.
- Other ways to translate figurative senses of this term could include "not God's people" or "rebellious like those who don't belong to God" or "people who have no sign of belonging to God."
- The expression "uncircumcised in heart" could be translated as "stubbornly rebellious" or "refusing to believe." However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, "cut around" or "cut in a circle" or "cut off the foreskin."
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of "male."

(See also: How to Translate Unknowns)

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48

- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1
- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11
- Colossians 2:13

Examples from the Bible stories:

- **5:3** "You must **circumcise** every male in your family."
- **5:5** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

(**Go back to:**)

evil, wicked, unpleasant

Definition:

In the Bible, the term "evil" can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- 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 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** 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**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** 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: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

(**Go back to:** Joshua 2 General Notes)

faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe." (See: abstractnouns)
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **31:7** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."
- **38:9** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

(**Go back to:** Joshua 2 General Notes; Notes; Notes)

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

(**Go back to:**)

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term "godly" is used to describe a person who acts in a way that honors God and shows what God is like. "Godliness" is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms "ungodly" and "godless" describe people who are in rebellion against God. Living in an evil way, without thought of God, is called "ungodliness" or "godlessness."

- The meanings of these words are very similar. However, "godless" and "godlessness" may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase "the godly" could be translated as "godly people" or "people who obey God." (See: nominaladj)
- The adjective "godly" could be translated as "obedient to God" or "righteous" or "pleasing to God."
- The phrase "in a godly manner" could be translated as "in a way that obeys God" or "with actions and words that please God."
- Ways to translate "godliness" could include "acting in a way that pleases God" or "obeying God" or "living in a righteous manner."
- Depending on the context, the term "ungodly" could be translated as "displeasing to God" or "immoral" or "disobeying God."
- The terms "godless" and "godlessness" literally mean that the people are "without God" or "having no thought of God" or "acting in a way that does not acknowledge God."
- Other ways to translate "ungodliness" or "godlessness" could be "wickedness" or "evil" or "rebellion against God".

(See also evil, honor, obey, righteous, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong's: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

(**Go back to:** Joshua 10 General Notes)

heaven, sky, 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.

Translation Suggestions:

- 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 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called "manna."
- **23:7** Suddenly, the skies were filled with angels praising God, saying, "Glory to God in **heaven** and peace on earth to the people he favors!"
- **29:9** 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."
- **37:9** 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, G09320, G20320, G33210, G37700, G37710, G37720

(**Go back to:** Joshua 2 General Notes)

miracle, wonder, sign

Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
- The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
- Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God's acts of judgment, such as when he sent a worldwide flood in Noah's time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God's miracles were the physical healings of sick people or bringing dead people back to life.
- God's power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- **16:8** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:6** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."

- **49:2** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

(**Go back to:** Joshua 3 General Notes)

Promised Land

Facts:

The term "Promised Land" only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term "Promised Land" can be translated as the "land that God said he would give to Abraham" or "land that God promised to Abraham" or "land God promised to his people" or "land of Canaan."
- In the Bible text, this term occurs as some form of "the land God promised."

(See also: Canaan, promise)

Bible References:

- Deuteronomy 8:1-2
- Ezekiel 7:26-27

Examples from the Bible stories:

- **12:1** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **14:1** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:2** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **20:9** This period of time when God's people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong's: H0776, H3068, H3423, H5159, H5414, H7650

(**Go back to:** Introduction to Joshua; Joshua 2 General Notes; Notes; Notes; Notes)

refuge, refugee, shelter, sheltered

Definition:

The term "refuge" refers to a place or condition of safety and protection. A "refugee" is someone who is seeking a safe place. A "shelter" refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term "city of refuge" in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A "shelter" is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes "shelter" means "protection," as when Lot said that his guests were "under the shelter" of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term "refuge" could be translated as "safe place" or "place of protection."
- "Refugees" are people leaving their home to escape from a dangerous situation, and could be translated as "aliens," "homeless people," or "exiles."
- Depending on the context, the term "shelter" could be translated as "something that protects" or "protection" or "protected place."
- If it refers to a physical structure, "shelter" could also be translated as "protective building" or "house of safety."
- The phrase "into safe shelter" could be translated as "into a safe place" or "into a place that will protect."
- To "find shelter" or to "take shelter" or to "take refuge" could be translated as to "find a place of safety" or to "put oneself in a protected place."

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:14
- Jeremiah 16:19
- Numbers 35:24-25
- Psalm 46:1
- Psalms 28:8

Word Data:

- Strong's: H2620, H4268, H4498, H4585, H4733, H4869

(**Go back to:** Joshua 20 General Notes)

repent, repentance

Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

- To "repent" literally means to "change one's mind."
- In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
- Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
- Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- **16:2** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- **44:5** "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

(**Go back to:** Joshua 8 General Notes)

sin, sinful, sinner, sinning

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should.
- The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
- To "sin" could also be translated as to "disobey God" or to "do wrong."
- Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebelling 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."
- 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 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

• Romans 6:23
• Romans 8:4

Examples from the Bible stories:

- **3:15** 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.
- **20:1** 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**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:5** 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**."
- **48:8** 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:

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