unfoldingWord® Translation Notes

1 Chronicles

Version 61

[en]

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unfoldingWord® Translation Notes
Date: 2022-06-07
Version: 61
Published by: unfoldingWord

unfoldingWord® Literal Text
Date: 2022-06-06
Version: 36
Published by: unfoldingWord

unfoldingWord® Simplified Text
Date: 2022-06-06
Version: 35
Published by: unfoldingWord

unfoldingWord® Hebrew Bible
Date: 2022-06-06
Version: 2.1.25
Published by: unfoldingWord

unfoldingWord® Greek New Testament
Date: 2022-06-06
Version: 0.25
Published by: unfoldingWord

unfoldingWord® Translation Academy
Date: 2022-06-06
Version: 28
Published by: unfoldingWord®

unfoldingWord® Translation Words
Date: 2022-06-06
Version: 31
Published by: unfoldingWord

unfoldingWord® Translation Words Links
Date: 2022-06-27
Version: 14
Published by: unfoldingWord

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1 Chronicles

Introduction to 1 Chronicles

Part 1: General Introduction

Outline of 1 Chronicles

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Saul dies and David begins to reign (10:1-29:30)

- Saul dies (10:1–14)
- David captures Jerusalem (11:1-9)
- David's mighty men (11:10–12:40)
- David prospers (13:1–22:1)
- David prepares for Solomon to build the temple (22:2–29:30)

What are the Books of 1 and 2 Chronicles about?

The Book of 1 Chronicles retells the line of descendants from Adam to Saul. It then gives the history of Israel during the time of David. The Book of 2 Chronicles gives the history of Israel beginning with Solomon. It ends when the Babylonian army attacks Judah and takes some of the people to Babylon. The writers of Chronicles probably wrote these books for the Jews who returned from exile in Babylon. The purpose was to teach the people to avoid disobeying God as their ancestors did.

How should the title of this book be translated?

Translators can use the traditional title "1 Chronicles" or "First Chronicles." You may also call this book "The Events of the Kings of Judah and Israel, Book 1" or "The First Book of the Events of the Kings of Judah and Israel."

Who wrote 1 and 2 Chronicles?

The writers of 1 and 2 Chronicles are unknown. They mention that they used other books when writing Chronicles. The names of these other books are "The Chronicles of Samuel the Seer," "The Chronicles of Nathan the Seer," "The Chronicles of Gad the Seer," "The History of Nathan the Prophet," "The Chronicles of Shemaiah the Prophet and Iddo," "The Story of the Prophet Iddo" and "The books of the kings of Judah and Israel."

Why are there multiple books that give the history of the kings of Israel?

The books of Chronicles and the books of Kings tell much of the same history, but they are not exactly the same. The writers of Chronicles wrote mostly about the kings of Judah who were faithful to Yahweh and his covenant. The writers wanted the Jews to think carefully about David and Solomon. They also wanted the Jews to think about how Jehoshaphat, Hezekiah, and Josiah caused their ancestors to repent and to worship Yahweh. The writers wanted to encourage the Jews and their leaders to obey the law and to honor God's covenant with them. (See: covenant)

Part 2: Important Religious and Cultural Concepts

Why did God punish the people of Israel?

God punished the people of Israel because they disobeyed him and worshiped false gods. God punished them with disease, disasters, and defeat in battle. However, God forgave them and caused them to prosper again if they repented and obeyed him. The writers of 1 and 2 Chronicles continually reminded the readers that God punished his people because they disobeyed. They wanted the readers to understand that they must obey God.

Why are alliances with foreign countries seen as evil in these books?

Yahweh led and protected the nation of Israel. The people of Israel should have trusted him instead of relying on other nations to protect them.

Part 3: Important Translation Issues

What is the meaning of the term "Israel"?

The name "Israel" is used in many different ways in the Bible. Jacob was the son of Isaac. God changed Jacob's name to Israel. The descendants of Jacob became a nation also called Israel. Eventually, the nation of Israel split into two kingdoms. The northern kingdom was named Israel. The southern kingdom was named Judah.

What does it mean to "seek God"?

The writers of 1 and 2 Chronicles often wrote about "seeking God." To "seek God" means to make an effort to please and honor God. It can also mean to ask God for help. It does not imply that God is hidden. (See: Metaphor)

What does the phrase "to this day" mean?

The writers used the phrase "to this day" to refer to the time when they were writing. The translator should be aware that "to this day" refers to a time already passed. The translator might decide to say, "to this day, at the time when this is being written," or, "to this day, at the time of writing." This Hebrew phrase occurs in 1 Chronicles 4:41, 43; 5:26; 13:11; 20:26; 21:10; 35:25.

1 Chronicles 1

1 Chronicles 1 General Notes

Structure and formatting

This chapter gives the genealogies of Abraham, Esau and the early kings of Edom.

1 Chronicles 1:1

Adam ... Seth ... Enosh

These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here. (See: How to Translate Names)

ULT

1 Adam, Seth, Enosh,

UST

1 The first person God created was Adam. Seth was Adam's son. Enosh was Seth's son.

1 Chronicles 1:2

Kenan … Mahalalel … Jared

These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here. (See: How to Translate Names)

ULT

² Kenan, Mahalalel, Jared,

UST

² Kenan was Enosh's son. Mahalalel was Kenan's son. Jared was Mahalalel's son.

1 Chronicles 1:3

Enoch … Methuselah … Lamech

These are all names of men. Each man was the father or ancestor of the next man in the list. If your language has a specific way to mark this kind of list, you can use it here. (See: How to Translate Names)

ULT

3 Enoch, Methuselah, Lamech,

UST

3 Enoch was Jared's son. Methuselah was Enoch's son. Lamech was Methuselah's son.

---

1 Chronicles 1:4

The sons of Noah were Shem, Ham, and Japheth

Some versions, including the ULT and UST, include "The sons of" in order to make it clear that Shem, Ham, and Japheth were brothers to each other and sons of Noah. Otherwise, the reader would assume that each person represented one generation farther away from Noah, their ancestor.

Noah

Noah was Lamech's son. Alternate translation: "Lamech's son Noah"

ULT

4 Noah, Shem, Ham, and Japheth. [1]

UST

4 Noah was Lamech's son. Shem, Ham, and Japheth were Noah's sons.

1 Chronicles 1:5

Gomer ... Magog ... Madai ... Javan ... Tubal ... Meshek ... Tiras

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

ULT

5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshek, and Tiras.

UST

5 Japheth's sons were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

1 Chronicles 1:6

Ashkenaz ... Riphath ... Togarmah

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

> ### ULT
> **6** And the sons of Gomer: Ashkenaz, and Diphath, and Togarmah. [2]
>
> ### UST
> **6** Gomer's sons were Ashkenaz, Riphath, and Togarmah.

1 Chronicles 1:7

Elishah ... Tarshish

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

Kittites ... Rodanites

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

Rodanites

This name is sometimes spelled "Dodanites." (See: Textual Variants)

ULT

7 And the sons of Javan: Elishah, and Tarshish, the Kittites, and the Rodanites.

UST

7 Javan's sons were Elishah, Tarshish, Kittim, and Rodanim.

1 Chronicles 1:8

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

8 The sons of Ham: Cush and Egypt, Put and Canaan.

UST

8 Ham's sons were Cush, Egypt, Put, and Canaan.

1 Chronicles 1:9

(There are no notes for this verse.)

ULT

9 And the sons of Cush: Seba, and Havilah, and Sabta, and Raamah, and Sabteka. And the sons of Raamah: Sheba and Dedan.

UST

9 Cush's sons were Seba, Havilah, Sabta, Raamah, and Sabteka. Raamah's sons were Sheba and Dedan.

1 Chronicles 1:10

(There are no notes for this verse.)

ULT

10 And Cush fathered Nimrod; he began to be a mighty one on the earth.

UST

10 Another son of Cush was Nimrod. When he grew up, he became a mighty warrior on the earth.

1 Chronicles 1:11

Ludites ... Anamites ... Lehabites ... Naphtuhites

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

ULT

11 And Egypt fathered the Ludites, and the Anamites, and the Lehabites, and the Naphtuhites,

UST

11 Egypt was the ancestor of the Lud, the Anam, the Lehab, the Naphtuh,

1 Chronicles 1:12

Pathrusites ... Kasluhites ... Philistines ... Caphtorites

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

from whom the Philistines came

Alternate translation: "the ancestors of the Philistines"

ULT

12 and the Pathrusites, and the Kasluhites (from whom the Philistines came), and the Caphtorites.

UST

12 the Pathrus, the Kasluh, and the Caphtor people groups. The Philistines descended from the Kasluh people group.

1 Chronicles 1:13

Canaan ... Sidon

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

Hittites

This is the name of a people group. (See: How to Translate Names)

1 Chronicles 1:14

Jebusites … Amorites … Girgashites

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

ULT

14 and the Jebusites, and the Amorites, and the Girgashites,

UST

14 the Jebusites, the Amorites, the Girgashites,

1 Chronicles 1:15

Hivites ... Arkites ... Sinites

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

1 Chronicles 1:16

Arvadites ... Zemarites ... Hamathites

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

ULT

16 and the Arvadites, and the Zemarites, and the Hamathites.

UST

16 the Arvadites, the Zemarites, and the Hamathites.

1 Chronicles 1:17

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

17 The sons of Shem: Elam, and Ashur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshek.

UST

17 Shem's sons were Elam, Ashur, Arphaxad, Lud, and Aram. Aram's sons were Uz, Hul, Gether, and Meshech.

1 Chronicles 1:18

(There are no notes for this verse.)

ULT

18 And Arpachshad fathered Shelah, and Shelah fathered Eber.

UST

18 Arphachshad was the father of Shelah. Shelah was the father of Eber.

1 Chronicles 1:19

(There are no notes for this verse.)

ULT

19 And to Eber were born two sons. The name of the one, Peleg, for in his days the earth was divided. And the name of his brother, Joktan.

UST

19 Eber had two sons. The name of the first was Peleg, which sounds like the word that means 'divided' because during the time that he lived, God had divided the people on the earth into various language groups. Peleg's brother was Joktan.

1 Chronicles 1:20

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

[20] And Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah,

UST

[20] Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah,

1 Chronicles 1:21

(There are no notes for this verse.)

ULT

21 and Hadoram, and Uzal, and Diklah,

UST

21 Hadoram, Uzal, Diklah,

1 Chronicles 1:22

(There are no notes for this verse.)

ULT

22 and Obal, and Abimael, and Sheba,

UST

22 Obal, Abimael, Sheba,

1 Chronicles 1:23

(There are no notes for this verse.)

ULT

23 and Ophir, and Havilah, and Jobab; all these, the sons of Joktan.

UST

23 Ophir, Havilah, and Jobab. All these were the descendants of Joktan.

1 Chronicles 1:24

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

24 Shem, Arpachshad, Shelah,

UST

24 These are the descendants of Shem, in order from him to Abraham: Arphaxad, Shelah,

1 Chronicles 1:25

(There are no notes for this verse.)

ULT
25 Eber, Peleg, Reu,

UST
25 Eber, Peleg, Reu,

1 Chronicles 1:26

(There are no notes for this verse.)

ULT

26 Serug, Nahor, Terah,

UST

26 Serug, Nahor, Terah,

1 Chronicles 1:27

(There are no notes for this verse.)

ULT

27 Abram, that is, Abraham.

UST

27 and Abram, whose name God later changed to Abraham.

1 Chronicles 1:28

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

28 The sons of Abraham: Isaac and Ishmael.

UST

28 Abraham's sons were Isaac and Ishmael.

1 Chronicles 1:29

(There are no notes for this verse.)

ULT

29 These, their generations: the firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

UST

29 These were their family lines: The firstborn son of Ishmael, the son of Abraham's slave wife Hagar, was Nebaioth, then his other sons Kedar, Adbeel, Mibsam,

1 Chronicles 1:30

(There are no notes for this verse.)

ULT

30 Mishma, and Dumah, Massa, Hadad, and Tema,

UST

30 Mishma, Dumah, Massa, Hadad, Tema,

1 Chronicles 1:31

(There are no notes for this verse.)

ULT

31 Jetur, Naphish, and Kedemah. These were the sons of Ishmael.

UST

31 Jetur, Naphish, and Kedemah. Ishmael had twelve sons.

1 Chronicles 1:32

General Information:

All of the names here except for Keturah are names of men. Keturah is the name of a woman. (See: How to Translate Names)

ULT

32 And the sons of Keturah, the concubine of Abraham: she bore Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan: Sheba and Dedan.

UST

32 After Abraham's wife Sarah died, he took a concubine named Keturah. Her sons with Abraham were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan's sons were Sheba and Dedan.

1 Chronicles 1:33

General Information:

All of the names here except for Keturah are names of men. Keturah is the name of a woman. (See: How to Translate Names)

ULT

33 And the sons of Midian: Ephah, and Epher, and Hanok, and Abida, and Eldaah; all these, the sons of Keturah.

UST

33 Midian's sons were Ephah, Epher, Hanok, Abida, and Eldaah. All these were Keturah's descendants.

1 Chronicles 1:34

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

34 And Abraham fathered Isaac. The sons of Isaac: Esau and Israel.

UST

34 Abraham had his son Isaac by his wife Sarah, and Isaac's sons were Esau and Jacob, whose name God later changed to Israel.

1 Chronicles 1:35

(There are no notes for this verse.)

ULT

35 The sons of Esau: Eliphaz, Reuel, and Jeush, and Jalam, and Korah.

UST

35 Esau's sons were Eliphaz, Reuel, Jeush, Jalam, and Korah.

1 Chronicles 1:36

(There are no notes for this verse.)

ULT

36 The sons of Eliphaz: Teman, and Omar, Zepho, and Gatam, Kenaz, and Timna, and Amalek.

UST

36 Eliphaz's sons were Teman, Omar, Zepho, Gatam, Kenaz, Timna, and Amalek.

1 Chronicles 1:37

(There are no notes for this verse.)

ULT

37 The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

UST

37 Reuel's sons were Nahath, Zerah, Shammah, and Mizzah.

1 Chronicles 1:38

General Information:

All of the names in this verse are names of men. (See: How to Translate Names)

1 Chronicles 1:39

General Information:

All of the names here are names of men, execpt for Timna. Timna is the name of a woman. (See: How to Translate Names)

ULT

39 And the sons of Lotan: Hori and Homam. And the sister of Lotan: Timna.

UST

39 Lotan's sons were Hori and Homam, and Lotan's sister was Timna.

1 Chronicles 1:40

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

40 The sons of Shobal: Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon: Aiah and Anah.

UST

40 Shobal's sons were Alvan, Manahath, Ebal, Shepho, and Onam. Zibeon's sons were Aiah and Anah.

1 Chronicles 1:41

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

41 The sons of Anah: Dishon. And the sons of Dishon: Hemdan, and Eshban, and Ithran, and Keran.

UST

41 Anah's son was Dishon. Dishon's sons were Hemdan, Eshban, Ithran, and Keran.

1 Chronicles 1:42

(There are no notes for this verse.)

ULT

42 The sons of Ezer: Bilhan, and Zaavan, and Akan. The sons of Dishan: Uz and Aran.

UST

42 Ezer's sons were Bilhan, Zaavan, and Akan. Dishan's sons were Uz and Aran.

1 Chronicles 1:43

Edom ... Dinhabah

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

Bela ... Beor

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

ULT

43 And these, the kings who reigned in the land of Edom before the face of a king reigned over the sons of Israel: Bela, son of Beor. And the name of his city: Dinhabah.

UST

43 These are the kings who ruled the region of Edom (where Seir's descendants lived) before any kings ruled over Israel: Bela son of Beor, and his city's name was Dinhabah.

1 Chronicles 1:44

Bela ... Jobab ... Zerah

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

Bozrah

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

ULT

44 And Bela died, and Jobab son of Zerah from Bozrah reigned in his place.

UST

44 When Bela died, Jobab son of Zerah, from the city of Bozrah, became the king.

1 Chronicles 1:45

Jobab ... Husham

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

Husham of the land of the Temanites reigned in his place

Alternate translation: "Husham, from the land where Teman's descendants lived, reigned after him"

Temanites

This is the name of a people group. (See: How to Translate Names)

ULT

45 And Jobab died, and Husham from the land of the Temanites reigned in his place.

UST

45 When Jobab died, Husham became the king. He was from the region where the Teman people group lived.

1 Chronicles 1:46

Husham ... Hadad ... Bedad

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

Avith

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

1 Chronicles 1:47

Hadad ... Samlah

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

Masrekah

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

ULT

47 And Hadad died, and Samlah from Masrekah reigned in his place.

UST

47 When Hadad died, Samlah became the king. He was from the city of Masrekah.

1 Chronicles 1:48

Samlah ... Shaul

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

Rehoboth

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

ULT

48 And Samlah died, and Shaul from Rehoboth of the river reigned in his place.

UST

48 When Samlah died, Shaul became the king. He was from the city of Rehoboth Hannahar.

1 Chronicles 1:49

Shaul ... Baal-Hanan ... Akbor

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

1 Chronicles 1:50

Baal-Hanan ... Akbor ... Hadad ... Me-Zahab

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

Pau

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

Mehetabel ... Matred

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

ULT

50 And Baal-Hanan died, and Hadad reigned in his place. And the name of his city: Pai. And the name of his wife: Mehetabel, the daughter of Matred, the daughter of Me-Zahab.

UST

50 When Baal-Hanan died, Hadar became the king. His city's name was Pau. His wife's name was Mehetabel; she was the daughter of Matred and the granddaughter of Me-Zahab.

1 Chronicles 1:51

Hadad ... Timna ... Alvah ... Jetheth

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

Edom

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

ULT

51 And Hadad died. And the chiefs of Edom were Chief Timna, Chief Alvah, Chief Jetheth,

UST

51 Then Hadad died. The chiefs of the Edom people group were Chiefs Timna, Alvah, Jetheth,

1 Chronicles 1:52

Oholibamah ... Elah ... Pinon

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

1 Chronicles 1:53

Kenaz ... Teman ... Mibzar

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

> **ULT**
> **53** Chief Kenaz, Chief Teman, Chief Mibzar,
>
> **UST**
> **53** Kenaz, Teman, Mibzar,

1 Chronicles 1:54

Magdiel ... Iram

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

Edom

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

ULT
54 Chief Magdiel, Chief Iram. These, the chiefs of Edom.

UST
54 Magdiel, and Iram. These were the chiefs of Edom.

1 Chronicles 2

1 Chronicles 2 General Notes

Structure and formatting

This chapter records the descendants of Judah, son of Jacob.

1 Chronicles 2:1

General Information:

All of the names here are names of men. (See: How to Translate Names)

1 Chronicles 2:2

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

UST

2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

1 Chronicles 2:3

Er ... Onan ... Shelah ... Shua ... Judah

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

who were born to him by Shua's daughter, a Canaanite woman

This can be translated in active form. Alternate translation: "his sons whom Shua's daughter, a Canaanite woman, bore" (See: Active or Passive)

Yahweh

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

in the sight of Yahweh

The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged" (See: Metaphor)

Yahweh killed him

The reader should understand that Yahweh may have had a person kill Er. (See: Metonymy)

ULT

3 The sons of Judah: Er, and Onan, and Shelah; three were born to him by Bath-shua the Canaanite. And Er, the firstborn of Judah, was wicked in the eyes of Yahweh, and he killed him.

UST

3 Judah's sons were Er, Onan, and Shelah. Judah had them with Bath-Shua from the Canaan people group. When Judah's oldest son Er grew up, he did something that Yahweh considered to be very wicked, so Yahweh caused him to die.

1 Chronicles 2:4

Tamar

This is the name of a woman. (See: How to Translate Names)

daughter-in-law

This refers to the wife of his son.

Perez ... Zerah ... Judah

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

bore him Perez and Zerah

Alternate translation: "gave birth to his sons Perez and Zerah"

five sons

"5 sons" (See: Numbers)

ULT

4 And Tamar, his daughter-in-law, bore to him Perez and Zerah. All the sons of Judah, five.

UST

4 Judah and his daughter-in-law Tamar had twin boys named Perez and Zerah. So altogether Judah had five sons.

1 Chronicles 2:5

Perez ... Hezron ... Hamul

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

ULT

⁵ The sons of Perez: Hezron and Hamul.

UST

⁵ Perez's sons were Hezron and Hamul.

1 Chronicles 2:6

Zerah ... Zimri ... Ethan ... Heman ... Kalkol ... Darda

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

ULT

6 And the sons of Zerah: Zimri, and Ethan, and Heman, and Kalkol, and Dara. All of them, five.

UST

6 Zerah had five sons: Zimri, Ethan, Heman, Kalkol, and Darda.

1 Chronicles 2:7

Karmi … Achar

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

what was reserved for God

what God had said he wanted the people to destroy

ULT

7 And the sons of Karmi: Achar, the troubler of Israel who violated the ban. [1]

UST

7 Zimri had a son named Karmi. Karmi had a son named Achar. Achar (whose name sounds like "trouble") caused the people of Israel to experience much trouble, because he stole some of the things that were to be destroyed because they were dedicated to God.

1 Chronicles 2:8

Ethan ... Azariah

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

ULT
8 And the sons of Ethan: Azariah.

UST
8 Ethan's son was Azariah.

1 Chronicles 2:9

Hezron … Jerahmeel … Ram … Caleb

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

ULT

9 And the sons of Hezron who were born to him: Jerahmeel, and Ram, and Caleb.

UST

9 Hezron had three sons: Jerahmeel, Ram, and Caleb.

1 Chronicles 2:10

Ram ... Amminadab ... Nahshon ... Judah

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

1 Chronicles 2:11

Nahshon … Salmon … Boaz

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

1 Chronicles 2:12

Boaz ... Obed ... Jesse

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

ULT

12 And Boaz fathered Obed, and Obed fathered Jesse.

UST

12 Boaz was the father of Obed. Obed was the father of Jesse.

1 Chronicles 2:13

General Information:

All of the names here are names of men. (See: How to Translate Names)

the second ... the third

The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the second son ... the third son" (See: Ellipsis and Ordinal Numbers)

ULT

13 And Jesse fathered his firstborn, Eliab, and Abinadab the second, and Shimea the third,

UST

13 Jesse had his son Eliab first, Abinadab second, Shimea third.

1 Chronicles 2:14

Nethanel ... Raddai

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

the fourth ... the fifth

The word "son" is understood. Also, the numbers are in ordinal form. Alternate translation: "the fourth son ... the fifth son" (See: Ellipsis and Ordinal Numbers)

ULT
14 Nethanel the fourth, Raddai the fifth,

UST
14 Nethanel fourth, Raddai fifth,

1 Chronicles 2:15

Ozem ... David

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

the sixth ... the seventh

The word "son" is understood. Also, the numbers are in ordinal form.
Alternate translation: "the sixth son ... the seventh son" (See: Ellipsis
and Ordinal Numbers)

ULT
15 Ozem the sixth, David the seventh,

UST
15 Ozem sixth, then David last.

1 Chronicles 2:16

General Information:

All names here except Zeruiah and Abigail are the names of men. Zeruiah and Abigail are the names of women. (See: How to Translate Names)

ULT

16 and their sisters: Zeruiah and Abigail. And the sons of Zeruiah: Abishai, and Joab, and Asahel, three.

UST

16 Their sisters were Zeruiah and Abigail. Zeruiah's three sons were Abishai, Joab, and Asahel.

1 Chronicles 2:17

Amasa ... Jether

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

Jether the Ishmaelite

Alternate translation: "Jether, a descendant of Ishmael"

ULT

17 And Abigail bore Amasa, and the father of Amasa: Jether the Ishmaelite.

UST

17 Abigail had Amasa. Amasa's father was Jether, a descendant of Ishmael.

---

1 Chronicles 2:18

Caleb … Hezron … Jesher … Shobab … Ardon

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

Azubah … Jerioth

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

ULT

18 And Caleb son of Hezron had children with Azubah, a wife, and with Jerioth. And these, her sons: Jesher, and Shobab, and Ardon.

UST

18 Hezron's third son Caleb had sons with one of his wives, Azubah. The sons were Jesher, Shobab, and Ardon. (The other wife's name was Jerioth.)

1 Chronicles 2:19

Caleb ... Hur

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

Azubah ... Ephrath

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

ULT

19 And Azubah died, and Caleb took for himself Ephrath. And she bore to him Hur.

UST

19 When Azubah died, Caleb married Ephrath. They had a son named Hur.

1 Chronicles 2:20

Hur ... Uri ... Bezalel

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

1 Chronicles 2:21

General Information:

All names in this list are the names of men. (See: How to Translate Names)

bore him

Alternate translation: "gave birth to"

ULT

21 And afterward Hezron went into the daughter of Makir the father of Gilead, and he took her. And he was a son of 60 years. And she bore to him Segub.

UST

21 Later, when Hezron was sixty years old, he had sexual intercourse with a daughter of Makir from the region of Gilead and married her. Hezron's new wife gave birth to their son Segub.

1 Chronicles 2:22

Segub ... Jair

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

land of Gilead

People gave the land the name of the man.

1 Chronicles 2:23

Geshur … Aram

These are names of people groups named after ancestors. Translate "Aram" as in 1 Chronicles 1:17.

Havvoth Jair and Kenath

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

Makir … Gilead

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

ULT

23 And Geshur and Aram took from them Havvoth-Jair, Kenath, and its daughters, 60 towns. All these, the sons of Makir, the father of Gilead.

UST

23 But the armies of Geshur and Aram captured from Jair the cities of Havvoth-Jair, Kenath, and the nearby towns; sixty towns altogether. All the people who lived there were descendants of Makir from the region of Gilead.

1 Chronicles 2:24

Hezron ... Caleb ... Ashhur ... Tekoa

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

Caleb went in to Ephrathah

This is a euphemism. Alternate translation: "Caleb had sexual relations with Ephrathah" (See: Euphemism)

Ephrathah

This is the name of a woman. (See: How to Translate Names)

bore him

Alternate translation: "gave birth to his son"

ULT

24 And after the death of Hezron in Caleb Ephrathah, then the wife of Hezron, Abijah, then she bore to him Ashhur, the father of Tekoa. [2]

UST

24 Shortly after Hezron died in Caleb-Ephrathah, Abijah, Hezron's widow, gave birth to Ashhur, who became the father of Tekoa.

1 Chronicles 2:25

Jerahmeel ... Hezron ... Ram ... Bunah, Oren, Ozem, and Ahijah

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

1 Chronicles 2:26

Jerahmeel ... Onam

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

Atarah

This is the name of a woman. (See: How to Translate Names)

1 Chronicles 2:27

Ram … Jerahmeel … Maaz, Jamin, and Eker

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

ULT

27 And the sons of Ram, the firstborn of Jerahmeel, were Maaz, and Jamin, and Eker.

UST

27 The sons of Ram, Jerahmeel's oldest son, were Maaz, Jamin, and Eker.

1 Chronicles 2:28

Onam … Shammai … Jada … Nadab … Abishur

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

ULT

28 And the sons of Onam were Shammai and Jada. And the sons of Shammai: Nadab and Abishur.

UST

28 Onam's sons were Shammai and Jada. Shammai's sons were Nadab and Abishur.

1 Chronicles 2:29

Abishur ... Ahban ... Molid

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

Abihail

This is the name of a woman. (See: How to Translate Names)

1 Chronicles 2:30

Nadab ... Seled ... Appaim

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

ULT

30 And the sons of Nadab: Seled and Appaim. And Seled died without sons.

UST

30 Nadab's sons were Seled and Appaim. Seled died childless.

1 Chronicles 2:31

Appaim ... Ishi ... Sheshan ... Ahlai

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

ULT

31 And the sons of Appaim: Ishi. And the sons of Ishi: Sheshan. And the sons of Sheshan: Ahlai.

UST

31 Appaim's son was Ishi; Ishi's son was Sheshan. Sheshan's son was Ahlai.

1 Chronicles 2:32

Jada ... Shammai ... Jether ... Jonathan

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

ULT

32 And the sons of Jada, the brother of Shammai: Jether and Jonathan. And Jether died without sons.

UST

32 The sons of Jada (Shammai's brother) were Jether and Jonathan. Jether died childless.

1 Chronicles 2:33

Jonathan ... Peleth ... Zaza ... Jerahmeel

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

ULT

33 And the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.

UST

33 Jonathan's sons were Peleth and Zaza. These were the descendants of Jerahmeel.

1 Chronicles 2:34

Sheshan ... Jarha

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

ULT

34 And there were not to Sheshan sons, but only daughters. And to Sheshan a servant, an Egyptian, and his name, Jarha.

UST

34 Sheshan did not have any sons; he only had daughters. He had a servant from Egypt whose name was Jarha.

1 Chronicles 2:35

Sheshan ... Jarha ... Attai

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

bore him

Alternate translation: "gave birth to his son"

1 Chronicles 2:36

Attai ... Nathan ... Zabad

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

ULT

36 And Attai fathered Nathan, and Nathan fathered Zabad.

UST

36 Attai was the father of Nathan. Nathan was the father of Zabad.

1 Chronicles 2:37

Zabad ... Ephlal ... Obed

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

ULT

37 And Zabad fathered Ephlal, and Ephlal fathered Obed.

UST

37 Zabad was the father of Ephlal. Ephlal was the father of Obed.

---

1 Chronicles 2:38

Obed ... Jehu ... Azariah

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

1 Chronicles 2:39

Azariah ... Helez ... Eleasah

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

ULT

39 And Azariah fathered Helez, and Helez fathered Eleasah.

UST

39 Azariah was the father of Helez. Helez was the father of Eleasah.

1 Chronicles 2:40

Eleasah … Sismai … Shallum

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

ULT

40 And Eleasah fathered Sismai, and Sismai fathered Shallum.

UST

40 Eleasah was the father of Sismai. Sismai was the father of Shallum.

---

1 Chronicles 2:41

Shallum ... Jekamiah ... Elishama

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

ULT

41 And Shallum fathered Jekamiah, and Jekamiah fathered Elishama.

UST

41 Shallum was the father of Jekamiah. Jekamiah was the father of Elishama.

1 Chronicles 2:42

Caleb ... Jerahmeel ... Mesha ... Ziph ... Mareshah ... Hebron

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

the father of Hebron

Some versions read, "the founder of the clan of Hebron"

1 Chronicles 2:43

Hebron ... Korah, Tappuah, Rekem, and Shema

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

ULT

43 And the sons of Hebron: Korah, and Tappuah, and Rekem, and Shema.

UST

43 Hebron's sons were Korah, Tappuah, Rekem, and Shema.

1 Chronicles 2:44

Shema ... Raham ... Jorkeam ... Rekem ... Shammai

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

the father of Raham, the father of Jorkeam ... the father of Shammai

Some versions read, "the founder of the clan of Hebron ... the founder of the clan of Raham, the founder of the clan of Jorkeam ... the founder of the clan of Shammai."

ULT

44 And Shema fathered Raham, the father of Jorkeam. And Rekem fathered Shammai.

UST

44 Shema was the father of Raham. Raham was the father of Jorkeam. Rekem was the father of Shammai.

1 Chronicles 2:45

Shammai ... Maon ... Beth Zur

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

ULT

45 And the son of Shammai: Maon, and Maon the father of Beth Zur.

UST

45 Shammai's son was Maon. Maon was the father of Beth Zur.

1 Chronicles 2:46

Caleb ... Haran ... Moza ... Gazez

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

Ephah

This is the name of a woman. (See: How to Translate Names)

1 Chronicles 2:47

Jahdai … Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph

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

ULT

47 And the sons of Jahdai: Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

UST

47 Jahdai's sons were: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

1 Chronicles 2:48

Caleb ... Sheber ... Tirhanah

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

Maakah

This is the name of a woman. (See: How to Translate Names)

ULT

48 The concubine of Caleb, Maakah, bore Sheber and Tirhanah.

UST

48 Caleb had another slave wife named Maacah. She gave birth to Sheber and Tirhanah.

1 Chronicles 2:49

She also bore

Alternate translation: "She also gave birth to""

Shaaph ... Madmannah ... Sheva ... Makbenah ... Gibea ... Caleb

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

Aksah

This is the name of a woman. (See: How to Translate Names)

ULT

49 And she bore Shaaph the father of Madmannah, Sheva the father of Makbenah and the father of Gibea. And the daughter of Caleb, Aksah.

UST

49 She also gave birth to Shaaph (who was the father of Madmannah), Sheva (who was the father of Makbenah and Gibea). Caleb's daughter was Aksah.

1 Chronicles 2:50

Hur ... Shobal

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

Ephrathah

This is the name of a woman. (See: How to Translate Names)

father of Kiriath Jearim

Kiriath Jearim is the name of a town. The name of the town is a metonym for the people who live in the town. Alternate translation: "founder of Kiriath Jearim" (See: How to Translate Names)

ULT

50 These were the sons of Caleb. The son of Hur, the firstborn of Ephrathah: Shobal the father of Kiriath Jearim,

UST

50-51 These people were also descendants of Caleb: Caleb had another wife whose name was Ephrathah. Their oldest son was Hur. Hur's sons were Shobal, Salma, and Hareph. Shobal started the city of Kiriath Jearim. Salma started the city of Bethlehem. Hareph started the city of Beth Gader.

1 Chronicles 2:51

Salma ... Hareph

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

father of Bethlehem ... father of Beth Gader

Bethlehem and Beth Gader are the names of towns. The names of the towns are metonyms for the people who live in the towns. Alternate translation: "founder of Bethlehem ... founder of Beth Gader" (See: How to Translate Names)

ULT

51 Salma the father of Bethlehem, Hareph the father of Beth Gader.

UST

50-51 These people were also descendants of Caleb: Caleb had another wife whose name was Ephrathah. Their oldest son was Hur. Hur's sons were Shobal, Salma, and Hareph. Shobal started the city of Kiriath Jearim. Salma started the city of Bethlehem. Hareph started the city of Beth Gader.

1 Chronicles 2:52

General Information:

See: How to Translate Names

Shobal the father of Kiriath Jearim

Shobal is the name of a man, and Kiriath Jearim is the name of a town. See how you translated this in 1 Chronicles 2:50. (See: How to Translate Names)

Manahathites

This is the name of a clan.

1 Chronicles 2:53

Ithrites, Puthites, Shumathites … Mishraites … Zorathites … Eshtaolites

These are the names of clans.

ULT

53 and the clans of Kiriath Jearim: the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. From these came the Zorathites and Eshtaolites.

UST

53 His descendants also included clans that lived in Kiriath Jearim: Ithri, Put, Shumath, and Mishra. The Zorath clan and the Eshtaol clan came from these other clans.

1 Chronicles 2:54

Salma

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

Bethlehem

This is the name of a town where Salma's descendants settled and represents the people living in that town. Alternate translation: "the people of Bethlehem" (See: How to Translate Names)

Netophathites … Atroth Beth Joab … Manahathites … Zorites

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

ULT

54 The sons of Salma: Bethlehem, and the Netophathites, Atroth Beth Joab, and half of the Manahathites, the Zorites.

UST

54 Salma's descendants were the people of Bethlehem, the clan of Netophath, the clan of Atroth Beth Joab, and the half the clan of Manahath, who were also Zorites.

1 Chronicles 2:55

Jabez

This is the name of a town. (See: How to Translate Names)

Tirathites ... Shimeathites ... Sucathites ... Kenites

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

the Kenites who came from Hammath

Alternate translation: "the Kenites who descended from Hamath"

Hammath ... Rekab

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

ULT

55 And the clans of the scribes lived at Jabez: the Tirathites, the Shimeathites, and the Sucathites. These, the Kenites who came from Hammath, the father of the house of Rekab.

UST

55 The families who wrote and copied important documents and who lived in the town of Jabez were the clan of Tirath, the clan of Shimeath, and the clan of Sucath. They were all from the Kenite people group who descended from Hammath, the ancestor of the family of Rekab.

1 Chronicles 3

1 Chronicles 3 General Notes

Structure and formatting

This chapter records the descendants of King David.

1 Chronicles 3:1

David

David was a son of Jesse, who was a descendant of Judah (1 Chronicles 2:15).

Ahinoam ... Abigail

These are the names of women who were David's wives. (See: How to Translate Names)

Daniel

This man has the same name as an Israelite prophet but is a different person.

ULT

1 And these were the sons of David who were born to him in Hebron: the firstborn Amnon by Ahinoam the Jezreelite; the second Daniel by Abigail the Carmelite;

UST

1 The following were the sons of King David who were born in the city of Hebron: His oldest son was Amnon, whose mother Ahinoam was from the city of Jezreel. His second son was Daniel, whose mother Abigail was from the city of Carmel.

1 Chronicles 3:2

Maakah ... Haggith

These are the names of women who were David's wives. (See: How to Translate Names)

Talmai

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

ULT

2 the third Absalom, the son of Maakah, the daughter of Talmai the king of Geshur; the fourth Adonijah, the son of Haggith;

UST

2 His third son was Absalom, whose mother was Maacah, the daughter of Talmai, the king who ruled in the city of Geshur. His fourth son was Adonijah, whose mother was Haggith.

1 Chronicles 3:3

Abital … Eglah

These are the names of women who were David's wives. (See: How to Translate Names)

Shephatiah … Ithream

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

ULT

3 the fifth Shephatiah by Abital; the sixth Ithream by Eglah, his wife.

UST

3 His fifth son was Shephatiah, whose mother was Abital. His sixth son was Ithream. David had him with his wife Eglah.

1 Chronicles 3:4

where he reigned seven years and six months

This can also be translated as a separate sentence. Alternate translation: "David reigned there seven years and six months"

thirty-three years

"33 years" (See: Numbers)

ULT

4 Six were born to him in Hebron, and he reigned there seven years and six months. Then 33 years he reigned in Jerusalem.

UST

4 All six were born in Hebron, where David ruled for seven and one-half years. After that, David ruled in Jerusalem for 33 years.

1 Chronicles 3:5

Ammiel … Shammua … Shobab … Nathan

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

ULT

5 And these were born to him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon, four by Bathshua, the daughter of Ammiel; [1]

UST

5 The following were born to David in Jerusalem. Bathshua, the daughter of Ammiel, gave birth to four of his sons: Shammua, Shobab, Nathan, and Solomon.

1 Chronicles 3:6

Ibhar, Elishua, Eliphelet

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

ULT

6 and Ibhar, and Elishua, and Eliphelet,

UST

6 Other sons were Ibhar, Elishua, Elphelet,

1 Chronicles 3:7

Nogah, Nepheg, Japhia

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

1 Chronicles 3:8

Elishama ... Eliada ... Eliphelet

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

ULT

8 and Elishama, and Eliada, and Eliphelet; nine.

UST

8 Elishama, Eliada, and Eliphelet, nine in all.

1 Chronicles 3:9

Tamar

This is the name of a woman. (See: How to Translate Names)

ULT

9 All the sons of David, besides sons of concubines, and Tamar their sister.

UST

9 In addition to all those sons, David's slave wives also gave birth to sons. They all had a sister named Tamar.

1 Chronicles 3:10

General Information:

This is the beginning of the list of David's descendants who became king. All of the names in this list are the names of men. (See: How to Translate Names)

Solomon's son was Rehoboam. Rehoboam's son was Abijah

Solomon had more than one son. The same is true of other men in the list. Alternate translation: "Solomon was the father of Rehoboam. Rehoboam was the father of Abijah"

ULT

10 And the son of Solomon, Rehoboam; Abijah his son; Asa his son; Jehoshaphat his son;

UST

10 Solomon's son was King Rehoboam. Rehoboam's son was King Abijah. Abijah's son was King Asa. Asa's son was King Jehoshaphat.

1 Chronicles 3:11

(There are no notes for this verse.)

ULT

11 Joram his son; Ahaziah his son; Joash his son;

UST

11 Jehoshaphat's son was King Joram. Joram's son was King Ahaziah. Ahaziah's son was King Joash.

1 Chronicles 3:12

Azariah

This was another name for Uzziah, the better-known name for this king. Translators may decide to use "Uzziah" everywhere for this king.

ULT

12 Amaziah his son; Azariah his son; Jotham his son;

UST

12 Joash's son was King Amaziah. Amaziah's son was King Azariah. Azariah's son was King Jotham.

1 Chronicles 3:13

(There are no notes for this verse.)

ULT

13 Ahaz his son; Hezekiah his son; Manasseh his son;

UST

13 Jotham's son was King Ahaz. Ahaz's son was King Hezekiah. Hezekiah's son was King Manasseh.

1 Chronicles 3:14

(There are no notes for this verse.)

ULT

14 Amon his son; Josiah his son.

UST

14 Manasseh's son was King Amon. Amon's son was King Josiah.

1 Chronicles 3:15

(There are no notes for this verse.)

ULT

15 And the sons of Josiah: the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

UST

15 Josiah had four sons. The oldest was Johanan. The second was Jehoiakim. The third was Zedekiah. The fourth was Shallum.

1 Chronicles 3:16

(There are no notes for this verse.)

ULT

16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

UST

16 The descendants of Jehoiakim included Jehoiakim's son Jeconiah and Jeconiah's son Zedekiah.

1 Chronicles 3:17

Jehoiachin ... Shealtiel

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

Jehoiachin

Some versions have "Jeconiah," which is a variation of "Jehoiachin."

the captive

This may be a title that was given to Jehoiachin because he was taken into captivity. However, some versions regard the word as "Assir," the name of one of his sons.

1 Chronicles 3:18

General Information:

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

ULT

18 and Malkiram, and Pedaiah, and Shenazzar, Jekamiah, Hoshama, and Nedabiah.

UST

18 Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

1 Chronicles 3:19

General Information:

All of the names in this list except Shelomith are the names of men. Shelomith is a woman's name. (See: How to Translate Names)

1 Chronicles 3:20

General Information:

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

ULT

[20] and Hashubah, and Ohel, and Berekiah, and Hasadiah, Jushab-Hesed, five.

UST

[20] Zerubbabel's five other sons were Hashubah, Ohel, Berekiah, Hasadiah, and Jushab-Hesed.

1 Chronicles 3:21

General Information:

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

Obadiah

This man has the same name as the prophet Obadiah but is a different person. (See: How to Translate Names)

further descendants were Arnan, Obadiah, and Shekaniah

Different versions put these people into different relationships with each other because the Hebrew is not very clear about them.

1 Chronicles 3:22

General Information:

All of the names in this list are the names of men. (See: How to Translate Names)

ULT

22 And the sons of Shekaniah: Shemaiah. And the sons of Shemaiah: Hattush, and Igal, and Bariah, and Neariah, and Shaphat, six.

UST

22 Shecaniah's six descendants were Shemaiah and Shemaiah's sons Hattush, Igal, Bariah, Neariah, and Shaphat.

1 Chronicles 3:23

General Information:

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

<div style="border: 1px dashed">

ULT

23 And the son of Neariah: Elioenai, and Hizkiah, and Azrikam, three.

UST

23 Neariah's three sons were Elioenai, Hizkiah, and Azrikam.

</div>

1 Chronicles 3:24

General Information:

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

ULT

24 And the sons of Elioenai: Hodaviah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven.

UST

24 Elioenai's seven sons were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani.

1 Chronicles 4

1 Chronicles 4 General Notes

Structure and formatting

This chapter records the other descendants of Judah.

1 Chronicles 4:1

General Information:

All of the names in this list are the names of men. (See: How to Translate Names)

ULT

1 The sons of Judah: Perez, Hezron, and Karmi, and Hur, and Shobal.

UST

1 Judah's sons were Perez, Hezron, Karmi, Hur, and Shobal.

1 Chronicles 4:2

General Information:

All of the names in this list except the Zorathites are the names of men. Zorathites is the name of a people group who took their name from the town of Zorah where they lived. (See: How to Translate Names)

ULT

2 And Reaiah the son of Shobal fathered Jahath. And Jahath fathered Ahumai and Lahad. These, the clans of the Zorathites.

UST

2 Shobal's son was Reaiah. Reaiah was the father of Jahath, and Jahath was the father of Ahumai and Lahad. They were the ancestors of the Zorath people group.

1 Chronicles 4:3

Jezreel ... Ishma ... Idbash

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

Hazzelelponi

This is the name of a woman. (See: How to Translate Names)

ULT

3 And these of the father Etam: Jezreel, and Ishma, and Idbash. And the name of their sister, Hazzelelponi.

UST

3 What follows are the names of the three men who started the clans that lived in the city of Etam: Jezreel, Ishma, and Idbash—and they had a sister named Hazzelelponi.

1 Chronicles 4:4

Gedor ... Hushah

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

Peniel ... Ezer ... Hur

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

These were descendants of Hur

"Peniel and Ezer were descendants of Hur." This points forward to the list that will follow.

Ephrathah

This is the name of a woman. See how you translated this in 1 Chronicles 2:50.

ULT

4 And Penuel, the father of Gedor, and Ezer the father of Hushah; these, the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem.

UST

4 Hur was the firstborn son of Ephrathah; he founded the city of Bethlehem. Hur had these descendants: Penuel and Ezer. Penuel started the clans that lived in the city of Gedor, and Ezer started the clans living in the city of Hushah.

1 Chronicles 4:5

Ashhur ... Tekoa

See how you translated these men's names in 1 Chronicles 2:24.

Helah ... Naarah

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

1 Chronicles 4:6

bore him

Alternate translation: "gave birth to his sons"

Ahuzzam ... Hepher

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

Temeni ... Haahashtari

These are understood here as the names of men. However, some versions understand them as the names of clans that were begun by the sons of Ashhur.

ULT

6 And Naarah bore to him Ahuzzam, and Hepher, and Temeni, and Haahashtari. These, the sons of Naarah.

UST

6 Asshur and his wife Naarah had sons named Ahuzzam, Hepher, Temeni, and Haahashtari.

1 Chronicles 4:7

Zereth ... Zohar ... Ethnan

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

ULT

7 And the sons of Helah: Zereth, and Zohar, and Ethnan.

UST

7 The sons of Ashhur and his wife Helah were Zereth, Zohar, Ethnan,

1 Chronicles 4:8

Koz ... Anub ... Hazzobebah ... Aharhel ... Harum

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

and of the clans descended from Aharhel son of Harum

A new sentence can start here. "Koz also became the ancestor of Harum and the clans that descended from Harum's son Aharhel"

ULT

8 And Koz fatherered Anub and Hazzobebah. And the clans of Aharhel, the son of Harum.

UST

8 and Koz. Koz was the father of Anub, Hazzobebah, and the ancestor of the clans descended from Aharhel. Aharhel was the son of Harum.

1 Chronicles 4:9

Jabez

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

ULT

9 And Jabez was respected more than his brothers. And his mother called his name Jabez, saying, "Because I bore in pain."

UST

9 There was another descendant of Judah whose name was Jabez. He was more respected than his brothers. His mother named him Jabez which means 'pain' because she said, "I was enduring much pain when I gave birth to him."

1 Chronicles 4:10

expand my territory

Alternate translation: "give me more land"

your hand will be with me

Possible meanings are that God's **hand:** is: (1) a metonym for his guidance, his power, or his protection. Alternate translation: "you will guide me" or "you will make me prosper" or "you will protect me" or (2) a synecdoche for himself. Alternate translation: "you will be with me" (See: Metonymy and Synecdoche)

granted him his prayer

The words "his prayer" are a metonym for what Jabez asked in the prayer. Alternate translation: "did what Jabez had asked him to do" (See: Metonymy)

ULT

10 And Jabez called to the God of Israel, saying, "Oh that you would surely bless me, and would enlarge my territory, and your hand would be with me, and you would act not in accordance with harm, so that I might not be in pain!" And God brought about what he asked.

UST

10 One day he prayed to God whom his fellow Israelites worshiped, saying, "Please greatly bless me and increase the amount of land I own. Remain with me, and keep me from harm, so I will not experience any pain." And God did what Jabez requested.

1 Chronicles 4:11

Kelub … Shuhah … Mehir … Eshton

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

ULT

11 And Kelub, the brother of Shuhah, fathered Mehir; he, the father of Eshton.

UST

11 Another descendant of Judah was Shuhah. His brother Kelub was the father of Mehir. Mehir was the father of Eshton.

1 Chronicles 4:12

Eshton ... Beth Rapha ... Paseah ... Tehinnah

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

Tehinnah, the father of Ir Nahash

It apprears that Ir Nahash may have been a city. Alternate translation: "Tehinnah, the founder of the city of Nahash" (See: How to Translate Names)

Nahash ... Rekah

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

ULT

12 And Eshton fathered Beth Rapha, and Paseah, and Tehinnah, the father of Ir Nahash. [1] These, the men of Rekah.

UST

12 Eshton was the father of Beth Rapha, Paseah, and Tehinnah. Tehinnah started the city of Nahash, but their families lived in a place called Rekah.

1 Chronicles 4:13

General Information:

It may be helpful to create a verse bridge and to put verse 15 together with verse 13 since Kenaz was a descendant of Jephunneh and Caleb. (See: Verse Bridges)

Kenaz … Othniel … Seraiah … Hathath … Meonothai

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

ULT

13 And the sons of Kenaz: Othniel and Seraiah. And the sons of Othniel: Hathath. [2]

UST

13-15 Another descendant of Judah was Jephunneh. His son was Caleb. Caleb's sons were Iru, Elah, and Naam. Elah's son was Kenaz. The sons of Kenaz were Othniel and Seraiah. Othniel's sons were Hathath and Meonothai. Meonothai was the father of Ophrah. Seraiah was the father of Joab. Joab was the ancestor of the people who lived in Craftsmen's Valley. The valley was named that because many of the people who lived there were craftsmen.

1 Chronicles 4:14

Meonothai … Ophrah … Joab

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

Ge-Harashim, whose people were craftsmen

Ge-Harashim means "Valley of Craftsmen." This can be made explicit with an explanation. Alternate translation: "Ge-Harashim, which means 'Craftsmen's Valley.' It was called this because its people were craftsmen" (See: How to Translate Names and Assumed Knowledge and Implicit Information)

craftsmen

people skilled at making or building things

ULT

14 And Meonothai fathered Ophrah, and Seraiah fathered Joab, the father of Ge-Harashim, for craftsmen they were.

UST

1 Chronicles 4:15

Jephunneh … Iru … Elah … Naam … Kenaz

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

ULT

15 And the sons of Caleb, the son of Jephunneh: Iru, Elah, and Naam. And the sons of Elah: Kenaz.

UST

13-15 Another descendant of Judah was Jephunneh. His son was Caleb. Caleb's sons were Iru, Elah, and Naam. Elah's son was Kenaz. The sons of Kenaz were Othniel and Seraiah. Othniel's sons were Hathath and Meonothai. Meonothai was the father of Ophrah. Seraiah was the father of Joab. Joab was the ancestor of the people who lived in Craftsmen's Valley. The valley was named that because many of the people who lived there were craftsmen.

1 Chronicles 4:16

Jehallelel ... Ziph ... Ziphah ... Tiria ... Asarel

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

ULT

16 And the sons of Jehallelel: Ziph, and Ziphah, Tiria, and Asarel.

UST

16 Another descendant of Judah was Jehallelel. His sons were Ziph, Ziphah, Tiria, and Asarel.

1 Chronicles 4:17

General Information:

You may want to combine the information in 1 Chronicles 4:17-18 into one verse so its meaning can be more easily understood. (See: Verse Bridges)

Ezrah … Jether … Mered … Epher … Jalon … Miriam … Shammai … Ishbah … Eshtemoa

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

These were the sons of Bithiah

The word "these" refers to Miriam, Shammai, and Ishbah. They were the sons Bithiah bore for her husband Mered.

Bithiah

This is the name of a woman.

ULT

17 And the sons of Ezrah: Jether, and Mered, and Epher, and Jalon. And she conceived Miriam, and Shammai, and Ishbah, the father of Eshtemoa.

UST

17-18 Another descendant of Judah was Ezrah. Ezrah's sons were Jether, Mered, Epher, and Jalon. Mered married Bithiah, who was the daughter of the king of Egypt. The children of Mered and Bithiah were Miriam, Shammai and Ishbah. Ishbah was the father of Eshtemoa. Mered had a wife from Judah. She gave birth to Jered, Heber, and Jekuthiel. Jered was the father of Gedor; Heber was the father of Soko, and Jekuthiel was the father of Zanoah.

1 Chronicles 4:18

Jered ... Gedor ... Heber ... Soko ... Jekuthiel ... Zanoah

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

Mered's Judahite wife

The Hebrew text says, "His Judahite wife," but most versions understand "his" to refer to Mered. This refers to a different wife of Mered, in addition to Bithiah.

ULT

18 And his Judahite wife bore Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah. And these, the sons of Bithiah the daughter of Pharaoh, whom Mered took.

UST

17-18 Another descendant of Judah was Ezrah. Ezrah's sons were Jether, Mered, Epher, and Jalon. Mered married Bithiah, who was the daughter of the king of Egypt. The children of Mered and Bithiah were Miriam, Shammai and Ishbah. Ishbah was the father of Eshtemoa. Mered had a wife from Judah. She gave birth to Jered, Heber, and Jekuthiel. Jered was the father of Gedor; Heber was the father of Soko, and Jekuthiel was the father of Zanoah.

1 Chronicles 4:19

Hodiah ... Naham ... Keilah ... Eshtemoa

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

Garmite

someone from the Gar people group (See: How to Translate Names)

Maakathite

someone from the region of Maacah, which is also called Maacath (See: How to Translate Names)

ULT

19 And the sons of the wife of Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maakathite.

UST

19 Hodiah's wife was Naham's sister. Hodiah's wife was the mother of two sons. One of them was the father of Keilah from the Gar people group, and the other one was the father of Eshtemoa from the Maacath people group.

1 Chronicles 4:20

Shimon … Amnon … Rinnah … Ben-Hanan … Tilon … Ishi … Zoheth … Ben-Zoheth

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

ULT

20 And the sons of Shimon: Amnon, and Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi: Zoheth and Ben-Zoheth.

UST

20 Another descendant of Judah was Shimon. Shimon's sons were Amnon, Rinnah, Ben-Hanan, and Tilon. Another descendant of Judah was Ishi. His sons were Zoheth and Ben-Zoheth.

1 Chronicles 4:21

Shelah ... Er ... Laadah

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

Lekah ... Mareshah ... Beth Ashbea

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

linen workers

people who made clothing out of a fabric made from crushed reeds (See: Translate Unknowns)

ULT

21 The sons of Shelah the son of Judah: Er the father of Lekah, and Laadah the father of Mareshah, and the clans of the house of the service of linen at Beth Ashbea,

UST

21 One of Judah's sons was Shelah. Shelah's sons were Er the father of Lekah, Laadah the father of Mareshah and the families of those who made things from linen at Beth Ashbea,

1 Chronicles 4:22

Jokim ... Joash ... Saraph

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

Kozeba ... Jashubi Lehem

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

1 Chronicles 4:23

the potters

the people who make containers out of clay

Netaim ... Gederah

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

1 Chronicles 4:24

Nemuel ... Jamin ... Jarib ... Zerah ... Shaul

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

ULT

24 The sons of Simeon: Nemuel, and Jamin, Jarib, Zerah, Shaul;

UST

24 Simeon's sons were Nemuel, Jamin, Jarib, Zerah, and Shaul.

1 Chronicles 4:25

Shallum ... Mibsam ... Mishma

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

ULT

25 Shallum his son, Mibsam his son, Mishma his son.

UST

25 Shaul's son was Shallum. Shallum's son was Mibsam. Mibsam's son was Mishma.

1 Chronicles 4:26

Mishma ... Hammuel ... Zakkur ... Shimei

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

Zakkur his grandson

the son of Mishma's son

great-grandson

the son of Mishma's grandson

1 Chronicles 4:27

sixteen sons and six daughters

"16 sons and 6 daughters" (See: Numbers)

1 Chronicles 4:28

Moladah ... Hazar Shual

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

1 Chronicles 4:29

Bilhah ... Ezem ... Tolad

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

ULT

29 and in Bilhah, and in Ezem, and in Tolad,

UST

29 Bilhah, Ezem, Tolad,

1 Chronicles 4:30

Bethuel … Hormah … Ziklag

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

ULT
30 and in Bethuel, and in Hormah, and
in Ziklag,

UST
30 Bethuel, Hormah, Ziklag,

1 Chronicles 4:31

Beth Markaboth ... Hazar Susim ... Beth Biri ... Shaaraim

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

ULT

31 and in Beth Markaboth, and in Hazar Susim, and in Beth Biri, and in Shaaraim. These, their cities until the reign of David.

UST

31 Beth Markaboth, Hazar Susim, Beth Biri, and Shaaraim. They lived in those places until David became king.

1 Chronicles 4:32

Etam … Ain … Rimmon … Token … Ashan

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

ULT

32 And their villages: Etam, and Ain, and Rimmon, and Token, and Ashan, five towns,

UST

32 They also lived in villages: Etam, Ain, Rimmon, Token, and Ashan; five in all.

1 Chronicles 4:33

outlying villages

the villages that were near but outside the main town

Baalath

This is the name of a town. (See: How to Translate Names)

ULT

33 and all their villages which are around these towns as far as Baal. These, their settlements, and their genealogy was to them.

UST

33 There were other villages which were near those towns, as far southwest as the city of Baalath. Those were the places where they lived, and they wrote down the names of their family members.

1 Chronicles 4:34

Meshobab ... Jamlech ... Joshah ... Amaziah

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

ULT
34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

UST
34-38 The men in the following list were the leaders of their clans: Meshobab, Jamlech, Joshah son of Amaziah, Joel, and Jehu son of Joshibiah. Joshibiah was son of Seraiah and grandson of Asiel. Other clan leaders were Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, and Ziza. Ziza was son of Shiphi and grandson of Allon son of Jedaiah, who was the son of Shimri, who was son of Shemaiah. The members of those families became very numerous.

1 Chronicles 4:35

Joel … Jehu … Joshibiah … Seraiah … Asiel

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

1 Chronicles 4:36

Elioenai … Jaakobah … Jeshohaiah … Asaiah … Adiel … Jesimiel … Benaiah

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

ULT

36 and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

UST

1 Chronicles 4:37

Ziza ... Shiphi ... Allon ... Jedaiah ... Shimri ... Shemaiah

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

37 and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

UST

1 Chronicles 4:38

These mentioned by name were leaders

Alternate translation: "These men were leaders"

their clans increased greatly

The clan is a metonym for the people in the clan. Alternate translation: "the number of people in their clans increased greatly" (See: Metonymy)

ULT

38 These mentioned by name, leaders in their clans and the house of their fathers broke through into a multitude.

UST

34-38 The men in the following list were the leaders of their clans: Meshobab, Jamlech, Joshah son of Amaziah, Joel, and Jehu son of Joshibiah. Joshibiah was son of Seraiah and grandson of Asiel. Other clan leaders were Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, and Ziza. Ziza was son of Shiphi and grandson of Allon son of Jedaiah, who was the son of Shimri, who was son of Shemaiah. The members of those families became very numerous.

1 Chronicles 4:39

Gedor

This is the name of a town. (See: How to Translate Names)

pasture for their flocks

an area of land where their flocks could feed on the grass

1 Chronicles 4:40

abundant and good pasture

Alternate translation: "pastures with much good food for their animals"

Hamites

a people group, descendants of Ham

ULT

40 And they found rich and good pasture, and the land was broad of hands, and quiet, and peaceful; for those from Ham had lived there before faces.

UST

40 They found good pastureland with plenty of grass. The place was expansive, peaceful, and quiet. In fact, some of the descendants of Noah's son Ham had lived there previously.

1 Chronicles 4:41

Meunites

a people group. Alternate translation: "descendants of Meun" (See: How to Translate Names)

ULT

41 And these, written by names, came in the days of Hezekiah, the king of Judah, and struck down their tents and the Meunites, who were found there. And they destroyed them completely to this day, and they lived in their place because pasture for their flock was there.

UST

41 But while Hezekiah was the king of Judah, those leaders of the tribe of Simeon (whose names were recorded in written accounts) came and fought against the descendants of Ham and destroyed their tents. They also fought against the descendants of Meun who were living there, and they killed all of them. So now there are no descendants of Meun living there. The descendants of Simeon started to live there, because there was good pastureland there for their sheep.

1 Chronicles 4:42

five hundred men

"500 men" (See: Numbers)

Pelatiah … Neariah … Rephaiah … Uzziel … Ishi

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

ULT

42 And from them, from the sons of Simeon, they went to Mount Seir, 500 men, and Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi, their heads.

UST

42 From that tribe, from Simeon, Ishi's four sons, Pelatiah, Neariah, Rephaiah, and Uzziel, led 500 other men and went to the hill country of Edom called Seir.

1 Chronicles 4:43

the rest of the Amalekite refugees

Alternate translation: "the remaining Amalekite refugees"

refugees

people who are forced to leave their home country

to this day

"from then until now." This refers to the day when the author was writing this account.

ULT

43 And they struck down the rest of the Amalekites who escaped, and they have lived there to this day.

UST

43 They killed the descendants of Amalek who were still alive. From that time until now, the descendants of Simeon have lived in the region of Edom.

1 Chronicles 5

1 Chronicles 5 General Notes

Structure and formatting

This chapter records the descendants of Jacob's sons who lived east of the Jordan River: Reuben, Gad and Manasseh.

1 Chronicles 5:1

now Reuben

The word "now" is used here to mark the change from the lists of descendants to background information about Reuben. (See: Background Information)

but his birthright was given to the sons of Joseph son of Israel

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: "but Israel gave Reuben's birthright to the sons of Joseph, another of Israel's sons" (See: Active or Passive)

Reuben had defiled his father's couch

This is a polite way to speak about Reuben sleeping with his father's secondary wife. The couch is the place where a man and his wife would have slept together. (See: Euphemism and Metonymy)

So he is not recorded as being the oldest son

ULT

1 And the sons of Reuben, the firstborn of Israel; for he was the firstborn, but when he defiled the bed of his father, his birthright was given to the sons of Joseph, the son of Israel, and not recorded according to the birthright,

UST

1 Reuben was the oldest son of the person named Israel (who was first known as Jacob), and Reuben had sons of his own. Reuben's status of firstborn entitled him to special rights that belonged to firstborn sons. But he slept with his father's slave wife, so his father gave those rights to the sons of Joseph, a younger son of Israel. The family records do not mention Reuben first, as the firstborn sons typically are.

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: "So the family history does not list Reuben as the oldest son" (See: Active or Passive)

1 Chronicles 5:2

General Information:

This verse finishes the background information about Reuben. (See: Background Information)

ULT

² though Judah was superior among his brothers, and a leader was from him, but the birthright was to Joseph—

UST

² Although Judah became more influential than his brothers, and a ruler descended from Judah, Joseph's family received the rights that belonged to the firstborn.

1 Chronicles 5:3

Hanok ... Pallu ... Hezron ... Karmi

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

ULT

3 the sons of Reuben, the firstborn of Israel: Hanok, and Pallu, Hezron, and Karmi.

UST

3 Again, Reuben was the person Israel's oldest son. Reuben's sons were Hanok, Pallu, Hezron, and Karmi.

1 Chronicles 5:4

Joel … Shemaiah … Gog … Shimei

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

ULT

4 The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,

UST

4 Another descendant of Reuben was Joel. Joel had descendants. Joel's son was Shemaiah. Shemaiah's son was Gog. Gog's son was Shimei.

1 Chronicles 5:5

Shimei ... Micah ... Reaiah ... Baal

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

ULT

5 Micah his son, Reaiah his son, Baal his son,

UST

5 Shimei's son was Micah. Micah's son was Reaiah. Reaiah's son was Baal.

1 Chronicles 5:6

Baal ... Beerah ... Tiglath-Pileser

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

ULT

6 Beerah his son, whom Tilgath-Pileser, the king of Assyria, took into exile. He was a leader of the Reubenites.

UST

6 Baal's son was Beerah. Beerah was a leader of the tribe of Reuben. But Tiglath-Pileser king of Assyria captured him and took him to Assyria.

1 Chronicles 5:7

listed according to their genealogical records

This can start a new sentence: "Their genealogical records list them as" (See: Active or Passive)

genealogical records

records that show how people in a family are related to each other

Jeiel ... Zechariah

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

ULT

7 And his brothers by his clans in the genealogy of their generations: the head Jeiel, and Zechariah,

UST

7 The names of these clans are listed here according to what is written in their family records. The names written were: Jeiel (the leader), then Zechariah,

1 Chronicles 5:8

Bela … Azaz … Shema

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

Aroer … Nebo … Baal Meon

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

ULT

8 and Bela the son of Azaz, the son of Shema, the son of Joel; he lived in Aroer, and as far as Nebo and Baal Meon,

UST

8 and then Bela son of Azaz, son of Shema, son of Joel. Reuben's clan lived near the city of Aroer as far north as the city of Nebo and the city of Baal Meon.

1 Chronicles 5:9

(There are no notes for this verse.)

ULT

9 and to the east he lived as far as the entrance of the wilderness extending to the Euphrates River; for their livestock multiplied in the land of Gilead.

UST

9 Some of them lived further east, as far as the edge of the desert that extends to the Euphrates River. They moved there because the amount of their cattle outgrew the pastureland for them in the region of Gilead.

1 Chronicles 5:10

the Hagrites

This is a name of a people group. (See: How to Translate Names)

lived in the Hagrites' tents

The tents are a synecdoche for the land and the buildings on the land. Alternate translation: "took over all the Hagrites' land and buildings" or "lived in all the Hagrite territory" (See: Synecdoche)

ULT

10 And in the days of Saul, they made war with the Hagrites and they fell into their hand. And they lived in their tents over all the face of the east of Gilead.

UST

10 When Saul was king of Israel, the men in the tribe of Reuben fought against the descendants of Hagar and defeated them. After that, they lived in the tents that the descendants of Hagar had lived in previously, in all the area east of the region of Gilead.

1 Chronicles 5:11

Salekah

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

ULT

11 And the sons of Gad lived opposite them in the land of Bashan as far as Salekah:

UST

11 The tribe of Gad lived near the tribe of Reuben in the region of Bashan, all the way east to the city of Salekah.

1 Chronicles 5:12

Joel … Shapham … Janai … Shaphat

These are names of men.

1 Chronicles 5:13

Michael ... Meshullam ... Sheba ... Jorai ... Jakan ... Zia ... Eber

These are names of men.

ULT

13 And their brothers, according to the house of their fathers: Michael, and Meshullam, and Sheba, and Jorai, and Jakan, and Zia, and Eber, seven.

UST

13 Other members of the tribe belonged to seven clans, whose leaders were Michael, Meshullam, Sheba, Jorai, Jakan, Zia, and Eber.

1 Chronicles 5:14

Abihail … Huri … Jaroah … Gilead … Michael … Jeshishai … Jahdo … Buz

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

ULT

14 These, the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshisha, the son of Jahdo, the son of Buz.

UST

14 They were descendants of Abihail. Abihail was the son of Huri, Huri was the son of Jaroah, Jaroah was the son of Gilead, Gilead was son of Michael, Michael was the son of Jeshishai, Jeshishai was the son of Jahdo, and Jahdo was the son of Buz.

1 Chronicles 5:15

Ahi … Abdiel … Guni

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

ULT

15 Ahi, the son of Abdiel, the son of Guni, head of the house of their fathers.

UST

15 Ahi was Abdiel's son. Abdiel was Guni's son. Ahi was the leader of their clan.

1 Chronicles 5:16

They lived

Alternate translation: "The tribe of Gad lived"

the pasturelands

the areas of land where animals feed on grass

ULT

16 And they lived in Gilead, in Bashan, and in its daughters, and in all the pasturelands of Sharon as far as their borders.

UST

16 The descendants of Gad lived in the towns in the regions of Gilead and Bashan, and on all the pastureland throughout the Plain of Sharon.

1 Chronicles 5:17

All these were listed by genealogical records

This can be translated in active form. Alternate translation: "Genealogical records listed them all" or "The records of their family's ancestry listed them all" (See: Active or Passive)

All these

It is not clear how many of the preceding people this refers to.

ULT

17 All of them were listed in the genealogies in the days of Jotham, the king of Judah, and in the days of Jeroboam, the king of Israel.

UST

17 Scribes wrote all of those names in the records of the clans of Gad during the time that Jotham was the king of the southern kingdom, Judah, and Jeroboam was the king of the northern kingdom, Israel.

These are the armies of the tribes that lived east of the Jordan River.

1 Chronicles 5:18

Reubenites

This refers to the people from the tribe of Rueben. (See: How to Translate Names)

Gadites

This refers to the people from the tribe of Gad.

44,760 soldiers

"forty-four thousand seven hundred and sixty soldiers" (See: Numbers)

who carried shield and sword, and who drew the bow

The soldiers are described as skilled in warfare by the weapons they
carried. Alternate translation: "who were all trained to fight well in battles" (See: Metonymy Ellipsis)

ULT

18 The sons of Reuben, and the Gadites, and the half tribe of Manasseh from sons of strength, men who carried shield and sword, and who bent the bow, and who were trained in battle, 44,760 who went out to war.

UST

18 There were 44,760 soldiers descended from strong men in the tribes of Reuben and Gad and the eastern half of the tribe of Manasseh. They all carried shields and swords and bows and arrows. They were all trained to fight in battles.

1 Chronicles 5:19

Hagrites … Jetur … Naphish … Nodab

These are the names of people groups.

1 Chronicles 5:20

the Israelites cried out to God

Alternate translation: "the Israelites prayed to God for help"

ULT

20 And they were helped against them, and the Hagrites were given into their hand and all who were with them. For they cried out to God in the battle, and he granted their entreaty because they trusted in him.

UST

20 God enabled the men from those three tribes to defeat the descendants of Hagar and all those who were helping them because the men from those three tribes prayed to God during the battles, requesting he help them. So he helped them because they trusted in him.

1 Chronicles 5:21

They captured their animals

Alternate translation: "The Israelites captured the Hagrites' animals"

fifty thousand camels

"50,000 camels" (See: Numbers)

250,000 sheep

"two hundred and fifty thousand sheep" (See: Numbers)

two thousand donkeys

"2,000 donkeys" (See: Numbers)

100,000 men

"one hundred thousand men" (See: Numbers)

ULT

21 And they took captive their livestock: their camels 50,000, and sheep 250,000, and donkeys 2,000, and living people 100,000.

UST

21 They took the animals that belonged to the descendants of Hagar: 50,000 camels, 250,000 sheep, and 2,000 donkeys. They also captured 100,000 people.

1 Chronicles 5:22

the battle was from God

God's help in battle is described as if he were the one who caused the battle. Alternate translation: "God helped them"

ULT

22 For many fell slain because the battle was from God. And they lived in their place until the exile.

UST

22 But many descendants of Hagar died because God helped the people of the tribes of Reuben, Gad, and Manasseh defeat the descendants of Hagar. After that, those three tribes lived in that area until the army of Assyria captured them and took them away to the east.

1 Chronicles 5:23

Baal Hermon ... Senir

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

ULT

23 And the sons of the half tribe of Manasseh lived in the land from Bashan as far as Baal Hermon and Senir, and Mount Hermon. They multiplied.

UST

23 There were many people who belonged to the eastern half of the tribe of Manasseh. They lived in the region of Bashan east of the Jordan River, as far north as Baal Hermon, Senir, and Mount Hermon.

1 Chronicles 5:24

Epher … Ishi … Eliel … Azriel … Jeremiah … Hodaviah … Jahdiel

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

fathers' houses

extended families, people related to each other who usually lived in different houses, what the UST calls "clans"

ULT

24 And these, the heads of the house of their fathers: even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, men mighty of strength, men of names, heads of the house of their fathers.

UST

24 Their clan leaders were Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were all mighty and famous soldiers and leaders of their clans.

1 Chronicles 5:25

(There are no notes for this verse.)

ULT

25 And they acted faithlessly against the God of their fathers, and they acted like a harlot after the gods of the peoples of the land whom God had destroyed before their faces.

UST

25 But they sinned against God, the one whom their ancestors had worshiped. They worshiped the gods that the people of that region had worshiped, the people whom God had enabled them to destroy.

1 Chronicles 5:26

Pul ... Tiglath-Pileser

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

Reubenites ... Gadites

These are the names of people groups. (See: How to Translate Names)

Halah ... Habor ... Hara

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

Gozan

This is the name of a river. (See: How to Translate Names)

to this day

See how you translated this phrase in 1 Chronicles 4:43

ULT

26 And the God of Israel stirred up the spirit of Pul, the king of Assyria, and the spirit of Tilgath-Pileser, the king of Assyria. And he took them into exile, namely the Reubenites, and the Gadites, and the half tribe of Manasseh. And he brought them to Halah, and Habor, and Hara, and the river of Gozan until this day.

UST

26 So the God whom the Israelites worshiped incited Pul, the king of Assyria, to want to conquer those tribes. Pul's other name was Tiglath-Pileser. His army captured the people of the tribes of Reuben, Gad, and the eastern half of the tribe of Manasseh, and took them to various places in Assyria: Halah, Habor, Hara and near the Gozan River. They have lived in those places from that time to the present time.

1 Chronicles 6

1 Chronicles 6 General Notes

Structure and formatting

This chapter records the descendants of Levi.

1 Chronicles 6:1

Gershon … Kohath … Merari

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

1 Chronicles 6:2

Kohath ... Amram ... Izhar ... Hebron ... Uzziel

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

ULT

2 And the sons of Kohath: Amram, Izhar, and Hebron, and Uzziel.

UST

2 Kohath's sons were Amram, Izhar, Hebron, and Uzziel.

1 Chronicles 6:3

Amram ... Nadab ... Abihu ... Eleazar ... Ithamar

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

ULT

3 And the sons of Amram: Aaron, and Moses, and Miriam. And the sons of Aaron: Nadab, and Abihu, Eleazar, and Ithamar.

UST

3 Amram's children were Miriam, Aaron, and Moses. Aaron's sons were Nadab, Abihu, Eleazar, and Ithamar.

1 Chronicles 6:4

Eleazar ... Abishua

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

ULT

4 Eleazar fathered Phinehas. Phinehas fathered Abishua.

UST

4 Eleazar was the father of Phinehas. Phinehas was the father of Abishua.

1 Chronicles 6:5

Abishua ... Bukki ... Uzzi

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

1 Chronicles 6:6

Uzzi … Zerahiah … Meraioth

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

ULT

6 And Uzzi fathered Zerahiah, and Zerahiah fathered Meraioth.

UST

6 Uzzi was the father of Zerahiah. Zerahiah was the father of Meraioth.

1 Chronicles 6:7

Meraioth ... Amariah ... Ahitub

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

ULT

7 Meraioth fathered Amariah, and Amariah fathered Ahitub.

UST

7 Meraioth was the father of Amariah. Amariah was the father of Ahitub.

1 Chronicles 6:8

Ahitub … Zadok … Ahimaaz

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

ULT

8 And Ahitub fathered Zadok, and Zadok fathered Ahimaaz.

UST

8 Ahitub was the father of Zadok. Zadok was the father of Ahimaaz.

1 Chronicles 6:9

Ahimaaz ... Johanan

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

1 Chronicles 6:10

Solomon built

The reader should understand that Solomon probably hired workers to do the work. (See: Metonymy)

ULT

10 And Johanan fathered Azariah, he who served as priest in the house that Solomon built in Jerusalem.

UST

10 Johanan was the father of Azariah. Azariah was a priest in the temple that Solomon commanded to be built in Jerusalem.

1 Chronicles 6:11

Amariah ... Ahitub

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

ULT

11 And Azariah fathered Amariah, and Amariah fathered Ahitub.

UST

11 Azariah was the father of Amariah. Amariah was the father of Ahitub.

1 Chronicles 6:12

Ahitub … Zadok … Shallum

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

ULT

12 And Ahitub fathered Zadok, and Zadok fathered Shallum.

UST

12 Ahitub was the father of Zadok. Zadok was the father of Shallum.

1 Chronicles 6:13

Hilkiah

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

ULT

13 And Shallum fathered Hilkiah, and Hilkiah fathered Azariah.

UST

13 Shallum was the father of Hilkiah. Hilkiah was the father of Azariah.

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1 Chronicles 6:14

Seraiah ... Jozadak

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

ULT

14 And Azariah fathered Seraiah, and Seraiah fathered Jozadak.

UST

14 Azariah was the father of Seraiah. Seraiah was the father of Jozadak.

1 Chronicles 6:15

exiled Judah and Jerusalem by the hand of Nebuchadnezzar

The power Nebuchadnezzar has through his army is described as the part of his body ("hand") he uses to direct his army. Alternate translation: "allowed Nebuchadnezzar's army to defeat the armies of Judah and Jerusalem and take the people into captivity" (See: Synecdoche)

ULT

15 And Jozadak went when Yahweh took into exile Judah and Jerusalem in the hand of Nebuchadnezzar.

UST

15 Jozadak was forced to leave his home when Yahweh sent King Nebuchadnezzar's army to capture many people in Jerusalem and other places in Judah and compel them to go to Babylonia.

1 Chronicles 6:16

Gershon … Kohath … Merari

Translate the names of these men as in 1 Chronicles 6:1.

1 Chronicles 6:17

Libni ... Shimei

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

ULT
17 And these, the names of the sons of Gershon: Libni and Shimei.

UST
17 The names of Gershon's sons were Libni and Shimei.

1 Chronicles 6:18

Amram ... Izhar ... Hebron ... Uzziel

Translate the names of these men as in 1 Chronicles 6:2.

ULT

18 And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel.

UST

18 Kohath's sons were Amram, Izhar, Hebron, and Uzziel.

1 Chronicles 6:19

Merari ... Mahli ... Mushi

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

ULT

19 The sons of Merari: Mahli and Mushi. And these, the clans of the Levites according to their fathers.

UST

19 Merari's sons were Mahli and Mushi. Here is a list of the descendants of Levi, who became leaders of their clans.

1 Chronicles 6:20

Libni … Jahath … Zimmah

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

ULT

20 Of Gershom: Libni his son, Jahath his son, Zimmah his son,

UST

20 Gershon's oldest son was Libni. Libni's son was Jahath. Jahath's son was Zimmah.

1 Chronicles 6:21

Joah ... Iddo ... Zerah ... Jeatherai

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

ULT

21 Joah his son, Iddo his son, Zerah his son, Jeatherai his son.

UST

21 Zimmah's son was Joah. Joah's son was Iddo. Iddo's son was Zerah. Zerah's son was Jeatherai.

1 Chronicles 6:22

Amminadab ... Korah ... Assir

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

ULT
22 The sons of Kohath: Amminadab his son, Korah his son, Assir his son,

UST
22 Another line of descendants from Kohath started with Amminadab his son. Amminadab's son was Korah. Korah's son was Assir.

1 Chronicles 6:23

Elkanah ... Ebiasaph ... Assir

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

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

UST

23 Assir's son was Elkanah. Elkanah's son was Ebiasaph. Ebiasaph's son was Assir.

1 Chronicles 6:24

Tahath … Uriel … Uzziah … Shaul

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

1 Chronicles 6:25

Elkanah … Amasai … Ahimoth

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

ULT

25 And the sons of Elkanah: Amasai, and Ahimoth,

UST

25 Elkanah's sons were Amasai, Ahimoth,

---

1 Chronicles 6:26

Elkanah … Zophai … Nahath

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

ULT

26 Elkanah, his son Elkanah, Zophai his son, and Nahath his son,

UST

26 and a son also named Elkanah. Elkanah's son was Zophai. Zophai's son was Nahath.

1 Chronicles 6:27

Eliab ... Jeroham ... Elkanah

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

ULT

27 Eliab his son, Jeroham his son, Elkanah his son. [1]

UST

27 Nahath's son was Eliab. Eliab's son was Jeroham. Jeroham's son was Elkanah.

1 Chronicles 6:28

Joel

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

second-born

the second son

1 Chronicles 6:29

Merari ... Mahli ... Libni ... Shimei ... Uzzah

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

ULT

29 The sons of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son,

UST

29 Merari's descendants started with Mahli. Mahli's son was Libni. Libni's son was Shimei. Shimei's son was Uzzah.

1 Chronicles 6:30

Shimea … Haggiah … Asaiah

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

1 Chronicles 6:31

the house of Yahweh

"where people met with Yahweh" This was a tent in David's time.

the ark came to rest there

Alternate translation: "the people of Israel placed the ark there"

ULT

31 And these whom David set up over hands of song in the house of Yahweh, after the Box came to rest.

UST

31 After the sacred chest was brought to Jerusalem, King David appointed some of the men who were descendants of Levi to be in charge of the music in the place where the people worshiped Yahweh.

1 Chronicles 6:32

the tabernacle, the tent of meeting

This could mean: (1) that "the tent of meeting" and "the tabernacle" are two names for the same thing or (2) the tabernacle is part of the tent of meeting, "the sanctuary of the tent of meeting"

They fulfilled their duties

Alternate translation: "They did their work" or "They did their various kinds of work"

according to the instructions given to them

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: "according to the instructions that David gave them" or "according to the instructions they received" (See: Active or Passive)

ULT

32 And they were the ones ministering to the face of the tabernacle, the tent of meeting, with song until Solomon built the house of Yahweh in Jerusalem. And they stood according to their judgments over their service.

UST

32 Those musicians made music in the sacred tent, which was also called the tent of meeting, by singing and playing their instruments, and they continued to do that until Solomon's workers built the temple of Yahweh in Jerusalem. In all their work, they obeyed the instructions that David had given them.

1 Chronicles 6:33

These were those

Alternate translation: "These were the musicians"

Kohathites

This is the name of a people group, the descendants of Kohath (1 Chronicles 6:1). (See: How to Translate Names)

going back in time

This means the list is going in order from the most recent to the oldest.

Heman

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

ULT

33 And these, the ones standing and their sons. From the sons of the Kohathites: Heman the singer, the son of Joel, the son of Samuel,

UST

33 Here is a list of the musicians and their sons: From Kohath's descendants there was Heman, the leader of the singers. Heman was Joel's son. Joel was Samuel's son.

1 Chronicles 6:34

Jeroham ... Eliel ... Toah

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

Elkanah

See how you translated this man's name in 1 Chronicles 6:25.

1 Chronicles 6:35

Toah ... Zuph ... Mahath

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

Elkanah ... Amasai

See how you translated these men's names in 1 Chronicles 6:25.

ULT

35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

UST

35 Toah was Zuph's son. Zuph was Elkanah's son. Elkanah was Mahath's son. Mahath was Amasai's son.

1 Chronicles 6:36

Amasai ... Elkanah

See how you translated these men's names in 1 Chronicles 6:25.

Joel

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

1 Chronicles 6:37

Tahath … Assir … Ebiasaph

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

ULT

37 the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

UST

37 Zephaniah was Tahath's son. Tahath was Assir's son. Assir was Ebiasaph's son. Ebiasaph was Korah's son.

1 Chronicles 6:38

Izhar ... Kohath

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

ULT

38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

UST

38 Korah was Izhar's son. Izhar was Kohath's son. Kohath was Levi's son. Levi was the son of Jacob (who was later named Israel).

---

1 Chronicles 6:39

Heman's colleague

Alternate translation: "Heman's fellow worker"

who stood at his right hand

The authority of a person is described by where they stand. The right side of a person is the place where the person with the most authority stands. (See: Metonymy)

Berekiah … Shimea

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

1 Chronicles 6:40

Shimea … Michael … Baaseiah … Malkijah

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

ULT

40 the son of Michael, the son of Baaseiah, the son of Malkijah,

UST

40 Shimea was Michael's son. Michael was Baaseiah's son. Baaseiah was Malkijah's son.

---

1 Chronicles 6:41

Malkijah … Ethni … Zerah … Adaiah

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

ULT

41 the son of Ethni, the son of Zerah, the son of Adaiah,

UST

41 Malkijah was Ethni's son. Ethni was Zerah's son. Zerah was Adaiah's son.

1 Chronicles 6:42

Adaiah … Ethan … Zimmah … Shimei

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

1 Chronicles 6:43

Shimei … Jahath … Gershon

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

1 Chronicles 6:44

General Information:

See: How to Translate Names

At Heman's left hand

Alternate translation: "Standing on Heman's left side"

his colleagues

Alternate translation: "his fellow workers"

Heman ... Ethan

See how you translated these men's names in 1 Chronicles 2:6.

Merari

See how you translated the name of this man in 1 Chronicles 6:1.

Kishi ... Abdi ... Malluk

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

ULT

44 And the sons of Merari, their brothers, on the left: Ethan, the son of Kishi, the son of Abdi, the son of Malluk,

UST

44 A group of singers from Merari's family helped Heman and Asaph. They stood at the left of Heman. The leader of this group was Ethan. Ethan was Kishi's son. Kishi was Abdi's son. Abdi was Malluk's son.

1 Chronicles 6:45

Malluk … Hashabiah … Amaziah … Hilkiah

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

ULT

45 the son of Hashabiah, the son of Amaziah, the son of Hilkiah,

UST

45 Malluk was Hashabiah's son. Hashabiah was Uzziah's son. Uzziah was Hilkiah's son.

1 Chronicles 6:46

Hilkiah ... Amzi ... Bani ... Shemer

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

<div>

ULT

46 the son of Amzi, the son of Bani, the son of Shemer,

UST

46 Hilkiah was Amzi's son. Amzi was Bani's son. Bani was Shemer's son.

</div>

1 Chronicles 6:47

Mahli ... Mushi

See how you translated these men's names in 1 Chronicles 6:19.

ULT

47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

UST

47 Shemer was Mahli's son. Mahli was Mushi's son. Mushi was Merari's son. Merari was Levi's son.

1 Chronicles 6:48

Their associates, the Levites, were assigned to do

This can be translated in active form. Alternate translation: "God had assigned their associates, the Levites, to do" or "It was the duty of their fellow workers, the Levites, to do" (See: Active or Passive)

ULT

48 And their brothers, the Levites, were set to all the service of the tabernacle of the house of God.

UST

48 David appointed the other descendants of Levi to do other work in the sacred tent, the place where the people worshiped God.

1 Chronicles 6:49

These offerings made atonement for Israel

Alternate translation: "They offered these things to make atonement for the sins of the people of Israel"

ULT

49 And Aaron and his sons made sacrifices on the altar of burnt offering and on the altar of incense for all the work of the Holy of Holies and to make atonement for Israel, according to all that Moses the servant of God had commanded.

UST

49 Aaron and his descendants were the ones who placed on the altar the sacrifices that were to be burned completely, and they burned incense on another altar. Those sacrifices were in order that Yahweh would no longer be angry with the people of Israel for having sinned. Those men also did other work in the very holy place in the sacred tent, obeying the instructions that Moses, who served God well, had given to them.

1 Chronicles 6:50

Aaron's descendants are reckoned as follows

Alternate translation: "These were the descendants of Aaron"

Eleazar ... Abishua

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

50 And these, the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

50 These were the descendants of Aaron: Aaron's son was Eleazar. Eleazar's son was Phinehas. Phinehas's son was Abishua.

1 Chronicles 6:51

Bukki … Uzzi … Zerahiah

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

1 Chronicles 6:52

Meraioth … Amariah … Ahitub

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

ULT

52 Meraioth his son, Amariah his son, Ahitub his son,

UST

52 Zerahiah's son was Meraioth. Meraioth's son was Amariah. Amariah's son was Ahitub.

1 Chronicles 6:53

Ahimaaz

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

ULT

53 Zadok his son, Ahimaaz his son.

UST

53 Ahitub's son was Zadok, and Zadok's son was Ahimaaz.

---

1 Chronicles 6:54

These are the locations where Aaron's descendants were assigned to live

This can be translated in active form. Alternate translation: "These are the places where God assigned Aaron's descendants to live" (See: Active or Passive)

for the descendants of Aaron … Kohathites

Alternate translation: "where the descendants of Aaron … Kohathites were to live"

Kohathites (the first lot was theirs)

The Israelites drew lots to decide where people would live. Alternate translation: "Kohathites. The first lot that they drew was theirs" (See: Assumed Knowledge and Implicit Information)

Kohathites

This is the name of a people group, the descendants of Kohath (1 Chronicles 6:1). See how you translated this in 1 Chronicles 6:33.

ULT

54 And these, their dwellings according to their encampments in their borders. To the sons of Aaron, to the clans of the Kohathites, for to them was the lot.

UST

54 Here is a list of the places where Aaron's descendants lived. Those who were descendants of Kohath were the first group to be allotted property.

1 Chronicles 6:55

To them they gave Hebron

Alternate translation: "They gave Hebron to the Kohathites"

its pasturelands

the land with grass for animals to eat. See how you translated this in
1 Chronicles 5:16.

ULT

55 And they gave to them Hebron in the
land of Judah and its surrounding
pasturelands,

UST

55 They received the city of Hebron in
Judah and the pastureland around the
city,

1 Chronicles 6:56

(There are no notes for this verse.)

ULT

56 but the field of the city and its villages, they gave to Caleb, the son of Jephunneh.

UST

56 but Caleb received the fields farther from the city and the villages near the city. Caleb was Jephunneh's son.

1 Chronicles 6:57

Hebron … Libnah … Jattir … Eshtemoa

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

ULT

57 And to the sons of Aaron they gave the cities of refuge: Hebron, and Libnah and its pasturelands, and Jattir, and Eshtemoa and its pasturelands,

UST

57 The descendants of Aaron who were descendants of Kohath received Hebron, one of the cities to which people could flee and be protected if they accidentally killed someone. They also received the towns and pastureland near Libnah, Jattir, Eshtemoa,

1 Chronicles 6:58

Hilen ... Debir

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

ULT

58 and Hilez and its pasturelands, Debir and its pasturelands,

UST

58 Hilen, Debir,

1 Chronicles 6:59

Ashan ... Juttah ... Beth Shemesh

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

ULT

59 and Ashan and its pasturelands, [2] and Beth Shemesh and its pasturelands.

UST

59 Ashan, and Beth Shemesh.

1 Chronicles 6:60

Geba … Alemeth … Anathoth

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

ULT

60 And from the tribe of Benjamin: Geba and its pasturelands, and Alemeth and its pasturelands, and Anathoth and its pasturelands. All their cities, 13 cities, among their clans.

UST

60 They also received from the tribe of Benjamin the cities of Geba, Alemeth, and Anathoth and their pasturelands. Altogether, these clans who descended from Kohath received thirteen cities.

1 Chronicles 6:61

(There are no notes for this verse.)

ULT

61 And to the sons of Kohath remaining from the clan of the tribe, from the half tribe, the half of Manasseh, by lot, ten cities.

UST

61 The other clans descended from Kohath received ten cities from the clans of the tribe of Manasseh that lived west of the Jordan River.

1 Chronicles 6:62

To Gershon's descendants in their various clans were given thirteen cities

"The clans of Gershon's descendants gained 13 cities" (See: Numbers)

ULT

62 And to the sons of Gershom, for their clans, from the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the tribe of Manasseh in Bashan, 13 cities.

UST

62 The clans of the descendants of Gershon received thirteen cities from the tribes of Issachar, Asher, Naphtali, and the part of the tribe of Manasseh that lived in the region of Bashan on the east side of the Jordan River.

1 Chronicles 6:63

Merari

See how you translated this man's name in 1 Chronicles 6:1.

1 Chronicles 6:64

their pasturelands

the land with grass for animals to eat. See how you translated this in
1 Chronicles 5:16.

ULT

64 And the sons of Israel gave to the Levites the cities and their pasturelands.

UST

64 The leaders of Israel allotted those towns and the nearby pasturelands to the descendants of Levi.

1 Chronicles 6:65

the towns mentioned earlier

The towns mentioned in 1 Chronicles 6:55 and 1 Chronicles 6:60.

ULT

65 And they gave by lot from the tribe of the sons of Judah and from the tribe of the sons of Simeon and from the tribe of the sons of Benjamin these cities which they called them by names.

UST

65 They also allotted to them the cities from the tribes of Judah, Simeon, and Benjamin that were listed previously.

1 Chronicles 6:66

Kohathites

This is the name of a people group, the descendants of Kohath (1 Chronicles 6:1). See how you translated this family name in 1 Chronicles 6:33.

ULT

66 And from the clans of the sons of Kohath; and there were cities of their territory from the tribe of Ephraim.

UST

66 Some of the descendants of Kohath received cities from the tribe of Ephraim.

1 Chronicles 6:67

Shechem ... Gezer

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

ULT

67 And they gave to them the cities of refuge: Shechem and its pasturelands in the hill country of Ephraim, and Gezer and its pasturelands,

UST

67 They received Shechem, which was one of the cities to which people could flee and be protected if they accidentally killed someone, along with the nearby pastureland in the hills of Ephraim. They also received these cities and pastureland near them: Gezer,

1 Chronicles 6:68

Jokmeam ... Beth Horon

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

ULT

68 and Jokmeam and its pasturelands, and Beth Horon and its pasturelands,

UST

68 Jokmeam, Beth Horon,

1 Chronicles 6:69

Aijalon ... Gath Rimmon

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

ULT

69 and Aijalon and its pasturelands, and Gath Rimmon and its pasturelands.

UST

69 Aijalon, and Gath Rimmon.

1 Chronicles 6:70

Aner ... Bileam

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

ULT

70 And from the half tribe of Manasseh, Aner and its pasturelands, and Bileam and its pasturelands, for the clans of the sons of Kohath remaining.

UST

70 The other descendants of Kohath received the cities of Aner and Bileam and the nearby pastureland from the part of the tribe of Manasseh that lives west of the Jordan River.

1 Chronicles 6:71

Gershon

See how you translated this man's name in 1 Chronicles 6:1.

Golan ... Ashtaroth

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

ULT

71 To the sons of Gershon from the clans of the half tribe of Manasseh: Golan in Bashan and its pasturelands, and Ashtaroth and its pasturelands.

UST

71 The descendants of Gershom, who were part of the tribe of Manasseh, lived east of the Jordan River. They received two cities and pastureland near them: Golan in the regions of Bashan and Ashtaroth.

1 Chronicles 6:72

Kedesh ... Daberath

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

ULT

72 And from the tribe of Issachar: Kedesh and its pasturelands, Daberath and its pasturelands,

UST

72 From the tribe of Issachar they received cities and pastureland near Kedesh, Daberath,

1 Chronicles 6:73

Ramoth ... Anem

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

ULT

73 and Ramoth and its pasturelands, and Anem and its pasturelands.

UST

73 Ramoth, and Anem.

1 Chronicles 6:74

Issachar received from the tribe of Asher

This can be translated in active form. Alternate translation: "The tribe of Asher gave Issachar" (See: Active or Passive)

Mashal ... Abdon

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

ULT

74 And from the tribe of Asher: Mashal and its pasturelands, and Abdon and its pasturelands,

UST

74 From the tribe of Asher they received cities and pastureland near Mashal, Abdon,

1 Chronicles 6:75

Hukok ... Rehob

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

ULT

75 and Hukok and its pasturelands, and Rehob and its pasturelands.

UST

75 Hukok, and Rehob.

1 Chronicles 6:76

They received from the tribe of Naphtali

This can be translated in active form. Alternate translation: "The tribe of Naphtali gave them" (See: Active or Passive)

Kedesh … Hammon … Kiriathaim

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

ULT

76 And from the tribe of Naphtali: Kedesh in Galilee and its pasturelands, and Hammon and its pasturelands, and Kiriathaim and its pasturelands.

UST

76 From the tribe of Naphtali they received cities and pastureland near Kedesh (in the region of Galilee), Hammon, and Kiriathaim.

1 Chronicles 6:77

The rest ... descendants received from the tribe of Zebulun

This can be translated in active form. Alternate translation: "The tribe of Zebulun gave the rest ... descendants" (See: Active or Passive)

Merari's

Translate "Merari" as in 1 Chronicles 6:1.

Jokneam ... Kartah ... Rimmono ... Tabor

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

ULT

77 To the sons of Merari remaining: from the tribe of Zebulun, [3] Rimmono and its pasturelands, Tabor and its pasturelands;

UST

77 The other descendants of Levi, those descended from Merari, received cities and pasturelands from the tribe of Zebulun near Rimmono and Tabor.

1 Chronicles 6:78

General Information:

The information in 1 Chronicles 6:78-79 can be rearranged as in the UST so its meaning can be more easily understood. (See: Verse Bridges)

from the tribe of Reuben, across ... Jericho, they received

This can be translated in active form. Alternate translation: "the tribe of Reuben, across ... Jericho, gave them" (See: Active or Passive)

Bezer ... Jahzah

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

ULT

78 and from beyond the Jordan at Jericho, to the east of the Jordan from the tribe of Reuben, Bezer in the wilderness and its pasturelands, and Jahzah and its pasturelands,

UST

78-79 From the tribe of Reuben they were allotted cities and towns and pastureland near Bezer in the wilderness, Jahzah, Kedemoth, and Mephaath. The tribe of Reuben lived east of the Jordan River, across from Jericho.

1 Chronicles 6:79

General Information:

The information in 1 Chronicles 6:78-79 can be rearranged as in the UST so its meaning can be more easily understood. (See: Verse Bridges)

Kedemoth ... Mephaath

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

ULT

79 and Kedemoth and its pasturelands, and Mephaath and its pasturelands.

UST

78-79 From the tribe of Reuben they were allotted cities and towns and pastureland near Bezer in the wilderness, Jahzah, Kedemoth, and Mephaath. The tribe of Reuben lived east of the Jordan River, across from Jericho.

1 Chronicles 6:80

The Levites received from the tribe of Gad

This can be translated in active form. Alternate translation: "The tribe of Gad gave the Levites" (See: Active or Passive)

Ramoth ... Mahanaim

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

its pasturelands

the land with grass for animals to eat. See how you translated this in 1 Chronicles 5:16.

1 Chronicles 6:81

Heshbon ... Jazer

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

ULT

81 and Heshbon and its pasturelands, and Jazer and its pasturelands.

UST

81 Heshbon, and Jazer.

1 Chronicles 7

1 Chronicles 7 General Notes

Structure and formatting

This chapter records the descendants of Issachar, Benjamin, Ephraim, Asher, and Manasseh living west of the Jordan River.

1 Chronicles 7:1

Issachar ... Tola, Puah, Jashub ... Shimron

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

1 Chronicles 7:2

General Information:

All of the names here are the names of men. (See: How to Translate Names)

heads of their fathers' houses

The words "father's houses" refers to extended families, people related to each other who usually lived in different houses, what the UST calls "clans."

They numbered 22,600

"They numbered twenty-two thousand six hundred" or "There were 22,600 men" (See: Numbers)

in the days of David

Alternate translation: "during David's life" or "while David was alive"

ULT

2 And the sons of Tola: Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Ibsam, and Samuel, the heads of the house of their fathers, from of Tola, mighty of strength in their generations. Their number in the days of David, 22,600.

UST

2 Tola's sons were Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Samuel. They were all leaders of the clans descended from them. In the record of Tola's descendants in each generation were capable men who were in the army. During the time that David was the king of Israel there were 22,600 such men.

1 Chronicles 7:3

General Information:

All of the names here are the names of men. (See: How to Translate Names)

ULT

3 And the sons of Uzzi: Izrahiah. And the sons of Izrahiah: Michael, and Obadiah, and Joel, and Ishijah, five heads all of them.

UST

3 Uzzi's son was Izrahiah. Izrahiah's five sons were Michael, Obadiah, Joel, and Ishiah. Izrahiah and his sons were all leaders of their clans.

1 Chronicles 7:4

Along with them they had

Another possible meaning is "Among them were."

thirty-six thousand troops for battle

"36,000 soldiers who were ready for battle" (See: Numbers)

ULT

4 And along with them, by their generations according to the house of their fathers, troops of the army of war, 36,000; for they multiplied wives and sons.

UST

4 Also, in the record of those descendants were the names of 36,000 men who were in the army. The number was so large because they had many wives and children.

1 Chronicles 7:5

eighty-seven thousand fighting men

"87,000 fighting men" (See: Numbers)

ULT

5 And their brothers of all the clans of Issachar, mighty of strength, 87,000 listed in their genealogy in all.

UST

5 They had relatives from the clans descended from Issachar. Those records from Isaachar listed 87,000 capable men who were in the army in all.

1 Chronicles 7:6

Bela … Beker … Jediael

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

ULT

6 Of Benjamin: Bela, and Beker, and Jediael, three.

UST

6 The three sons of Benjamin were Bela, Beker, and Jediael.

1 Chronicles 7:7

General Information:

All of the names here are the names of men. (See: How to Translate Names)

22,034 fighting men

"twenty-two thousand and thirty-four" (See: Numbers)

fathers' houses

extended families, people related to each other who usually lived in different houses, what the UST calls "clans"

ULT

7 And the sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five heads of the house of their fathers, mighty of strength, and listed in their genealogy, 22,034.

UST

7 Bela's five sons were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri. They were leaders of clans. In their records there were names of 22,034 capable men who were in the army.

1 Chronicles 7:8

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

8 And the sons of Beker: Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abijah, and Anathoth, and Alemeth. All these, the sons of Beker,

UST

8 Beker's sons were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. All these were his sons.

1 Chronicles 7:9

20,200 heads of their fathers' houses

"twenty thousand two hundred family leaders" (See: Numbers)

ULT

9 and listed in their genealogy, according to their generations, heads of the house of their fathers, mighty of strength, 20,200.

UST

9 In the records of their descendants were the names of 20,200 capable men and leaders of the clans who were in the army.

1 Chronicles 7:10

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

10 And the sons of Jediael: Bilhan. And the sons of Bilhan: Jeush, and Benjamin, and Ehud, and Kenaanah, and Zethan, and Tarshish, and Ahishahar.

UST

10 Jediael's son was Bilhan. Bilhan's sons were Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish, and Ahishahar.

1 Chronicles 7:11

Jediael

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

Listed in their clan lists were 17,200

Alternate translation: "The clan lists contained 17,200"

17,200 heads of houses

"seventeen thousand two hundred heads of houses" (See: Numbers)

ULT

11 All these, the sons of Jediael, according to the heads of their fathers, mighty of strength, 17,200, going out as an army to battle.

UST

11 All of these descendants of Jediael were leaders of clans capable men who were in the army. There were 17,200 men who would go out into battle.

1 Chronicles 7:12

Ir … Aher

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

Shuppites … Huppites … Hushites

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

ULT
12 And Shuppim and Huppim, the sons of Ir. Hushim, the sons of Aher.

UST
12 Shuppim and Huppim were the sons of a man named Ir. Hushim was the son of a man named Aher.

1 Chronicles 7:13

Jahziel, Guni, Jezer, and Shillem

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

Bilhah's grandsons

"the sons of Bilhah's son." Bilhah is the name of a woman. (See: How to Translate Names)

1 Chronicles 7:14

Asriel

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

Aramean concubine bore

Alternate translation: "Aramean concubine gave birth to"

Makir, Gilead's father

These are names of men. See how you translated "Makir, father of Gilead" in 1 Chronicles 2:21. (See: How to Translate Names)

ULT

14 The sons of Manasseh: Asriel, whom his Aramean concubine bore. She bore Makir, the father of Gilead.

UST

14 Manasseh had sons by his slave wife who was from Aram. She gave birth to Asriel and Makir. Makir was the father of Gilead.

1 Chronicles 7:15

Makir ... Zelophehad

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

Huppites ... Shuppites

See how you translated these names in 1 Chronicles 7:12.

Maakah

This is the name of a woman. (See: How to Translate Names)

ULT

15 And Makir took a wife of Huppim and of Shuppim. And the name of his sister, Maakah. And the name of the second, Zelophehad. And to Zelophehad there were daughters.

UST

15 Makir had a wife who was from the clans of Huppim and Shuppim. Makir's sister's name was Maacah. Makir had a son named Zelophehad. Zelophehad had only daughters.

1 Chronicles 7:16

Makir ... Peresh ... Sheresh ... Ulam ... Rakem

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

ULT

16 And Maakah, the wife of Makir, bore a son and she called his name Peresh. And the name of his brother, Sheresh; and his sons, Ulam and Rakem.

UST

16 Makir's wife (also named Maacah) gave birth to sons whom she named Peresh and Sheresh. Sheresh's sons were Ulam and Rakem.

1 Chronicles 7:17

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

17 And the sons of Ulam: Bedan. These, the sons of Gilead, the son of Makir, the son of Manasseh.

UST

17 Ulam's son was Bedan. Those were the descendants of Gilead, the son of Makir and grandson of Manasseh.

1 Chronicles 7:18

General Information:

All of the names here except Hammoleketh are names of men. Hammoleketh is the name of a woman. (See: How to Translate Names)

ULT

18 And his sister Hammoleketh bore Ishhod, and Abiezer, and Mahlah.

UST

18 Gilead's sister was Hammoleketh. She was the mother of Ishhod, Abiezer, and Mahlah.

1 Chronicles 7:19

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

19 And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

UST

19 Another son of Gilead was Shemida, whose sons were Ahian, Shechem, Likhi, and Aniam.

1 Chronicles 7:20

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

20 And the sons of Ephraim: Shuthelah, and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son,

UST

20 These are the descendants of Ephraim. One son of Ephraim was Shuthelah. Shuthelah's son was Bered. Bered's son was Tahath. Tahath's son was Eleadah. Eleadah's son was also named Tahath.

1 Chronicles 7:21

General Information:

All of the names here except Gath are names of men. Gath is the name of a place. (See: How to Translate Names)

Ezer and Elead were killed by men of Gath, natives in the land

This can be translated in active form. Alternate translation: "Men of Gath, the natives in the land, killed Ezer and Elead" (See: Active or Passive)

they went to steal their cattle

Alternate translation: "the brothers went to steal the cattle from the people of Gath"

ULT

21 and Zabad his son, and Shuthelah his son, and Ezer and Elead. And the men of Gath who were born in the land killed them because they came down to take their livestock.

UST

21 Tahath's son was Zabad. Zabad's son was Shuthelah. Ephraim's other sons, Ezer and Elead, went to the city of Gath to steal some cattle. As a result, men from that city, natives of that area, killed Ezer and Elead.

1 Chronicles 7:22

(There are no notes for this verse.)

ULT

22 And Ephraim their father mourned many days, and his brothers came to comfort him.

UST

22 Their father Ephraim cried for them for many days, and his family came to comfort him.

1 Chronicles 7:23

He went in to his wife

This is a euphemism. Alternate translation: "he had sexual relations with his wife" (See: Euphemism)

She conceived and bore a son

Alternate translation: "She became pregnant and gave birth to a son"

Ephraim ... Beriah

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

called him

Alternate translation: "named him"

1 Chronicles 7:24

Sheerah

This is the name of a woman. (See: How to Translate Names)

Upper Beth Horon ... Uzzen Sheerah

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

1 Chronicles 7:25

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

25 And Rephah, his son, and Resheph, and Telah, his son, and Tahan, his son,

UST

25 Another son of Ephraim was Rephah. Rephah's son was Resheph. Resheph's son was Telah. Telah's son was Tahan.

1 Chronicles 7:26

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

26 Ladan, his son, Ammihud, his son, Elishama, his son,

UST

26 Tahan's son was Ladan. Ladan's son was Ammihud. Ammihud's son was Elishama.

1 Chronicles 7:27

Elishama ... Nun

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

ULT

27 Non, his son, Joshua, his son.

UST

27 Elishama's son was Non. Non's son was Joshua, the man who led the Israelites after Moses died.

---

1 Chronicles 7:28

General Information:

All of the names listed here are names of towns. (See: How to Translate Names)

Their possessions and residences were Bethel ... villages

The abstract nouns "possessions" and "residences" can be translated with verbal phrases. Alternate translation: "They possessed and resided in Bethel … villages" or "They owned and lived in Bethel … villages" (See: Abstract Nouns)

ULT

28 And their possessions and their dwellings: Bethel and its daughters. And to the east, Naaran. And to the west, Gezer and its daughters, and Shechem and its daughters as far as Ayyah and its daughters.

UST

28 This is a list of the cities and areas where the descendants of Ephraim lived: Bethel and the nearby villages; Naaran to the east; Gezer to the west and the nearby villages; and Shechem and the nearby villages. Those villages extended north as far as Ayyah and the nearby villages.

1 Chronicles 7:29

Beth Shan ... Taanach ... Megiddo ... Dor

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

In these towns the descendants of Joseph son of Israel lived

Alternate translation: "The descendants of Joseph, son of Israel, lived in these towns"

ULT

29 And on the hands of the sons of Manasseh, Beth Shan and its daughters, Taanach and its daughters, Megiddo and its daughters, Dor and its daughters. In these lived the sons of Joseph, the son of Israel.

UST

29 Along the border of the area where the descendants of Manasseh lived were these towns: Beth Shan, Taanach, Megiddo, Dor, and all the nearby villages. The people who lived in all those places were descendants of Jacob's son Joseph.

1 Chronicles 7:30

General Information:

All of the names here except Serah are names of men. Serah is the name of a woman. (See: How to Translate Names)

ULT

30 The sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister.

UST

30 Asher's sons were Imnah, Ishvah, Ishvi, and Beriah. Their sister was Serah.

1 Chronicles 7:31

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

31 And the sons of Beriah: Heber and Malkiel; he, the father of Birzaith.

UST

31 Beriah's sons were Heber and Malkiel. Malkiel was the father of Birzaith

1 Chronicles 7:32

General Information:

All of the names here except Shua are names of men. Shua is the name of a woman. (See: How to Translate Names)

ULT

32 And Heber fathered Japhlet, and Shomer, and Hotham, and Shua their sister.

UST

32 Heber was the father of Japhlet, Shomer, Hotham, and Shua their sister.

1 Chronicles 7:33

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

33 And the sons of Japhlet: Pasak, and Bimhal, and Ashvath. These, the sons of Japhlet.

UST

33 Japhlet's sons were Pasak, Bimhal, and Ashvath. These were Japhlet's children.

1 Chronicles 7:34

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

34 And the sons of Shamer: Ahi, and Rohgah, and Hubbah, and Aram.

UST

34 Shamer's sons were Ahi, Rohgah, Hubbah, and Aram.

1 Chronicles 7:35

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

35 And the sons of Helem his brother: Zophah, and Imna, and Shelesh, and Amal.

UST

35 Shomer's younger brother was Helem. Helem's sons were Zophah, Imna, Shelesh, and Amal.

1 Chronicles 7:36

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

36 And the sons of Zophah: Suah, and Harnepher, and Shual, and Beri, and Imrah,

UST

36 Zophah's sons were Suah, Harnepher, Shual, Beri, Imrah,

1 Chronicles 7:37

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

UST

37 Bezer, Hod, Shamma, Shilshah, Ithran (whose other name was Jether), and Beera.

1 Chronicles 7:38

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

38 And the sons of Jether: Jephunneh, and Pispah, and Ara.

UST

38 Jether's sons were Jephunneh, Pispah, and Ara.

1 Chronicles 7:39

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

39 And the sons of Ulla: Arah, and Hanniel, and Rizia.

UST

39 Another descendant of Asher was Ulla, whose sons were Arah, Hanniel, and Rizia.

1 Chronicles 7:40

Asher

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

fathers' houses

extended families, people related to each other who usually lived in different houses, what the UST calls "clans"

distinguished men

Alternate translation: "important men"

There were twenty-six thousand men listed who were fit for military service, according to their numbered lists

"According to the clan records, there were 26,000 men who were able to serve in the military" (See: Numbers)

1 Chronicles 8

1 Chronicles 8 General Notes

Structure and formatting

This chapter records the genealogy of Saul's family.

1 Chronicles 8:1

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

1 And Benjamin fathered Bela his firstborn, Ashbel the second, and Aharah the third,

UST

1 Benjamin had sons: Bela, Ashbel, Aharah,

1 Chronicles 8:2

Nohah ... Rapha

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

ULT

2 Nohah the fourth, and Rapha the fifth.

UST

2 Nohah, and Rapha, five in all.

1 Chronicles 8:3

Bela … Addar, Gera, Abihud

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

ULT

3 And there were sons to Bela: Addar, and Gera, and Abihud,

UST

3 Bela's sons were Addar, Gera, Abihud,

1 Chronicles 8:4

Abishua, Naaman, Ahoah

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

ULT

4 and Abishua, and Naaman, and Ahoah,

UST

4 Abishua, Naaman, Ahoah,

1 Chronicles 8:5

Gera, Shephuphan ... Huram

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

ULT

5 and Gera, and Shephuphan, and Huram.

UST

5 Gera, Shephuphan, and Huram.

1 Chronicles 8:6

Ehud

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

fathers' houses

extended families, people related to each other who usually lived in different houses, what the UST calls "clans"

Geba ... Manahath

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

were compelled to move

Alternate translation: "needed to move" or "had to move"

ULT

6 And these, the sons of Ehud: these, they, heads of fathers, belonging to those dwelling in Geba. And they took them into exile to Manahath:

UST

6 One of Gera's sons was Ehud. The descendants of Ehud were leaders of their clans who lived in the city of Geba, but others forced them to move to the city of Manahath.

1 Chronicles 8:7

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

7 and Naaman, and Ahijah, and Gera. He took them into exile, and he fathered Uzzah and Ahihud.

UST

7 Ehud's sons were Naaman, Ahijah, and Gera. Gera was the one who led them when they moved to Manahath. Gera was the father of Uzza and Ahihud.

1 Chronicles 8:8

Shaharaim

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

Hushim ... Baara

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

ULT

8 And Shaharaim fathered in the field of Moab, after he sent them away, Hushim and Baara, his wives.

UST

8-11 Another descendant of Benjamin was Shaharaim. He and his wife Hushim had two sons, Abitub and Elpaal. In the region of Moab, Shaharaim divorced Hushim and his other wife Baara. Then he married a woman whose name was Hodesh, and they had seven sons: Jobab, Zibia, Mesha, Malkam, Jeuz, Sakia, and Mirmah. They were all leaders of their clans.

1 Chronicles 8:9

Shaharaim ... Jobab ... Zibia ... Mesha ... Malkam

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

By his wife Hodesh, Shaharaim became the father of

Alternate translation: "Shaharaim and his wife Hodesh had the following sons:"

Hodesh

This is the name of a woman. (See: How to Translate Names)

ULT

9 And he fathered from Hodesh his wife: Jobab, and Zibia, and Mesha, and Malkam,

UST

1 Chronicles 8:10

Jeuz ... Sakia ... Mirmah

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

fathers' houses

extended families, people related to each other who usually lived in different houses, what the UST calls "clans"

ULT

10 and Jeuz, and Sakia, and Mirmah. These, his sons, heads of fathers.

UST

1 Chronicles 8:11

Abitub ... Elpaal

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

Hushim

This is the name of a woman. (See: How to Translate Names)

ULT

11 And from Hushim he fathered Abitub and Elpaal.

UST

8-11 Another descendant of Benjamin was Shaharaim. He and his wife Hushim had two sons, Abitub and Elpaal. In the region of Moab, Shaharaim divorced Hushim and his other wife Baara. Then he married a woman whose name was Hodesh, and they had seven sons: Jobab, Zibia, Mesha, Malkam, Jeuz, Sakia, and Mirmah. They were all leaders of their clans.

1 Chronicles 8:12

Elpaal ... Eber ... Misham ... Shemed

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

Ono ... Lod

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

ULT

12 And the sons of Elpaal: Eber, and Misham, and Shemed, he built Ono and Lod and its daughters;

UST

12-13 Elpaal's sons were Eber, Misham, Shemed, Beriah, and Shema. Shemed built the cities of Ono and Lod and their nearby villages. Beriah and Shema were leaders of their clans, who lived in the city of Aijalon. They forced the people who lived in the city of Gath to leave their city.

1 Chronicles 8:13

Beriah ... Shema

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

fathers' houses

extended families, people related to each other who usually lived in different houses, what the UST calls "clans"

Aijalon ... Gath

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

ULT

13 and Beriah and Shema. They, heads of the fathers to those living in Aijalon; they caused those living in Gath to flee.

UST

12-13 Elpaal's sons were Eber, Misham, Shemed, Beriah, and Shema. Shemed built the cities of Ono and Lod and their nearby villages. Beriah and Shema were leaders of their clans, who lived in the city of Aijalon. They forced the people who lived in the city of Gath to leave their city.

1 Chronicles 8:14

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

14 and Ahio, Shashak, and Jeremoth,

UST

14-16 Beriah's sons were Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah, and Joha.

---

1 Chronicles 8:15

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

15 and Zebadiah, and Arad, and Eder,

UST

1 Chronicles 8:16

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

16 and Michael, and Ishpah, and Joha, the sons of Beriah.

UST

14-16 Beriah's sons were Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah, and Joha.

1 Chronicles 8:17

General Information:

All of the names here are names of men. (See: How to Translate Names)

General Information:

You can combine the information in 1 Chronicles 8:17-18 into one verse so its meaning can be more easily understood. (See: Verse Bridges)

ULT

17 And Zebadiah, and Meshullam, and Hizki, and Heber,

UST

17-18 Other descendants of Elpaal were also named Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab.

1 Chronicles 8:18

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

18 and Ishmerai, and Izliah, and Jobab, the sons of Elpaal.

UST

17-18 Other descendants of Elpaal were also named Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, and Jobab.

1 Chronicles 8:19

General Information:

All of the names here are names of men. (See: How to Translate Names)

General Information:

You can combine the information in 1 Chronicles 8:19-21 into one verse so its meaning can be more easily understood. (See: Verse Bridges)

ULT

19 And Jakim, and Zikri, and Zabdi,

UST

19-21 Another descendant of Benjamin was Shimei. Shimei's descendants included Jakim, Zicri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath.

1 Chronicles 8:20

General Information:

All of the names here are names of men. (See: How to Translate Names)

General Information:

The information in 1 Chronicles 8:19-21 has been rearranged so its meaning can be more easily understood. All of the names here are names of men. (See: Verse Bridges and How to Translate Names)

ULT

20 and Elienai, and Zillethai, and Eliel,

UST

1 Chronicles 8:21

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

21 and Adaiah, and Beraiah, and Shimrath, the sons of Shimei.

UST

21 Adaiah, Beraiah, and Shimrath were Shimei's sons.

1 Chronicles 8:22

General Information:

All of the names here are names of men. (See: How to Translate Names)

General Information:

You can combine the information in 1 Chronicles 8:22-25 into one verse so its meaning can be more easily understood. (See: Verse Bridges)

ULT

22 And Ishpan, and Eber, and Eliel,

UST

22-25 Shashak's sons were Ishpan, Eber, Eliel, Abdon, Zicri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, and Penuel.

1 Chronicles 8:23

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

23 and Abdon, and Zikri, and Hanan,

UST

1 Chronicles 8:24

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

24 and Hananiah, and Elam, and Anthothijah,

UST

1 Chronicles 8:25

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

25 and Iphdeiah, and Penuel, the sons of Shashak.

UST

22-25 Shashak's sons were Ishpan, Eber, Eliel, Abdon, Zicri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, and Penuel.

1 Chronicles 8:26

General Information:

All of the names here are names of men. (See: How to Translate Names)

General Information:

You can combine the information in 1 Chronicles 8:26-27 into one verse so its meaning can be more easily understood. (See: Verse Bridges)

ULT

26 And Shamsherai, and Shehariah, and Athaliah,

UST

26-27 Another descendant of Benjamin was Jeroham, whose sons were Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zicri.

1 Chronicles 8:27

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

27 and Jaareshiah, and Elijah, and Zikri, the sons of Jeroham.

UST

26-27 Another descendant of Benjamin was Jeroham, whose sons were Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zicri.

1 Chronicles 8:28

fathers' houses

extended families, people related to each other who usually lived in
different houses, what the UST calls "clans"

ULT

28 These, heads of fathers by their
generations, heads. They lived in
Jerusalem.

UST

28 All of these descendants of Elpaal
(Shaharaim's son) were leaders of their
clans according to their genealogies.
They all lived in Jerusalem.

1 Chronicles 8:29

The father of Gibeon, Jeiel, whose wife's name was Maakah, lived in Gibeon

Here "father of" refers to Jeiel's status as the leading person in the city of Gibeon. Alternate translation: "Jeiel, the leader of Gibeon, lived in Gibeon. His wife's name was Maakah" (See: Idiom)

Gibeon

This is the name of a town. (See: How to Translate Names)

Jeiel

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

Maakah

This is the name of a woman. (See: How to Translate Names)

ULT

29 And in Gibeon, they lived: the father of Gibeon, and the name of his wife, Maakah,

UST

29 Another descendant of Benjamin was Jeiel. He lived in the city of Gibeon and was an early settler and leader of those who lived there. Jeiel's wife was Maakah.

1 Chronicles 8:30

His firstborn

Alternate translation: "Jeiel's first son"

Abdon ... Zur ... Kish ... Baal ... Nadab

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

ULT

30 and his son, the firstborn, Abdon, and Zur, and Kish, and Baal, and Nadab,

UST

30 His oldest son was Abdon. His other sons were Zur, Kish, Baal, Nadab,

1 Chronicles 8:31

Gedor ... Ahio ... Zeker

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

ULT
31 and Gedor, and Ahio, and Zeker.

UST
31 Gedor, Ahio, and Zeker.

1 Chronicles 8:32

Jeiel … Mikloth … Shimeah

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

<div>

ULT

32 And Mikloth fathered Shimeah. And also they, opposite their brothers, lived in Jerusalem with their brothers.

UST

32 Mikloth (another of Jeiel's sons) was the father of Shimeah. All these descendants of Jeiel also lived in Jerusalem near their relatives.

</div>

1 Chronicles 8:33

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

33 And Ner fathered Kish. And Kish fathered Saul. And Saul fathered Jonathan, and Malki-Shua, and Abinadab, and Esh-Baal.

UST

33 Ner was the father of Kish. Kish was the father of King Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

1 Chronicles 8:34

Jonathan … Merib-Baal … Micah

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

ULT

34 And the son of Jonathan, Merib-Baal. And Merib-Baal fathered Micah.

UST

34 Jonathan's son was Merib-Baal. Merib-Baal was the father of Micah.

1 Chronicles 8:35

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

35 And the sons of Micah: Pithon, and Melek, and Tarea, and Ahaz.

UST

35 Micah's sons were Pithon, Melek, Tarea, and Ahaz.

1 Chronicles 8:36

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

36 And Ahaz fathered Jehoaddah. And Jehoaddah fathered Alemeth, and Azmaveth, and Zimri. And Zimri fathered Moza.

UST

36 Ahaz was the father of Jehoaddah. Jehoaddah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza.

1 Chronicles 8:37

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

37 And Moza fathered Binea. Raphah his son, Eleasah his son, Azel his son.

UST

37 Moza was the father of Binea. Raphah was Binea's son. Eleasah was Raphah's son. Azel was Eleasah's son.

1 Chronicles 8:38

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

38 And to Azel six sons. And these, their names: Azrikam, Bokeru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these, the sons of Azel.

UST

38 Azel had six sons. Their names were Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. These were all of Azel's sons.

1 Chronicles 8:39

General Information:

All of the names here are names of men. (See: How to Translate Names)

Jeush the second, and Eliphelet the third

"Jeush, who was born after Ulam, and Eliphelet, who was born after Jeush" (See: Ordinal Numbers)

ULT

39 And the sons of Eshek, his brother: Ulam his firstborn, Jeush the second, and Eliphelet the third.

UST

39 Azel had a brother, Eshek. Eshek's oldest son was Ulam. His other sons were Jeush and Eliphelet.

1 Chronicles 8:40

Ulam

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

many sons and grandsons, a total of 150

"a total of one hundred fifty sons and grandsons" (See: Numbers)

1 Chronicles 9

1 Chronicles 9 General Notes

Structure and formatting

This chapter records the genealogy of the people who returned to Jerusalem after the exile and the family of Saul.

1 Chronicles 9:1

all Israel was recorded in genealogies

This can be translated in active form. The reader should understand that the people who wrote the genealogies included the names of the people who had already died. Alternate translation: "The Israelites recorded all of themselves in genealogies" (See: Active or Passive)

genealogies

family records that name ancestors and descendants

They were recorded in the book ... Israel

This can be translated in active form. Alternate translation: "They wrote the names in the book ... Israel" (See: Active or Passive)

the book of the kings of Israel

This refers to a book that no longer exists.

they were carried away in exile

This can be translated in active form. Alternate translation: "The Babylonians carried them away in exile" (See: Active or Passive)

ULT

1 And all Israel were listed in genealogy, and behold, they are written on the scroll of the kings of Israel. And Judah was taken into exile to Babylon because of their unfaithfulness.

UST

1 The scroll named "The Record of the Kings of Israel" listed the names of all the people of Israel. The army of Babylon captured many of the people of Judah and took them to Babylon. That happened because of the sins the people of Judah had committed against God.

1 Chronicles 9:2

(There are no notes for this verse.)

ULT

2 And the first inhabitants who were in their possession, in their cities: Israel, the priests, the Levites, and the temple servants.

UST

2 The first people who returned to Judah many years later and lived in their own land and in their own cities and towns were some Israelites, priests, other descendants of Levi, and men who worked in the temple.

1 Chronicles 9:3

(There are no notes for this verse.)

ULT

3 And in Jerusalem they lived, from the sons of Judah, and from the sons of Benjamin, and from the sons of Ephraim and Manasseh.

UST

3 Other people from the tribes of Judah, Benjamin, Ephraim, and Manasseh also returned to Judah and lived in Jerusalem, including the following people.

1 Chronicles 9:4

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, from the sons of Perez, the son of Judah.

UST

4 Uthai son of Ammihud (Ammihud was Omri's son; Omri was Imri's son; Imri was Bani's son; Bani was a descendant of Perez; Perez was Judah's son);

1 Chronicles 9:5

Shelanites

This is the name of a people group descended from Shelah. (See: How to Translate Names)

Asaiah

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

ULT

5 And from the Shilonites: Asaiah the firstborn and his sons.

UST

5 Asaiah and his sons (who were descendants of Shilon. Asaiah was the oldest son in his family);

1 Chronicles 9:6

Zerah … Jeuel

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

numbered 690

"numbered six hundred ninety people" (See: Numbers and Ellipsis)

ULT

6 And from the sons of Zerah: Jeuel and their brothers, 690.

UST

6 Jeuel and others of his relatives (who were from Zerah's clan. There were 690 people in this clan);

1 Chronicles 9:7

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

7 And from the sons of Benjamin: Sallu, the son of Meshullam, the son of Hodaviah, the son of Hassenuah,

UST

7 and from the tribe of Benjamin, Sallu (Meshullam's son; Meshullam was Hodaviah's son; Hodaviah was Hassenuah's son),

1 Chronicles 9:8

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

8 and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Mikri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah,

UST

8 Ibneiah (Jeroham's son), Elah (Uzzi's son; Uzzi was Mikri's son), Meshullam (Shephatiah's son; Shephatiah was Reuel's son; Reuel was Ibnijah's son).

1 Chronicles 9:9

numbered 956

"numbered nine hundred and fifty-six people" (See: Numbers and Ellipsis)

heads of fathers' houses for their fathers' houses

Extended families are people related to each other who usually live in different houses, what the UST calls "clans." Alternate translation: "leaders of their extended families"

ULT

9 and their brothers according to their generations, 956. All these men, heads of fathers, according to the house of their fathers.

UST

9 In all, there were 956 descendants of Benjamin living in Jerusalem. All these were leaders of their clans.

1 Chronicles 9:10

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

10 And from the priests: Jedaiah, and Jehoiarib, and Jakin,

UST

10 Some of the priests who returned to Judah were: Jedaiah, Jehoiarib, Jakin,

1 Chronicles 9:11

General Information:

All of the names here are names of men. (See: How to Translate Names)

the house of God

the second temple, which the people built after they returned from Babylon

ULT

11 and Azariah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the leader of the house of God,

UST

11 Azariah, the person in charge of those who took care of the temple (Azariah was Hilkiah's son; Hilkiah was Meshullam's son; Meshullam was Zadok's son; Zadok was Meraioth's son; Meraioth was Ahitub's son),

1 Chronicles 9:12

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

12 and Adaiah, the son of Jeroham, the son of Pashhur, the son of Malkijah, and Maasai, the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

UST

12 Adaiah (Jeroham's son; Jeroham was Pashhur's son; Pashhur was Malkijah's son), and Maasai (Adiel's son; Adiel was Jahzerah's son; Jahzerah was Meshullam's son; Meshullam was Meshillemith's son; Meshillemith was Immer's son).

1 Chronicles 9:13

They were very capable men in the work

Alternate translation: "These capable men worked"

the house of God

the second temple, which the people built after they returned from Babylon

fathers' houses

extended families, people related to each other who usually lived in different houses, clans

numbered 1,760

"numbered one thousand and sixty priests" or "numbered seventeen hundred and sixty priests" (See: Numbers and Ellipsis)

ULT

13 and their brothers, heads of the house of their fathers, 1,760, mighty of strength for the work of the service of the house of God.

UST

13 Altogether there were 1,760 priests who returned to Judah. They were leaders of their clans, and they all were capable and responsible for doing work in the temple of God.

1 Chronicles 9:14

General Information:

All of the names here are names of men. (See: How to Translate Names)

among the descendants

Alternate translation: "one of the descendants"

ULT

14 And from the Levites: Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah, from the sons of Merari,

UST

14 From the descendants of Levi who returned to Judah there were: Shemaiah (Hasshub's son; Hasshub was Azrikam's son; Azrikam was Hashabiah's son; Hashabiah was a descendant of Levi's youngest son Merari),

1 Chronicles 9:15

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

15 and Bakbakkar, Heresh, and Galal, and Mattaniah, the son of Mika, the son of Zikri, the son of Asaph,

UST

15 Bakbakkar, Heresh, Galal, Mattaniah (Mika's son; Mika was Zicri's son; Zicri was Asaph's son),

1 Chronicles 9:16

General Information:

All of the names here except "Netophathites" are the names of men. The Netophathites were a people group. (See: How to Translate Names)

ULT

16 and Obadiah, the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berekiah, the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

UST

16 Obadiah (Shemaiah's son; Shemaiah was Galal's son; Galal was Jeduthun's son), and Berekiah who lived in one of the villages where the Netophath people lived (Berekiah was Asa's son; Asa was Elkanah's son).

1 Chronicles 9:17

The doorkeepers were

Alternate translation: "The guards were" or "The gatekeepers were"

Shallum ... Akkub ... Talmon ... Ahiman

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

ULT

17 And the gatekeepers: Shallum, and Akkub, and Talmon, and Ahiman, and their brothers; Shallum, the head.

UST

17 From the descendants of Levi who returned to Judah who guarded the temple gates there were Shallum, Akkub, Talmon, Ahiman, and some of their relatives. Shallum was their leader.

1 Chronicles 9:18

they stood guard at the king's gate on the east side for the camp of Levi's descendants

Alternate translation: "Levi's descendants guarded the king's gate on the east side of their camp"

ULT

18 And until now in the gate of the king to the east, they were the gatekeepers for the camps of the sons of Levi.

UST

18 Up until the time of this writing, those gatekeepers from the tribe of Levi stood at the King's Gate on the east side of the city.

1 Chronicles 9:19

Shallum ... Kore ... Ebiasaph

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

Korahites

descendants of Korah (See: How to Translate Names)

the door to the tent ... the entrance

These phrases both refer to the entrance of the tent of meeting, or the tabernacle.

the tent

This is a metonym for the second temple, which the people built after they returned from Babylon. (See: Metonymy)

ULT

19 And Shallum, the son of Kore, the son of Ebiasaph, [1] the son of Korah, and his brothers of the house of his father, the Korahites, were over the work of the service, the keepers of the thresholds of the tent, and their fathers over the camp of Yahweh, the keepers of the entrance.

UST

19 Shallum was Kore's son; Kore was Ebiasaph's son; Ebiasaph was Korah's son. Shallum and his relatives from his clan, the people descended from Korah, had the duty of being gatekeepers, responsible to guard the entrances to the temple of Yahweh, as their ancestors had done.

1 Chronicles 9:20

Eleazar

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

in charge of them

"in charge of the Korahites" (1 Chronicles 9:19)

ULT

20 And Phinehas the son of Eleazar was leader over them before faces; Yahweh was with him.

UST

20 Previously Phinehas (Eleazar's son) had supervised the gatekeepers. Yahweh was with Phinehas.

1 Chronicles 9:21

Meshelemiah

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

the tent of meeting

The building where the Israelites prayed and offered sacrifices to God was sometimes called "the tent of meeting" in memory of the tent where Moses met with God when he and the Israelites were in the wilderness many years before this. Alternate translation: "the tent of meeting, that is, the temple"

ULT

21 Zechariah the son of Meshelemiah, gatekeeper of the entrance to the tent of meeting.

UST

21 Zechariah (Meshelemiah's son) was a gatekeeper at the temple's entrance.

1 Chronicles 9:22

General Information:

(See: Numbers)

who were chosen as gatekeepers

It is not clear who chose these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "whom they had chosen to be gatekeepers" (See: Active or Passive)

numbered 212

"numbered two hundred and twelve" (See: Numbers)

Their names were recorded in the people's records in their villages

This can be translated in active form. Alternate translation: "The records in peoples' villages included the names of these men" (See: Active or Passive)

> **ULT**
>
> **22** All those chosen as gatekeepers at the thresholds, 212. They in their villages listed in their genealogy, they, David and Samuel the seer, established in their official duty.
>
> **UST**
>
> **22** Altogether, there were 212 men chosen to guard the gates. The records of the clans in their villages listed their names. King David and the prophet Samuel appointed those men because those men were dependable.

1 Chronicles 9:23

their children

Alternate translation: "their descendants"

ULT

23 And they and their sons over the gates of the house of Yahweh, of the house of the tent as guards.

UST

23 The work of those gatekeepers and their descendants was to guard the gates of Yahweh's temple, also known as the sacred tent.

1 Chronicles 9:24

gatekeepers were posted

This can be translated in active form. Alternate translation: "men guarded the entrances" (See: Active or Passive)

on all four sides, toward the east, west, north, and south

The words "east, west, north, and south" explain the words "all four sides."

1 Chronicles 9:25

Their brothers

Alternate translation: "The guards' brothers"

came in for seven-day rotations, in turn

"would come to help for 7-day periods, taking turns" (See: Numbers)

ULT

25 And their brothers in their villages were to come for seven days from time to time with these.

UST

25 Sometimes it was necessary for the relatives of the gatekeepers who lived in those villages to come and help them. Each time some of them came, they helped the gatekeepers for seven days.

1 Chronicles 9:26

the four leaders … were assigned to guard the rooms

It is not clear who assigned these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "they assigned the four leaders … to guard the rooms" (See: Active or Passive)

the house of God

the second temple, which the people built after they returned from Babylon

ULT

26 For in official duty, they, the four leaders of the gatekeepers, they were Levites, and they were over the chambers and over the treasuries of the house of God.

UST

26 There were four descendants of Levi who worked every day, and they supervised the gatekeepers. They also took care of the storerooms and other rooms in the temple of God.

1 Chronicles 9:27

(There are no notes for this verse.)

ULT

27 And around the house of God they would lodge, for on them was the watch. And they were over the key and morning by morning.

UST

27 They stayed at the temple because their job was to guard it. Each morning they opened the gates.

1 Chronicles 9:28

Some of them

Alternate translation: "Some of the guards"

they counted the articles when they were brought in and when they were taken out

This can be translated in active form. Alternate translation: "they counted the articles that people took out to use, and they counted the articles when people brought them back" (See: Active or Passive)

ULT

28 And from them over the utensils of the service, for by number they would bring them in and by number they would bring them out.

UST

28 Some of the gatekeepers took care of the various items used in the daily duties of the temple. Their job was to bring those items out for sacrifices each day and to store them again each night.

1 Chronicles 9:29

Some of them also were assigned to take care of

It is not clear who assigned these men, so if you have to translate in active form, use your language's most general way of doing so. Alternate translation: "The leaders also assigned some of them to take care of" or "Some of them also took care of" (See: Active or Passive)

ULT

29 And from them ones who were appointed over the vessels and over all the utensils of the Holy Place, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices.

UST

29 Other gatekeepers had the job to take care of the other things in the temple including the flour, wine, olive oil, incense, and spices that were used in the sacrifices.

1 Chronicles 9:30

(There are no notes for this verse.)

ULT

30 And from the sons of the priests, mixers of the ointment for the spices.

UST

30 But some of the priests had the work of mixing the spices.

1 Chronicles 9:31

Mattithiah ... Shallum

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

Korahite

This is the name of a people group. (See: How to Translate Names)

ULT

31 And Mattithiah, from the Levites, he the firstborn of Shallum the Korahite, in official duty over the work of the flat cakes.

UST

31 There was a descendant of Levi named Mattithiah, the oldest son of Shallum, who was a descendant of Korah. His official duty was to bake the bread that was used in the offerings on the altar.

1 Chronicles 9:32

Kohathites

This is the name of a people group. (See: How to Translate Names)

bread of the presence

See the translationWord page about "bread" for the specific definition of "bread of the presence."

ULT

32 And from the sons of the Kohathites, from their brothers, over the bread of the rows, to prepare Sabbath by Sabbath.

UST

32 Some of the gatekeepers who were descended from Kohath prepared the new loaves of bread to display before God that were placed on the table inside the temple every Sabbath day.

1 Chronicles 9:33

fathers' houses

extended families, people related to each other who usually lived in different houses, what the UST calls "clans"

they were free from work

Alternate translation: "they did not have to do other work"

carry out their assigned tasks

Alternate translation: "complete the tasks they needed to do"

day and night

This means "at all times" and can be translated using a phrase or word from your language or culture that gives the same meaning. (See: Merism)

ULT

33 And these, the singers, the heads of the fathers of the Levites in the chambers were free, for by day and by night they were over them in the work.

UST

33 Some of the descendants of Levi were musicians who worked in the temple. The leaders of those families stayed in the rooms of the temple. They did not do any other work in the temple because they they were responsible to serve as musicians day and night.

1 Chronicles 9:34

These were leaders of fathers' houses among the Levites, as listed in their genealogical records

Alternate translation: "The family history lists included the names of these Levite family leaders"

ULT

34 These, the heads of the fathers of the Levites, according to their generations, heads. These lived in Jerusalem.

UST

34 Those are the names of the leaders of the clans descended from Levi, according to their genealogies. They all lived in Jerusalem.

1 Chronicles 9:35

Gibeon ... Gibeon

Alternate translation: "the man Gibeon ... the town of Gibeon"

Jeiel

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

Maakah

This is the name of a woman. (See: How to Translate Names)

ULT

35 And in Gibeon, they lived, the father of Gibeon, Jeiel, and the name of his wife, Maakah,

UST

35 Another descendant of Benjamin was Jeiel. He lived in the city of Gibeon and was an early settler and leader of those who lived there. Jeiel's wife was Maakah.

1 Chronicles 9:36

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

36 and his son, the firstborn, Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab,

UST

36 His oldest son was Abdon. His other sons were Zur, Kish, Baal, Ner, Nadab,

1 Chronicles 9:37

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

37 and Gedor, and Ahio, and Zechariah, and Mikloth.

UST

37 Gedor, Ahio, Zechariah, and Mikloth.

1 Chronicles 9:38

Mikloth ... Shimeam

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

ULT

38 And Mikloth fathered Shimeam. And also they, opposite their brothers, lived in Jerusalem with their brothers.

UST

38 Mikloth (another of Jeiel's sons) was the father of Shimeah. All these descendants of Jeiel also lived in Jerusalem near their relatives.

1 Chronicles 9:39

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

39 And Ner fathered Kish. And Kish fathered Saul. And Saul fathered Jonathan, and Malki-Shua, and Abinadab, and Esh-Baal.

UST

39 Ner was the father of Kish. Kish was the father of King Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Esh-Baal.

1 Chronicles 9:40

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

40 And the son of Jonathan, Merib-Baal. And Merib-Baal fathered Micah.

UST

40 Jonathan's son was Merib-Baal. Merib-Baal was the father of Micah.

1 Chronicles 9:41

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

41 And the sons of Micah: Pithon, and Melek, and Tahrea.

UST

41 Micah's sons were Pithon, Melek, and Tahrea.

1 Chronicles 9:42

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

42 And Ahaz fathered Jarah. And Jarah fathered Alemeth, and Azmaveth, and Zimri. And Zimri fathered Moza.

UST

42 Ahaz was the father of Jarah. Jarah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza.

1 Chronicles 9:43

General Information:

All of the names here are names of men. (See: How to Translate Names)

1 Chronicles 9:44

General Information:

All of the names here are names of men. (See: How to Translate Names)

ULT

44 And to Azel six sons, and these, their names: Azrikam, Bokeru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These, the sons of Azel.

UST

44 Azel had six sons. Their names were Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. These were all of Azel's sons.

1 Chronicles 10

1 Chronicles 10 General Notes

Special concepts in this chapter

The death of Saul

Saul died because he disobeyed God.

1 Chronicles 10:1

Every man of Israel fled from before the Philistines and fell down dead on Mount Gilboa

It is implied that these men were Israelite soldiers. Alternate translation: "The whole army of Israel ran away from the Philistines" (See: Assumed Knowledge and Implicit Information)

Every man of Israel ... fell down dead

This is probably a generalization. It seems that while all the soldiers did run away, not all of them died. Alternate translation: "Every man of Israel ... most of them died" (See: Hyperbole)

ULT

1 And the Philistines fought with Israel. And the men of Israel fled from the faces of the Philistines, and they fell slain on Mount Gilboa.

UST

1 Now, the Philistine army battled the Israelites. The Israelite soldiers ran away from them, and many Israelites died on Mount Gilboa.

1 Chronicles 10:2

Abinadab … Malki-Shua

See how you translated these men's names in 1 Chronicles 8:33.
(See: How to Translate Names)

ULT

2 And the Philistines pursued after Saul and after his sons. And the Philistines struck down Jonathan, and Abinadab, and Malki-Shua, the sons of Saul.

UST

2 The Philistine soldiers caught up with Saul and his sons, and they killed his sons Jonathan, Abinadab, and Malki-Shua.

1 Chronicles 10:3

(There are no notes for this verse.)

ULT

3 And the battle was heavy against Saul, and those who shoot with the bow found him, and he writhed in pain from the ones shooting.

UST

3 The fighting was very fierce around Saul. The archers shot Saul, and they wounded him severely.

1 Chronicles 10:4

thrust me through with it

The action of stabbing is a metonym for the result, death. Alternate translation: "kill me with it" (See: Metonymy)

these uncircumcised will come

The nominal adjective "uncircumcised" can be stated as an adjective. Alternate translation: "these people who are uncircumcised will come" or "these uncircumcised people will come" (See: Nominal Adjectives)

these uncircumcised

Here "uncircumcised" represents people who do not belong to Yahweh. Alternate translation: "these people who do not belong to Yahweh" or "these heathen Philistines" (See: Metonymy)

fell on it

Saul probably stuck the handle into the ground and leaned on the point so the sword would go through his body as he fell down. The action is a metonym for the result, death. Alternate translation: "killed himself with it" (See: Metonymy)

ULT

4 Then Saul said to the lifter of his equipment, "Draw your sword and pierce me with it, lest these uncircumcised will come and mistreat me." But the lifter of his equipment was not willing, for he feared greatly. And Saul took the sword, and he fell on it.

UST

4 Saul said to his armor bearer, "Take out your sword and kill me with it, so that these heathen Philistines will not be able to torture me." But his armor bearer refused to do that because he was very scared. So Saul grabbed his own sword and stabbed himself with it and died.

1 Chronicles 10:5

fell on his sword

He probably stuck the handle into the ground and leaned on the point so the sword would go through his body as he fell down. The action is a metonym for the result, death. See how you translated this in 1 Chronicles 10:4. Alternate translation: "killed himself with his sword" (See: Metonymy)

ULT

5 And the lifter of his equipment saw that Saul had died, and he himself likewise fell on the sword, and he died.

UST

5 When his armor bearer saw that Saul was dead, he also stabbed himself with his own sword and died.

1 Chronicles 10:6

and his three sons

The word "died" is understood from the previous phrase. It can be repeated. Alternate translation: "and his 3 sons died" (See: Ellipsis and Numbers)

ULT

⁶ And Saul died, and his three sons. And all his house died together.

UST

⁶ So Saul and his three sons died. So his whole dynasty ended together.

1 Chronicles 10:7

When every man of Israel

This is probably a generalization. Alternate translation: "When the men of Israel" (See: Hyperbole)

they had fled

Alternate translation: "the Israelite soldiers had fled"

the Philistines came and lived in them

"the Philistines came and lived in the cities from which the Israelites had fled." This probably happened after the events in verses 8-12.

ULT

7 And every man of Israel who was in the valley saw that they had fled, and that Saul and his sons had died. And they abandoned their cities, and they fled. And the Philistines came, and they lived in them.

UST

7 When all the Israelites living in the valley saw that their army had run away and that Saul and his sons were dead, they left their towns and ran away. Then the Philistine soldiers came and occupied those towns.

1 Chronicles 10:8

It came about

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

to strip the dead

Alternate translation: "to take everything of value off of the dead bodies"

Saul and his sons fallen

Here "fallen" is a polite way to refer to someone who died in battle. Alternate translation: "Saul and his sons dead" (See: Euphemism)

ULT

8 And it happened on the next day, and the Philistines came to strip the slain, and they found Saul and his sons fallen on Mount Gilboa.

UST

8 The next day, when the Philistine soldiers came to take away the possessions of the dead Israelite soldiers, they found Saul and his sons dead on Mount Gilboa.

1 Chronicles 10:9

They stripped him

Alternate translation: "The Philistines removed everything from Saul's body"

to carry the news to their idols and to the people

They told the people what had happened and praised their idols in prayer.

to carry the news

A person telling others about something that has happened is spoken of as if the person were carrying a solid object and giving it to those other people. Alternate translation: "to tell what had happened" (See: Metaphor)

ULT

9 And they stripped him, and they carried away his head and his armor. And they sent among the land of the Philistines all around to bring news to their idols and the people.

UST

9 They took everything from Saul's corpse; they cut off his head and took his equipment. Then they sent messengers throughout their own land, to proclaim the news to their idols and to their people.

1 Chronicles 10:10

They put his armor

Alternate translation: "The Philistines put Saul's armor"

Dagon

This is the name of a false god. (See: How to Translate Names)

ULT

10 And they put his armor in the house of their gods, and his head they fastened in the house of Dagon.

UST

10 They put Saul's equipment in the temple to their gods, and they hung his severed head in the temple to their god Dagon.

1 Chronicles 10:11

When all Jabesh Gilead heard of all that the Philistines

Both instances of the word "all" are generalizations. The name of the town is a metonym for the people who live in the town, and the people group name is a metonym for that people group's soldiers. Alternate translation: "When the people of Jabesh Gilead heard what the soldiers of the Philistine army" (See: Hyperbole and Metonymy)

Jabesh Gilead

This is the name of a town in the region of Gilead. (See: How to Translate Names)

ULT

11 And all Jabesh Gilead heard all that the Philistines did to Saul,

UST

11 Everyone who lived in Jabesh in the region of Gilead heard about everything the Philistines had done to Saul's corpse.

1 Chronicles 10:12

their bones

The bones are a synecdoche for the dead bodies. Alternate translation: "their bodies" (See: Synecdoche)

seven days

"7 days" (See: Numbers)

1 Chronicles 10:13

Connecting Statement:

Verses 13 and 14 give a summary of why Saul died. If your language has a way of showing that this is not part of the story line, you could use it here.

ULT

13 And Saul died because of his infidelity which he was unfaithful to Yahweh on account of the word of Yahweh which he did not keep, and also to ask a medium to seek,

UST

13 Now, Saul died because of his treachery; he betrayed Yahweh by not doing what Yahweh said. Saul even went to a woman who talks to the spirits of dead people and asked her what he should do,

1 Chronicles 10:14

Connecting Statement:

Verses 13 and 14 give a summary of why Saul died. If your language has a way of showing that this is not part of the story line, you could use it here.

did not seek guidance from Yahweh

Alternate translation: "did not ask Yahweh to guide him"

turned over the kingdom to David son of Jesse

Here "turned over the kingdom" is an idiom that means to give someone authority over a kingdom. Alternate translation: "made David, son of Jesse, king" (See: Idiom)

ULT

14 and he did not seek Yahweh, and he killed him. And he turned the kingdom to David, the son of Jesse.

UST

14 instead of asking Yahweh what he should do. So Yahweh caused him to die and appointed David son of Jesse, to be the king of Israel.

1 Chronicles 11

1 Chronicles 11 General Notes

Structure and formatting

The story of David begins here and continues throughout the remainder of this book.

Special concepts in this chapter

King David the military leader

David was made the king of all Israel and was the leader of their army. He conquered Jerusalem and strengthened its defenses. He had many brave men in his army that did great deeds. (See: work, works, deeds)

1 Chronicles 11:1

all Israel came to David

This is a generalization that means people from every tribe in Israel came to David, but not every individual. Alternate translation: "people from throughout Israel came to David" or "people from every tribe in Israel came to David" (See: Hyperbole)

we are your flesh and bone

This idiom means that they are relatives. Alternate translation: "we are your relatives" or "we have the same ancestors as you" (See: Idiom)

ULT

1 And all Israel gathered to David at Hebron, saying, "Look, your bones and your flesh are we.

UST

1 Then the people of Israel came to David at the city of Hebron and said to him, "Listen, we have the same ancestors as you.

1 Chronicles 11:2

In the recent past

This is historical information. Saul had been their king before David. (See: Background Information)

You will shepherd my people Israel, and you will become a ruler over my people Israel

These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king. (See: Parallelism)

You will shepherd my people Israel

Here ruling over the people is spoken of as shepherding them. Alternate translation: "'You will care for my people Israel" or "You will lead my people Israel" (See: Metaphor)

ULT

2 Even yesterday also the day before that, even when Saul was king, you were the one who brought out and the one who brought in Israel. And Yahweh your God said to you, 'You yourself will shepherd my people, Israel, and you yourself will be leader over my people Israel.'"

UST

2 In the past, when Saul was our king, you were the one who led our Israelite soldiers in battle. You are the one to whom Yahweh our God promised, 'You will care for my people; you will lead Israel.'"

1 Chronicles 11:3

They anointed David king over Israel

To "anoint" is a symbolic act to show that they recognized that God had chosen David as king. (See: Symbolic Action)

the word of Yahweh that had been declared by Samuel

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 word of Yahweh that Samuel had declared" (See: Active or Passive)

ULT

3 And all the elders of Israel came to the king at Hebron, and David cut with them a covenant at Hebron before the face of Yahweh. And they anointed David king over Israel according to the word of Yahweh by the hand of Samuel.

UST

3 So all the Israelite elders came to David at Hebron. There David made an agreement with them with Yahweh as witness. The elders anointed David with oil to set him apart to be the king of the Israelite people, just as Yahweh had previously told the prophet Samuel would happen.

1 Chronicles 11:4

David and all Israel

Here the phrase "all Israel" represents the entire Israelite army. Alternate translation: "David and all the Israelite army" (See: Metonymy)

Now the Jebusites ... were there

The word "now" is used to mark a break in the main story line. Here the narrator tells background information about Jerusalem. (See: Background Information)

ULT

4 And David went and all Israel to Jerusalem; that is, Jebus. And there were the Jebusites, the inhabitants of the land.

UST

4 David and all the Israelite soldiers went to Jerusalem. Another name for the city was Jebus because the Jebus people group lived in the area.

1 Chronicles 11:5

David took the stronghold of Zion

Here the word "took" is an idiom that means "captured" or "conquered." Since David led the army, his name here is a synecdoche for the whole army who attacked the city. Alternate translation: "David captured the stronghold of Zion" or "David and the Israelite army captured the stronghold of Zion" (See: Idiom and Synecdoche)

the stronghold of Zion … the city of David

Both of these names refer to Jerusalem.

ULT

5 And the inhabitants of Jebus said to David, "You will not come in here." But David captured the stronghold of Zion, that is, the city of David.

UST

5 The people in the city said to David, "You will not get in here!" But David and his soldiers captured the fortress there named Zion. Another name for it since then is the City of David.

1 Chronicles 11:6

Zeruiah

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

so he was made the chief

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: "so David made Joab the chief" (See: Active or Passive)

ULT

6 And David said, "Whoever strikes down the Jebusites first will become head and chief." And Joab the son of Zeruiah went up first, and he became head.

UST

6 Now, David had said to his soldiers, "Whoever leads our soldiers to defeat the people in Jebus will become the commander of all my army." Joab son of Zeruiah led the soldiers, so he became the commander.

1 Chronicles 11:7

(There are no notes for this verse.)

ULT

7 And David lived in the stronghold; therefore they called it the city of David.

UST

7 So David moved into the fortress. That is why they named it the City of David.

1 Chronicles 11:8

He built the city all around ... Joab restored the rest of the city

The word "he" refers to David. The reader should understand that David and Joab were probably in charge of other men who made the fortifications. (See: Metonymy)

the Millo

This likely refers to a terraced structure that consisted of retaining walls with dirt filled in behind them. (See: Translate Unknowns)

ULT

8 And he built the city all around, from the Millo and as far as that which surrounds. And Joab restored the rest of the city.

UST

8 David's workers rebuilt the city, starting where the land was filled in and extending to the wall that was around the city. Joab's men repaired the other parts of the city.

1 Chronicles 11:9

(There are no notes for this verse.)

ULT

9 And David went, going and becoming great, and Yahweh of Hosts was with him.

UST

9 David became more and more powerful because Yahweh, commander of the angel armies, helped him.

1 Chronicles 11:10

These were the leaders David had

Alternate translation: "These were the leaders of David's warriors"

who showed themselves strong with him in his kingdom ... to make him king

This phrase means that both the leaders of David's army, and the full army, helped David to establish himself as king over Israel. Alternate translation: "who strongly supported David's kingdom ... to make him king" (See: Assumed Knowledge and Implicit Information)

ULT

10 And these, the heads of the mighty ones who belonged to David strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of Yahweh concerning Israel.

UST

10 Together with all Israel, the leaders of David's warriors helped establish David's reign and supported him in becoming king, just as Yahweh had told Israel.

1 Chronicles 11:11

Jashobeam

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

a Hachmonite

This refers to a person from the Hachmon clan. (See: How to Translate Names)

on one occasion

Alternate translation: "in one battle"

ULT

11 And these, the number of the mighty ones who belonged to David: Jashobeam, a son of a Hachmonite, the head of the officers [1] . He swung his spear against 300, slain at one time.

UST

11 David's warriors included: Jashobeam was from the Hachmon clan. He was the leader of the officers. One time he fought against 300 enemies and killed them all with his spear.

1 Chronicles 11:12

After him

Alternate translation: "After Jashobeam"

Eleazar ... Dodo

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

the Ahohite

The "Ahohites" is the name of a people group. (See: How to Translate Names)

1 Chronicles 11:13

Pas Dammim

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

ULT

13 He was with David at Pas Dammim, and the Philistines had assembled there for battle. And there was a portion of the field full of barley. And the peope fled from the faces of the Philistines.

UST

13 Once he was with David at Pas Dammim when the Philistine soldiers gathered for the battle. There was a field of barley there. At first the Israelite soldiers ran away from the Philistine soldiers,

1 Chronicles 11:14

They stood in the middle of the field

Alternate translation: "David and Eleazar stood in the middle of the field"

cut down the Philistines

This means that they killed the Philistine soldiers with their swords. Alternate translation: "killed the Philistines" (See: Euphemism)

ULT

14 And they took their stand in the midst of the portion. And they delivered it, and they struck down the Philistines. And Yahweh saved a great salvation.

UST

14 but then they stopped in the middle of the field and fought to defend it. They killed the Philistine soldiers. Yahweh enabled them to win a great victory.

1 Chronicles 11:15

three of the thirty

"3 of the 30" (See: Numbers)

the cave of Adullam

"the cave near the town of Adullam." Adullam is near Bethlehem. (See: How to Translate Names)

the Valley of Rephaim

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

ULT

15 And three from the 30 heads went down to the rock to David, to the cave of Adullam. And the camp of the Philistines encamped in the Valley of Rephaim.

UST

15 One time three of David's 30 greatest warriors came to David when he was camping next to the huge rock outside the cave near Adullam. At that same time, the Philistine army had camped in the Valley of Rephaim.

1 Chronicles 11:16

in his stronghold, a cave

Alternate translation: "in his safe place in a cave"

the Philistines had established their camp at Bethlehem

Alternate translation: "the Philistines had stationed soldiers in Bethlehem"

ULT

16 And David then was in the stronghold, and the garrison of the Philistines then was in Bethlehem.

UST

16 David was then in a fortress, and some of the Philistine soldiers were occupying Bethlehem.

1 Chronicles 11:17

the well at Bethlehem, the well that is by the gate

These two phrases refer to the same well. The second specifies which well in Bethlehem. (See: Doublet)

ULT

17 And David desired, and he said, "Who will give me water to drink from the well of Bethlehem which is by the gate?"

UST

17 One day David longingly said, "I wish that someone would bring me some water from the well near the gate at Bethlehem."

1 Chronicles 11:18

three mighty men

"3 mighty men" (See: Numbers)

broke through the army of the Philistines

Alternate translation: "fought their way through the army of the Philistines"

the well of Bethlehem, the well at the gate

These two phrases refer to the same well. The second specifies which well in Bethlehem. See how you translated a similar phrase in 1 Chronicles 11:17. (See: Doublet)

he poured it out to Yahweh

This means that he poured out the water as an offering to Yahweh. (See: Assumed Knowledge and Implicit Information)

ULT

18 And the three broke through the camp of the Philistines, and they drew water from the well of Bethlehem which was by the gate. And they carried, and they brought to David. But David was not willing to drink it, and he poured it out to Yahweh.

UST

18 So the three greatest warriors forced their way through the Philistine camp and drew some water from that well, and brought it to David. But he would not drink it. Instead, he poured it out on the ground as an offering to Yahweh.

1 Chronicles 11:19

May it be that I should never do this!

Alternate translation: "May I never do something like this!" or "This is something I should never do!"

Should I drink the blood of these men who have risked their lives?

David speaks of the water as if it were blood because the men risked their lives to bring the water to him. He uses a question to emphasize this. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "I should not drink this water, which would be like drinking the blood of these men who have risked their lives to bring it to me." (See: Metaphor and Rhetorical Question)

ULT

19 And he said, "Far be it from me before my God from doing this! Do I drink the blood of these men with their lives? For with their lives they brought it." And he was not willing to drink it. These, the three mighty ones did.

UST

19 He said, "God would consider it wrong for me to drink this water! That would be like drinking the blood of these men and taking their lives, since they were willing to give their lives for me!" So he refused to drink it. That was one of the things that David's three greatest warriors did.

1 Chronicles 11:20

Abishai

See how you translated this man's name in 1 Chronicles 2:16.

captain over the Three

This means Abishai was the leader of the three men who went and got water for David.

three hundred

"300 men" or "300 warriors" (See: Numbers)

He is mentioned along with the Three

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: "People often mentioned him when they spoke of the Three" (See: Active or Passive)

ULT

20 And Abshai, the brother of Joab, he was the head of the Three. And he swung his spear against 300, slain. And to him a name among the Three.

UST

20 Now Joab's brother Abshai was the leader of the three elite warriors, and he gained fame among those three. One time Abshai fought 300 enemies with his spear, and he killed them all.

1 Chronicles 11:21

Of the Three, he was given double honor and became

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. This could mean: (1) that he received double the honor that the Three received. Alternate translation: "People gave him twice as much honor as they gave the Three and he became" or (2) the Three honored him more than they honored others. Alternate translation: "The Three honored him more than they honored others and he became" (See: Active or Passive)

ULT

21 From the Three, in the second he was honored and he became to them a chief, but up to the Three he did not enter.

UST

21 Among a second group of three elite warriors, he was honored and became their leader, but he was not considered part of the first group of three elite warriors.

1 Chronicles 11:22

Benaiah … Jehoiada … Ariel

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

Kabzeel

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

ULT

22 Benaiah the son of Jehoiada, the son of a man of strength, great deeds, from Kabzeel. He himself struck down the two of Ariel of Moab. And he himself went down, and he struck down the lion in the midst of the pit on the day of the snow.

UST

22 Jehoiada's son Benaiah was a brave soldier from the city of Kabzeel who did great deeds. He killed two of the best warriors from the Moab people group. One day he went down into a pit in snowy weather and killed a lion.

1 Chronicles 11:23

five cubits

A "cubit" is a unit of measurement equal to 46 centimeters. Alternate translation: "2.3 meters" (See: Biblical Distance)

a spear like a weaver's beam

This compares the size of the spear with the size of a weaver's beam. Alternate translation: "a spear the size of a weaver's beam" (See: Assumed Knowledge and Implicit Information)

he went down to him

"Benaiah went down to the Egyptian." This idiom means that he met him in battle. Alternate translation: "he attacked him" (See: Idiom)

ULT

23 And he himself struck down the man of Egypt, a man of stature, five cubits. And in the hand of the Egyptian, a spear like the beam of weavers, but he went down to him with a staff. And he seized the spear from the hand of the Egyptian, and he killed him with his spear.

UST

23 He also killed an Egyptian soldier who was two and one-third meters tall. The Egyptian carried a spear that was as long as a weaver's rod, but Benaiah fought him with a club. Benaiah grabbed the Egyptian's spear and killed him with it.

1 Chronicles 11:24

did these feats

Alternate translation: "did these mighty deeds"

he was named alongside the three mighty men

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: "people praised him like they praised the three mighty men" (See: Active or Passive)

ULT

24 These, Benaiah the son of Jehoiada did, and to him a name among the three mighty ones.

UST

24 Those are some of the things that Benaiah son of Jehoiada did. So he became famous along with the three elite warriors.

1 Chronicles 11:25

He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men

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 people respected him more than the 30 soldiers, but not as much as the 3 most elite soldiers" (See: Active or Passive)

his bodyguard

the group of people responsible for protecting David

ULT

25 From the 30, behold, he himself was honored, but to the three, he did not enter. And David set him over his bodyguard.

UST

25 Indeed, he was more honored than the remainder of the 30 warriors, but he did not become a member of the first group of three warriors. David appointed him to be the leader of his bodyguards.

1 Chronicles 11:26

(There are no notes for this verse.)

ULT

26 And the mighty ones of strength: Asahel the brother of Joab, Elhanan the son of Dodo from Bethlehem,

UST

26 These are the names of the great warriors: Asahel, brother of Joab; Elhanan son of Dodo, from Bethlehem;

1 Chronicles 11:27

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

27 Shammoth the Harorite, Helez the Pelonite,

UST

27 Shammoth, from Haror; Helez, from Pelon;

1 Chronicles 11:28

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

28 Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite,

UST

28 Ira son of Ikkesh, from Tekoa; Abiezer, from Anathoth;

1 Chronicles 11:29

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

29 Sibbekai the Hushathite, Ilai the Ahohite,

UST

29 Sibbekai, from Hushah; Ilai from Ahoh;

1 Chronicles 11:30

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

UST

30 Maharai, from Netophah; Heled son of Baanah, from Netophah;

1 Chronicles 11:31

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

31 Ithai the son of Ribai from Gibeah of the sons of Benjamin, Benaiah the Pirathonite,

UST

31 Ithai, son of Ribai, from Gibeah which belonged to the descendants of Benjamin; Benaiah, from Pirathon;

1 Chronicles 11:32

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

32 Hurai from the valleys of Gaash, Abiel the Arbathite,

UST

32 Hurai, from the valleys near Mount Gaash; Abiel from Arabah;

---

1 Chronicles 11:33

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

UST

33 Azmaveth, from Baharum; Eliahba, from Shaalbon;

1 Chronicles 11:34

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

34 the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite,

UST

34 the sons of Hashem from Gizon; Jonathan son of Shagee from Harar;

1 Chronicles 11:35

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

35 Ahiam the son of Sakar the Hararite, Eliphal the son of Ur,

UST

35 Ahiam son of Sakar from Harar; Eliphal son of Ur;

1 Chronicles 11:36

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

36 Hepher the Mekerathite, Ahijah the Pelonite,

UST

36 Hepher from Mekerath; Ahijah from Pelon;

1 Chronicles 11:37

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

37 Hezro the Carmelite, Naarai the son of Ezbai,

UST

37 Hezro from Carmel; Naarai son of Ezbai;

1 Chronicles 11:38

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

38 Joel the brother of Nathan, Mibhar the son of Hagri,

UST

38 Joel the brother of Nathan; Mibhar son of Hagri;

1 Chronicles 11:39

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

39 Zelek the Ammonite, Naharai the Berothite, the lifter of the equipment of Joab the son of Zeruiah,

UST

39 Zelek from the Ammon people group; Naharai from Beeroth, the armor bearer of Joab son of Zeruiah;

1 Chronicles 11:40

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

40 Ira the Ithrite, Gareb the Ithrite,

UST

40 Ira from Jattir; Gareb from Jattir;

1 Chronicles 11:41

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

41 Uriah the Hittite, Zabad the son of Ahlai,

UST

41 Uriah, Bathsheba's husband, from the Heth people group; Zabad son of Ahlai;

1 Chronicles 11:42

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

thirty with him

"30 men with him" (See: Numbers)

ULT

42 Adina the son of Shiza the Reubenite, a head of the Reubenites, and with him 30,

UST

42 Adina son of Shiza from the tribe of Reuben, a leader from that tribe, who had 30 soldiers with him;

1 Chronicles 11:43

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

43 Hanan the son of Maacah, and Joshaphat the Mithnite,

UST

43 Hanan son of Maacah; Joshaphat from Mithna;

1 Chronicles 11:44

This continues the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,

UST

44 Uzzia from Ashterath; Shama and Jeiel, sons of Hotham, from Aroer.

1 Chronicles 11:45

This concludes the list of David's thirty most important warriors. (See: [How to Translate Names](#))

ULT

45 Jediael the son of Shimri, and Joha his brother, the Tizite,

UST

45 Jediael son of Shimri and his brother Joha, from Tiz;

1 Chronicles 11:46

This continues the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

UST

46 Eliel from Mahavah; Jeribai and Joshaviah, sons of Elnaam; Ithmah from Moab;

1 Chronicles 11:47

This ends the list of David's thirty most important warriors. (See: How to Translate Names)

ULT

47 Eliel, and Obed, and Jaasiel the Mezobaite.

UST

47 Eliel and Obed, and Jaasiel from Zobah.

1 Chronicles 12

1 Chronicles 12 General Notes

Special concepts in this chapter

"[They] could use both the right hand and the left"

These soldiers were very skilled. They were able to fight with either hand. (See: Assumed Knowledge and Implicit Information)

King David

This chapter records all those who supported David as king over Saul. The extent of this record shows that there was nearly universal support for David.

1 Chronicles 12:1

while he was still banished from the presence of

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: "during the time when he could not be in the presence of" (See: Active or Passive)

ULT

1 And these, the ones who came to David at Ziklag, while he was one restrained from the face of Saul the son of Kish. And they were among the mighty ones, helping the battle.

UST

1 David stayed in the city of Ziklag when he was escaping from King Saul (Kish's son) and waiting to ascend the throne. While David was there, many warriors came and joined him, and they helped David when he fought battles. These warriors are listed below.

1 Chronicles 12:2

could use both the right hand and the left in slinging stones and in shooting arrows

Alternate translation: "could use either their right hands or their left hands to sling stones and shoot arrows"

slinging stones

The sling was a strip of leather that a person would use to throw a stone long distances.

ULT

2 They were armed with a bow, right-handed and left-handed with stones and with arrows with the bow, from the brothers of Saul, from Benjamin.

UST

2 They carried bows. They were able to shoot arrows and to sling stones. They could use either their right arms or their left arms. They were relatives of Saul from the tribe of Benjamin.

1 Chronicles 12:3

General Information:

This begins a list of the men from the tribe of Benjamin who joined David at Ziklag. (See: How to Translate Names)

ULT

3 The head, Ahiezer, and Joash, the sons of Shemaah the Gibeathite, and Jeziel and Pelet, the sons of Azmaveth, and Berakah, and Jehu the Anathothite,

UST

3 Their leader was Ahiezer. Next in command was Joash. They were both Shemaah's sons from the city of Gibeah. Others were: Jeziel and Pelet, Azmaveth's sons; Berakah; Jehu from the city of Anathoth;

1 Chronicles 12:4

This continues the list of the men from the tribe of Benjamin who joined David at Ziklag. (See: How to Translate Names)

the thirty

"the 30 soldiers" (See: Numbers)

ULT

4 and Ishmaiah the Gibeonite, a mighty one among the 30 and over the 30, and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,

UST

4 Ishmaiah from the city of Gibeon, who was the leader of the thirty greatest warriors; Jeremiah; Jahaziel; Johanan; Jozabad from the city of Gederah;

1 Chronicles 12:5

This continues the list of the men from the tribe of Benjamin who joined David at Ziklag. (See: How to Translate Names)

ULT

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, Shephatiah the Haruphite,

UST

5 Eluzai; Jerimoth; Bealiah; Shemariah; Shephatiah from the city of Haruph;

1 Chronicles 12:6

This continues the list of the men from the tribe of Benjamin who joined David at Ziklag. (See: How to Translate Names)

ULT

6 Elkanah, and Isshiah, and Azarel, and Joezer, and Jashobeam, the Korahites,

UST

6 Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, who were all descendants of Korah;

1 Chronicles 12:7

This ends the list of the men from the tribe of Benjamin who joined David at Ziklag. (See: How to Translate Names)

ULT

7 and Joelah and Zebadiah, the sons of Jeroham from Gedor.

UST

7 and Joelah and Zebadiah, Jeroham's sons, from the city of Gedor.

1 Chronicles 12:8

General Information:

This begins a list of the men from the tribe of Gad who joined David. (See: How to Translate Names)

whose faces were as fierce as the faces of lions

Here the word "faces" represents the men and the lions. Their faces express the fierceness with which they fight battles. Alternate translation: "who were as fierce in battle as lions hunting prey" (See: Synecdoche and Assumed Knowledge and Implicit Information)

They were as swift as gazelles on the mountains

This hyperbole compares how swiftly these men were able to run with how swiftly gazelles are able to run over rugged mountain terrain. (See: Hyperbole)

gazelles

animals similar to deer that can run quickly over hills and rough ground

ULT

8 And from the Gadites they separated themselves to David at the stronghold in the wilderness, mighty in strength, men of the army for battle, ready with shield and spear, and faces of lions were their faces, and like gazelles on the hills to hasten.

UST

8 Some men from the tribe of Gad east of the Jordan River joined David when he was at his garrison in the caves in the desert. They were brave warriors who were trained for fighting battles and able to use shields and spears well. They were as fierce as lions, and they could run as fast as deer on the hills.

1 Chronicles 12:9

Ezer the leader, Obadiah the second, Eliab the third

This begins a list of the men from the tribe of Gad who joined David, in order of their importance. (See: How to Translate Names and Ordinal Numbers)

ULT

9 Ezer the head, Obadiah the second, Eliab the third,

UST

9 Ezer was their leader. Next in command was Obadiah. Next was Eliab.

1 Chronicles 12:10

Mishmannah the fourth, Jeremiah the fifth

This continues a list of the men from the tribe of Gad who joined David, in order of their importance. (See: How to Translate Names and Ordinal Numbers)

ULT

10 Mishmannah the fourth, Jeremiah the fifth,

UST

10 Next was Mishmannah. Next was Jeremiah.

---

1 Chronicles 12:11

Attai the sixth, Eliel the seventh

This continues the list of the men from the tribe of Gad who joined David, in order of their importance. (See: How to Translate Names)

ULT

11 Attai the sixth, Eliel the seventh,

UST

11 Next was Attai. Next was Eliel.

1 Chronicles 12:12

Johanan the eighth, Elzabad the ninth

This continues the list of the men from the tribe of Gad who joined David, in order of their importance. (See: How to Translate Names)

ULT

12 Johanan the eighth, Elzabad the ninth,

UST

12 Next was Johanan. Next was Elzabad.

---

1 Chronicles 12:13

Jeremiah the tenth, Makbannai the eleventh

This ends the list of the men from the tribe of Gad who joined David, in order of their importance. (See: How to Translate Names)

ULT

13 Jeremiah the tenth, Makbannai the 11th.

UST

13 Next was another man whose name was Jeremiah. The last was Macbannai.

1 Chronicles 12:14

The least led a hundred

This means that the smallest group of the army that a leader led was 100 men. (See: Numbers)

the greatest led a thousand

This means that the largest group of the army that a leader led was 1,000 men. (See: Numbers)

ULT

14 These from the sons of Gad, the heads of the army. One for 100, the least; and the greatest for 1,000.

UST

14 Those men from the tribe of Gad were commanders in the army. The least warrior could fight 100, and the greatest could fight 1,000.

1 Chronicles 12:15

first month

This is the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars. It is at the beginning of the spring season when the late rains come. (See: Hebrew Months and Ordinal Numbers)

when it overflowed its banks

Alternate translation: "when the Jordan overflowed its banks"

chased away all those living in the valleys

Alternate translation: "they chased away all those living in the valleys"

ULT

15 These, they who passed over the Jordan in the first month, and it was filling over all its banks, and caused to flee all the valleys, to the east and to the west.

UST

15 They crossed to the west side of the Jordan River during a certain month in spring, at the time of the year when the river floods. They chased from there all the people who lived in the valleys on both sides of the river.

1 Chronicles 12:16

men of Benjamin and Judah

Alternate translation: "men from the tribes of Benjamin and Judah"

ULT

16 And from the sons of Benjamin and Judah came to the stronghold to David.

UST

16 Some other men from the tribes of Benjamin and Judah also came to David in his garrison.

1 Chronicles 12:17

may the God of our ancestors see

What God will see may be supplied in translation. Alternate translation: "may the God of our ancestors see what you intend to do" (See: Assumed Knowledge and Implicit Information)

ULT

17 And David went out before their faces, and he answered, and he said to them: "If for peace you have come to me, to help me, my heart will be to you all for unity. But if to betray me to my adversaries, with no violence in my palms, may the God of our fathers see and rebuke."

UST

17 David went out of the cave to meet them and said to them, "If you have come peacefully to help me, I am eager to have you join with me. But if you have come to enable my enemies to capture me, even though I have not done anything to harm you, I hope that the God whom our ancestors worshiped will see it and condemn you."

1 Chronicles 12:18

the Spirit came on Amasai

The Spirit empowering Amasai is spoken of as if the Spirit came on him. Alternate translation: "the Spirit empowered Amasai" (See: Metaphor)

Amasai

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

the thirty

"the 30 soldiers" (See: Numbers)

We are yours, David. We are on your side, son of Jesse

These phrases share similar meanings. The idioms "we are yours" and "we are on your side" both mean that the men support David. Alternate translation: "We are devoted to you, David. We support you, son of Jesse" (See: Parallelism and Idiom)

Peace, may peace be to whoever helps you

Here the word "peace" refers to prosperity and well-being. The word is repeated to emphasize great prosperity. Alternate translation: "May whoever helps you greatly prosper" (See: Doublet)

ULT

18 And the Spirit clothed Amasai, the head of the 30: "To you, O David, and with you, O Son of Jesse. Peace, peace to you and peace to the one who helps you, for your God has helped you." And David received them and placed them as the heads of the troop.

UST

18 Then God's Spirit came on Amasai, who was the leader of the thirty greatest warriors, and Amasai said, "David, we want to be with you; you who are the son of Jesse, we will join you. We do come in peace. We hope you will experience peace and that those helping you will experience peace, because your God is helping you." So David welcomed those men, and he appointed them to be leaders of his soldiers.

1 Chronicles 12:19

deserted to

Alternate translation: "left their leaders to join"

He will desert to his master Saul

Alternate translation: "He will stop fighting with us and fight for his master Saul"

ULT

19 And from Manasseh fell upon David when he went with the Philistines against Saul to battle. And they did not help them because by counsel the governors of the Philistines sent them away, saying, "By our heads he will fall to his lord, Saul."

UST

19 Some men from the tribe of Manasseh also joined David when he went with the soldiers of Philistia to fight against Saul's army. But David and his men did not help the army of Philistia because the leaders of Philistia talked about David and his soldiers and sent David and his men away. The leaders of Philistia said, "If David joins his master Saul again, we will all be killed."

1 Chronicles 12:20

Ziklag

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

Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai

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

captains over thousands of Manasseh

This means that each of these men led groups of a thousand soldiers in the tribe of Manasseh. Alternate translation: "each a captain over 1,000 men in the tribe of Manasseh" (See: Numbers)

ULT

20 In his going to Ziklag, they fell upon him from Manasseh: Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zillethai, the heads of the thousands who were of Manasseh.

UST

20 When David went to Ziklag, these were the men from the tribe of Manasseh who went with him: Adnah, Jozabad, Jediael, Michael, another man whose name was Jozabad, Elihu, and Zillethai. Each of them had been a commander of one thousand men from the tribe of Manasseh in Saul's army.

1 Chronicles 12:21

the roving bands

"the groups of robbers." This refers to groups of people who robbed people traveling through the countryside.

ULT

21 And they helped with David against the troop, for mighty ones of strength, all of them, and they were chiefs in the army.

UST

21 They helped David to fight against the groups of men who roamed throughout the country robbing people because these men from the tribe of Manasseh were all brave soldiers and became commanders in David's army.

1 Chronicles 12:22

Day after day

Alternate translation: "Each day"

a great army, like the army of God

This could mean: (1) the phrase "like the army of God" means "like an army that God assembled" or (2) the word "God" is used as an idiom that refers to the great size of the army. Alternate translation: "a very large army" (See: Idiom)

ULT

22 For at the time of day by day, they were coming to David to help him, until there was a great camp, like the camp of God.

UST

22 Every day more men joined David's men to support David, and his army became large, like the army of God.

1 Chronicles 12:23

General Information:

This begins the list of the number of men who joined David from each tribe. (See: Numbers)

to turn the kingdom of Saul over to him

The men making David king in place of Saul is spoken of as if they gave possession of Saul's kingdom to David. Alternate translation: "to make David king in place of Saul" (See: Metaphor)

carried out Yahweh's word

Alternate translation: "made Yahweh's word true" or "fulfilled Yahweh's word"

ULT

23 And these, the numbers of the heads of those equipped for war. They came to David at Hebron to turn the kingdom of Saul to him according to the mouth of Yahweh.

UST

23 These are the numbers of soldiers who were ready for battle who joined David at the city of Hebron. They came to help him to become the king of Israel instead of Saul, as Yahweh had promised would happen.

1 Chronicles 12:24

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

6,800, armed for war

"six thousand eight hundred, armed for war" (See: Numbers)

ULT

24 The sons of Judah, those carrying shield and spear, 6,800, equipped for war.

UST

24 There were 6,800 men from Judah ready for battle, carrying shields and spears.

1 Chronicles 12:25

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

From the Simeonites

Alternate translation: "From Simeon" or "From the tribe of Simeon"

7,100 fighting men

"seven thousand one hundred fighting men" (See: Numbers)

ULT

25 From the sons of Simeon, mighty ones of strength for war, 7,100.

UST

25 There were 7,100 men from the tribe of Simeon. They were all strong warriors trained to fight battles.

1 Chronicles 12:26

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

4,600 fighting men

"four thousand six hundred fighting men" (See: Numbers)

ULT

26 From the sons of Levi, 4,600.

UST

26 There were 4,600 men from the tribe of Levi.

1 Chronicles 12:27

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

Jehoiada

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

with him were 3,700

"with him were three thousand seven hundred" (See: Numbers)

ULT

27 And Jehoiada, the leader from Aaron, and with him, 3,700.

UST

27 Jehoiada, a leader descended from Aaron, was in that group of descendants of Levi, and there were 3,700 men with him.

1 Chronicles 12:28

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

twenty-two leaders

"22 leaders" (See: Numbers)

ULT

28 And Zadok, a young, mighty one of strength, and the house of his father, 22 chiefs.

UST

28 Zadok, a strong young soldier, was also in that group, and there were 22 other leaders from his clan who came with him.

1 Chronicles 12:29

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

From Benjamin, Saul's tribe

Alternate translation: "From Benjamin, the tribe to which Saul belonged"

three thousand

"3,000" (See: Numbers)

ULT

29 And from the sons of Benjamin, the brothers of Saul, 3,000. And until then the majority of them were keeping the charge of the house of Saul.

UST

29 There were 3,000 men from the tribe of Benjamin who were Saul's relatives. Most of them had previously given their allegiance to Saul and his descendants.

1 Chronicles 12:30

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

20,800 fighting men

"twenty thousand eight hundred fighting men" (See: Numbers)

From the Ephraimites

Alternate translation: "From Ephraim" or "From the tribe of Ephraim"

ULT

30 And from the sons of Ephraim, 20,800 mighty ones of strength, men of names, according to the house of their fathers.

UST

30 There were 20,800 men from the tribe of Ephraim who were all brave warriors and famous in their own clans.

1 Chronicles 12:31

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

eighteen thousand

"18,000" (See: Numbers)

ULT

31 And from the half tribe of Manasseh, 18,000 who were marked by names to come to make David king.

UST

31 There were 18,000 men from the half of the tribe of Manasseh who lived west of the Jordan River. Their half-tribe chose them to go and help David become the king.

1 Chronicles 12:32

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

two hundred

"200" (See: Numbers)

who had understanding of the times

This could mean: (1) these men knew the right time to act or (2) these men had a good understanding of current political events within Israel.

ULT

32 And from the sons of Issachar, those who knew understanding of the times to know what Israel should do, their heads, 200, and all their brothers according to their mouth.

UST

32 There were 200 men who were leaders from the tribe of Issachar along with their relatives. They always knew what the Israelites should do, and they knew the right time to do it. The leaders commanded their relatives.

1 Chronicles 12:33

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

fifty thousand

"50,000" (See: Numbers)

ready to give undivided loyalty

It is implicit that they would give loyalty to David. Alternate translation: "ready to give undivided loyalty to David" (See: Assumed Knowledge and Implicit Information)

ULT

33 From Zebulun, those going out for war, prepared for battle with all the weapons of battle, 50,000, and to help with no heart and a heart.

UST

33 There were 50,000 men from the tribe of Zebulun. They were experienced warriors and knew how to use all kinds of weapons well. They were completely loyal to David.

1 Chronicles 12:34

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

one thousand ... thirty-seven thousand

"1,000...37,000" (See: Numbers)

ULT

34 And from Naphtali, 1,000 chiefs, and with them with shield and spear, 37,000.

UST

34 There were 1,000 officers from the tribe of Naphtali with 37,000 soldiers, each carrying shields and spears.

1 Chronicles 12:35

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

From the Danites

Alternate translation: "From Dan" or "From the tribe of Dan"

28,600 men

"twenty-eight thousand six hundred men" (See: Numbers)

ULT

35 And from the Danites, prepared for battle, 28,600.

UST

35 There were 28,600 soldiers from the tribe of Dan, all trained to fight battles.

1 Chronicles 12:36

This continues the list of the number of men who joined David from each tribe. (See: Numbers)

forty thousand

"40,000" (See: Numbers)

ULT

36 And from Asher those going out for war to prepare for battle, 40,000.

UST

36 There were 40,000 soldiers from the tribe of Asher, all trained to fight battles.

1 Chronicles 12:37

This ends the list of the number of men who joined David from each tribe. (See: Numbers)

the Reubenites, Gadites

Alternate translation: "Reuben, Gad" or "the tribe of Reuben, the tribe of Gad"

120,000 men

"one hundred twenty thousand men" (See: Numbers)

ULT

37 And from beyond the Jordan, from the Reubenites, and the Gadites, and the half tribe of Manasseh, with all the weapons of war for battle, 120,000.

UST

37 There were also 120,000 soldiers from the area east of the Jordan River who joined David. They were from the tribes of Reuben, Gad, and the eastern half of the tribe of Manasseh. They had all kinds of weapons for battle.

1 Chronicles 12:38

with firm intentions to make David king

Alternate translation: "determined to make David king"

ULT

38 All these men of battle, helpers of the battle line; with a whole heart, they came to Hebron to make David king over all Israel. And also all the rest of Israel was of one heart to make David king.

UST

38 All those men were soldiers who joined the ranks of David's army. They came to Hebron wanting very much to enable David to be the king of all of the Israelite people. The remainer of the Israelite people were also united in wanting to make David their king.

1 Chronicles 12:39

They were there with David

Alternate translation: "These soldiers were there with David"

three days

"3 days" (See: Numbers)

1 Chronicles 12:40

Israel was celebrating

The word "Israel" represents the people who make up the nation. Alternate translation: "the people of Israel were celebrating" (See: Synecdoche)

ULT

40 And also, those near to them, as far as Issachar and Zebulun and Naphtali, were bringing bread on donkeys, and on camels, and on mules, and on oxen; food of flour, fig cakes, and raisins cakes, and wine, and oil, and oxen, and sheep, in abundance, for joy was in Israel.

UST

40 Also, their fellow Israelites came from as far away as the area where the tribes of Issachar, Zebulun, and Naphtali lived, bringing food on donkeys, camels, mules, and oxen. They brought a lot of various types of food: flour, fig cakes, raisins, wine, olive oil, cattle and sheep. They brought so much because the people throughout Israel were very joyful.

1 Chronicles 13

1 Chronicles 13 General Notes

Special concepts in this chapter

Ark of the covenant

David tried to bring the ark to Jerusalem on an ox cart instead of being carried by priests as the law said to do. The ox stumbled and Uzzah touched the ark to keep it from falling and he immediately died because of this. (See: priest, priesthood and law, law of Moses, law of Yahweh, law of God and covenant)

1 Chronicles 13:1

the commanders of thousands and of hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" (See: Numbers)

ULT

1 And David consulted with the chiefs of thousands and of hundreds, to every leader.

UST

1 One day David talked with all his army officers. Some of them were commanders of 100 soldiers and some were commanders of 1,000 soldiers.

1 Chronicles 13:2

all the assembly of Israel

This refers to all of the Israelites who were assembled in this place. Alternate translation: "all of the Israelites who were assembled there" (See: Assumed Knowledge and Implicit Information)

if this comes from Yahweh our God

This idiom means that this action is something that Yahweh approves. Alternate translation: "if this is something that Yahweh our God approves" (See: Idiom)

Let them be told to join us

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: "Let messengers tell them to join us" or "Let them join us" (See: Active or Passive)

ULT

2 And David said to all the assembly of Israel, "If to you all it is good, and from Yahweh our God, let us break out, let us send to our brothers who remain in all the regions of Israel, and with them the priests and the Levites in the cities of their pasturelands. And let them gather to us.

UST

2 Then David summoned the other Israelite leaders and said to all of them, "If you think it is a good idea, and if it is what Yahweh our God wants, let us send a message to our fellow Israelites throughout our country, including the priests and descendants of Levi who are living among them in their towns and in the nearby pasturelands, to come and join us.

1 Chronicles 13:3

(There are no notes for this verse.)

1 Chronicles 13:4

they seemed right in the eyes of all the people

Here the word "eyes" represents seeing, and seeing represents thoughts or judgment. Alternate translation: "all the people considered these things to be right" (See: Metaphor)

ULT

4 And all the assembly said to do thus, for the thing was right in the eyes of all the people.

UST

4 All the people agreed with David to send the messages and bring back the sacred chest because they all thought that it was the right thing to do.

1 Chronicles 13:5

David assembled all Israel together

Here the word "all" is a generalization. The phrase means that David assembled people from all over Israel, not that he assembled every person in Israel. Alternate translation: "David assembled people together from all Israel" (See: Hyperbole)

Lebo Hamath ... Kiriath Jearim

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

ULT

5 And David assembled all Israel from Shihor of Egypt and as far as Lebo Hamath, to bring in the Box of God from Kiriath Jearim.

UST

5 So David gathered all the Israelite people, from the Shihor River in Egypt to the city of Lebo Hamath in the north, and told them that he wanted them to help bring the sacred chest of God back to Jerusalem from the city of Kiriath Jearim.

1 Chronicles 13:6

Baalah ... Kiriath Jearim

These are the names of places. "Baalah" is another name for Kiriath Jearim. (See: How to Translate Names)

which belongs to Judah

Alternate translation: "which is in Judah"

to bring up from there the ark of God

It is implied that they are taking the ark to Jerusalem. Alternate translation: "to take to Jerusalem the ark of God" (See: Assumed Knowledge and Implicit Information)

to bring up from there

Jerusalem is higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.

ULT

6 And David went up and all Israel to Baalah, to Kiriath Jearim, which belongs to Judah, to bring up from there the Box of God Yahweh who sits over the cherubim which is called by name.

UST

6 David went with all the Israelite people to the city of Baalah, which is another name for Kiriath Jearim, to get from that city the sacred chest of God, Yahweh. (Baalah was located in the land belonging to the tribe of Judah). The people believed that God sat like a king on a throne between the statues of winged creatures that was above the lid of the sacred chest. The sacred chest belonged to Yahweh.

which is called by Yahweh's name

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. This could mean: (1) the idiom "called by ... name" refers to a person owning the thing. Alternate translation: "which belongs to Yahweh" or (2) the ark has Yahweh's name written on it. Alternate translation: "which bears Yahweh's name" (See: Idiom)

who sits enthroned over the cherubim

You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant" (See: Assumed Knowledge and Implicit Information)

1 Chronicles 13:7

Abinadab ... Uzzah ... Ahio

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

ULT

7 And they transported the Box of God on a new cart from the house of Abinadab; and Uzzah and Ahio were driving the cart.

UST

7 The people put the sacred chest of God on a new cart and took it from Abinadab's house. Uzzah and Ahio were guiding the oxen that were pulling the cart.

1 Chronicles 13:8

David and all Israel

Here the word "all" is a generalization. Alternate translation: "David and all of the Israelites who were present" (See: Hyperbole)

singing with stringed instruments

Alternate translation: "singing while playing stringed instruments"

tambourines

hand drums with pieces of metal around the side that sound when the instruments are shaken (See: Translate Unknowns)

cymbals

ULT

8 And David and all Israel were celebrating before the face of God with all might, and with songs, and lyres, and harps, and tambourines, and cymbals, and trumpets.

UST

8 David and all the Israelite people celebrated with all their strength all around the cart carrying the sacred chest. They were singing, playing lyres, harps, tambourines, and cymbals, and blowing trumpets.

two thin, round metal plates that are hit together to make a loud sound (See: Translate Unknowns)

1 Chronicles 13:9

Kidon … Uzzah

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

1 Chronicles 13:10

the anger of Yahweh burned against Uzzah

Yahweh's anger is spoken of as if it were a fire that burned the one with whom Yahweh is angry. Alternate translation: "Yahweh was very angry with Uzzah" (See: Metaphor)

before God

Alternate translation: "in the presence of God"

ULT

10 And the anger of Yahweh burned against Uzzah, and He struck him down because he sent out his hand on the Box. And he died there before the face of God.

UST

10 Yahweh became very angry with Uzzah, and he killed Uzzah because Uzzah had put his hand on the sacred chest. Yahweh had commanded during the time of Moses that no one touch the sacred chest. Uzzah died there in front of the sacred chest.

1 Chronicles 13:11

That place is called

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: "People call that place" (See: Active or Passive)

Perez Uzzah

This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'" (See: How to Translate Names)

to this day

See how you translated this phrase in 1 Chronicles 4:43

ULT

11 And David became angry because Yahweh broke out a breaking out against Uzzah. And he called that place Perez Uzzah until this day.

UST

11 David was angry because Yahweh inflicted punishment on Uzzah. David called that place where Uzzah died "The Punishment of Uzzah" (which has continued to be its nickname until the writing of this document).

1 Chronicles 13:12

How can I bring the ark of God home to me?

David uses this question to emphasize that he is afraid to take the ark to Jerusalem. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "I am too afraid to bring the ark of Yahweh with me to Jerusalem." (See: Rhetorical Question)

ULT

12 And David feared God in that day, saying, "How will I bring to myself the Box of God?"

UST

12 That day, David was afraid of God. He thought to himself, "{Since God is angry with me,} I cannot bring God's sacred chest to my city."

1 Chronicles 13:13

Obed Edom the Gittite

This is the name of a man. A "Gittite" is a person from the city of Gath. (See: How to Translate Names)

ULT

13 And David did not remove the Box to himself, to the city of David, but he turned it to the house of Obed Edom the Gittite.

UST

13 So David and the people did not take the sacred chest to the portion of Jerusalem named the City of David. Instead, they took it to Obed Edom's house, who was from the city of Gath.

---

1 Chronicles 13:14

in Obed Edom's household in his house

Alternate translation: "with Obed Edom's family in his house"

three months

"3 months" (See: Numbers)

Yahweh blessed his house

Here the word "house" is a metonym for his family. Alternate translation: "Yahweh blessed his family" (See: Metonymy)

ULT

14 And the Box of God dwelt with the house of Obed Edom in his house three months. And Yahweh blessed the house of Obed Edom and all that belonged to him.

UST

14 The sacred chest of God stayed with Obed Edom's family in his house for three months. During that time Yahweh blessed Obed Edom's family and everything that Obed Edom owned.

1 Chronicles 14

1 Chronicles 14 General Notes

Special concepts in this chapter

David asked for help from God and because of this, God enabled him to defeat the Philistines when they tried to capture him.

1 Chronicles 14:1

Hiram

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

carpenters

people who make things with wood

masons

people make things with stone or brick

They built a house for him

Alternate translation: "The carpenters and masons built a house for David"

ULT

1 And Hiram the king of Tyre sent messengers to David, and wood of cedar, and craftsmen of a wall, and craftsmen of wood to build for him a house.

UST

1 One day Hiram, the king of the city of Tyre, sent some messengers to David to talk about making an agreement between their countries. Then Hiram sent cedar logs, bricklayers, and carpenters to build a palace for David.

1 Chronicles 14:2

established him as

Alternate translation: "made him"

his kingdom was exalted on high

The idiom "exalted on high" means that Yahweh had given great honor to David's kingdom. 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 had exalted David's kingdom on high" or "Yahweh had given great honor to David's kingdom" (See: Idiom and Active or Passive)

for the sake of his people Israel

Here the word "his" refers to Yahweh.

ULT

2 And David knew that Yahweh had established him as king over Israel, that his kingdom was lifted upwards for the sake of his people Israel.

UST

2 When that happened, David knew that Yahweh had truly caused him to be the king of Israel, and that Yahweh had caused the surrounding nations to respect David's kingdom. Yahweh did this because he loved his Israelite people.

1 Chronicles 14:3

(There are no notes for this verse.)

ULT

3 And David took more wives in Jerusalem, and David fathered more sons and daughters.

UST

3 David married more women in Jerusalem, and those women gave birth to more sons and daughters for him.

1 Chronicles 14:4

the children who were born to him

Alternate translation: "the children whom his wives bore for him"

Shammua, Shobab, Nathan

These are names of men. See how you translated these in 1 Chronicles 3:5. (See: How to Translate Names)

1 Chronicles 14:5

This continues the list of the children who were born to David in Jerusalem. (See: How to Translate Names)

Ibhar, Elishua, Elpelet

These are names of men. These names appear also in 1 Chronicles 3:6, although there "Elpelet" is spelled "Eliphelet." (See: How to Translate Names)

ULT

5 and Ibhar, and Elishua, and Elpelet,

UST

5 Ibhar, Elishama, Elpelet,

1 Chronicles 14:6

This continues the list of the children who were born to David in Jerusalem. (See: How to Translate Names)

Nogah, Nepheg, Japhia

These are names of men. These names appear also in 1 Chronicles 3:7. (See: How to Translate Names)

ULT

⁶ and Nogah, and Nepheg, and Japhia,

UST

⁶ Nogah, Nepheg, Japhia,

1 Chronicles 14:7

This ends the list of the children who were born to David in Jerusalem. (See: How to Translate Names)

Elishama, Beeliada, and Eliphelet

These are names of men. These names appear also in 1 Chronicles 3:8, although there "Beeliada" is spelled "Eliada." (See: How to Translate Names)

ULT

7 and Elishama, and Beeliada, and Eliphelet.

UST

7 Elishama, Beeliada, and Eliphelet.

1 Chronicles 14:8

Now

The writer uses this word to show that he has finished giving the background information that he started in 1 Chronicles 14:3 and is starting a new part of the story. Your language may have a different way of doing this.

David had been anointed as king

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 elders of Israel had anointed David as king" (See: Active or Passive)

went out against them

It is implied that David led his army out to fight against them. Alternate translation: "led his army out to fight against them" (See: Assumed Knowledge and Implicit Information)

ULT

8 Now the Philistines heard that David was anointed as king over all Israel, and all the Philistines went up to seek David. And David heard and went out before their faces.

UST

8 When the army of Philistia heard that people in Israel appointed David to be king of all of Israel, they went to try to capture him. But David heard that the army of Philistia was coming, so he and his soldiers went out to fight against them.

1 Chronicles 14:9

Valley of Rephaim

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

ULT

9 And the Philistines went, and they raided in the Valley of Rephaim.

UST

9 Now, the army of Philistia had come to the Valley of Rephaim southwest of Jerusalem and had attacked and robbed the people there.

1 Chronicles 14:10

give them to you

This idiom means that Yahweh will enable David to have victory over them. Alternate translation: "give you victory over them" (See: Idiom)

ULT

10 Then David asked God, saying, "Should I go up against the Philistines? And will you give them into my hand?" And Yahweh said to him, "Go up and I will give them into your hand."

UST

10 So David asked God, "Should my men and I go and attack the army of Philistia? If we go, will you enable us to defeat them?" Yahweh replied, "Yes, go, and I will enable you to defeat them."

1 Chronicles 14:11

Baal Perazim

This is the name of a place. You may add a footnote that says, "The name 'Baal Perazim' means 'Lord of breaking through.'" (See: How to Translate Names)

God has burst through my enemies ... like a bursting flood of water

David speaks of God easily defeating David's enemies as if God had burst through them, like a flood bursts through anything in its path. Alternate translation: "God has easily defeated my enemies ... like a flood easily bursts through everything" (See: Simile)

by my hand

This refers to David's resources. Alternate translation: "using my army" (See: Metonymy)

ULT

11 And they went up to Baal Perazim, and David struck them down there. And David said, "God has broken through my enemies by my hand like a breaking through of waters." Therefore they called the name of that place Baal Perazim.

UST

11 The soldiers of Philistia went to a town people now call "Baal Perazim." David and his men met the soldiers of Philistia there and defeated them. Then David said, "God has completely defeated my enemies by using me and my army. God destroyed them like water breaking a dam." So they named that place "Baal Perazim," which meant "The Lord breaks through."

1 Chronicles 14:12

that they should be burned

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 burn their false gods" (See: Active or Passive)

ULT

12 And they abandoned their gods there, and David ordered, and they were burned with fire.

UST

12 As the soldiers of Philistia fled, they left their idols there. So David commanded his soldiers to burn those idols.

1 Chronicles 14:13

the valley

Alternate translation: "the Valley of Rephaim"

ULT

13 And the Philistines acted yet again, and they raided in the valley.

UST

13 But soon the army of Philistia attacked the people in that valley again.

1 Chronicles 14:14

attack their front

Alternate translation: "attack from the front"

circle around behind them and come on them through the balsam woods

Alternate translation: "go through the forest of balsam trees and attack them from behind"

balsam woods

"Balsam" here is a type of tree, and the "woods" describe many balsam trees growing together. (See: How to Translate Names)

ULT

14 And David asked God again. And God said to him, "Do not go up after them; circle around from upon them and come at them in front of the balsam trees.

UST

14 So again David prayed to God to ask him what he should do, and God replied, "Do not attack the army of Philistia from the front. Instead, go around them, and attack them from the rear in front of the balsam trees.

1 Chronicles 14:15

Connecting Statement:

God continues his answer to David's question.

When you hear the sound of marching in the wind blowing through the balsam treetops

This speaks of the sound of the leaves rustling as wind blows through them as if it were the sound of marching. Alternate translation: "When the wind blowing through the tops of the balsam trees sounds like men marching" (See: Metaphor)

ULT

15 And it shall be when you hear the sound of the marching in the heads of the balsam trees, at that time you shall go out in battle. For God has gone out before your face to strike down the camp of the Philistines."

UST

15 When you hear something in the tops of the balsam trees that sounds like soldiers marching, that is when you must attack, because I, God, will have gone ahead of you to enable you to defeat the army of Philistia."

1 Chronicles 14:16

Gezer

This is the name of a town. (See: How to Translate Names)

1 Chronicles 14:17

David's fame went out into all lands

People in every land hearing of David's reputation is spoken of as if David's fame traveled to those lands. Alternate translation: "People far away heard about David's fame" (See: Personification)

ULT

17 And the name of David went out into all the lands, and Yahweh placed the fear of him on all the nations.

UST

17 So David became famous in all the nearby countries, and Yahweh caused the leaders of all the nations to be afraid of him.

1 Chronicles 15

1 Chronicles 15 General Notes

Structure and formatting

Chapters 15 and 16 explain how David organized the priests and Levites. (See: priest, priesthood)

1 Chronicles 15:1

David built houses for himself … He prepared

It might be best to translate this so that the reader understands that David had other people do this for him. Alternate translation: "David had workers build houses for him … He had them prepare" (See: Metonymy)

ULT

1 And he made for himself houses in the city of David. And he prepared a place for the Box of God, and he stretched out a tent for it.

UST

1 David commanded his workers to build houses for himself in the section of Jerusalem named the City of David. He also told them to set up a place in which to put the sacred chest of God. They put up a large tent for the sacred chest.

1 Chronicles 15:2

they had been chosen by Yahweh

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 had chosen them" (See: Active or Passive)

1 Chronicles 15:3

David assembled all Israel at Jerusalem

Here the word "all" is a generalization. The phrase "all Israel" means that David assembled people from all over Israel, not that he assembled every person in Israel. Alternate translation: "David assembled at Jerusalem people from all over Israel" (See: Hyperbole)

ULT

3 And David assembled all Israel to Jerusalem to bring up the Box of Yahweh to its place which he had prepared for it.

UST

3 David summoned all the people of Israel to come to Jerusalem. He wanted a celebration when the Levites brought the sacred chest of Yahweh to the place his workers set up for it.

1 Chronicles 15:4

General Information:

This begins the list of the number of men whom David assembled from each of the Levite clans. (See: How to Translate Names and Numbers)

ULT

4 And David gathered the sons of Aaron and the Levites.

UST

4 David summoned the descendants of Aaron, who was the first high priest, and the other descendants of Levi:

1 Chronicles 15:5

120 men

"one hundred twenty men" (See: Numbers)

ULT

5 Of the sons of Kohath, Uriel the chief and his brothers, 120.

UST

5 from the descendants of Kohath, Levi's second son, Uriel the leader and his relatives, 120 in all;

1 Chronicles 15:6

This continues the list of the number of men whom David assembled from each of the Levite clans. (See: How to Translate Names and Numbers)

220 men

"two hundred twenty men" (See: Numbers)

ULT

⁶ Of the sons of Merari, Asaiah the chief and his brothers, 220.

UST

⁶ from the descendants of Merari, Levi's third son, Asaiah the leader and his relatives, 220 in all;

1 Chronicles 15:7

This continues the list of the number of men whom David assembled from each of the Levite clans. (See: How to Translate Names and Numbers)

ULT

7 Of the sons of Gershom, Joel the chief and his brothers, 130.

UST

7 from the descendants of Gershon, Levi's first son, Joel the leader and his relatives, 130 in all;

1 Chronicles 15:8

This continues the list of the number of men whom David assembled from each of the Levite clans. (See: How to Translate Names and Numbers)

ULT

8 Of the sons of Elizaphan, Shemaiah the chief and his brothers, 200.

UST

8 from the descendants of Elizaphan, Shemaiah the leader and his relatives, 200 in all;

1 Chronicles 15:9

This continues the list of the number of men whom David assembled from each of the Levite clans. (See: How to Translate Names and Numbers)

ULT

9 Of the sons of Hebron, Eliel the chief and his brothers, 80.

UST

9 from the descendants of Hebron, Eliel the leader and his relatives, 80 in all;

1 Chronicles 15:10

This ends the list of the number of men whom David assembled from each of the Levite clans. (See: How to Translate Names and Numbers)

ULT

10 Of the sons of Uzziel, Amminadab the chief and his brothers, 112.

UST

10 from the descendants of Uzziel, Amminadab the leader and his relatives, 112 in all.

1 Chronicles 15:11

Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab

These are names of men. See how you translated them in 1 Chronicles verses 5-6 and 1 Chronicles verses 7-10. (See: How to Translate Names)

ULT

11 And David called for Zadok and for Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab.

UST

11 David summoned the priests Zadok and Abiathar and these descendants of Levi: Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.

1 Chronicles 15:12

(There are no notes for this verse.)

ULT

12 And he said to them, "You are the heads of the fathers of the Levites. Consecrate yourselves, you and your brothers, and bring up the Box of Yahweh, the God of Israel, to where I prepared for it.

UST

12 David said to them, "You are the leaders of the clans descended from Levi. You and your family members must ceremonially purify yourselves, in order to be able to do this special work for Yahweh. You must bring the sacred chest of Yahweh, the God of us Israelites, to the place that I set up for it here in Jerusalem.

1 Chronicles 15:13

You did not carry it

Alternate translation: "You did not carry the ark"

broke out against us

The idiom to "break out against" means to act violently toward someone. Alternate translation: "acted violently toward us" or "attacked us" (See: Idiom)

we did not seek him

Here seeking Yahweh means to seek his counsel. Alternate translation: "we did not ask him for instructions" (See: Metonymy)

ULT

13 Because at the first it was not you, Yahweh our God broke out against us, for we did not seek him according to the judgment."

UST

13 The first time that we tried to bring it, you descendants of Levi were not the ones who carried it, since we did not follow Yahweh's command in the law of Moses regarding carrying the sacred chest. So Yahweh our God punished us."

1 Chronicles 15:14

(There are no notes for this verse.)

ULT

14 And the priests and the Levites consecrated themselves to bring up the Box of Yahweh, the God of Israel.

UST

14 Then the priests and the descendants of Levi performed the rituals to purify themselves, in order that it would be proper for them to carry the sacred chest of Yahweh, the God of the Israelite people.

1 Chronicles 15:15

the rules given by the word of Yahweh

The word "word" can be translated with a verb. 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 rules that the word of Yahweh had given" or "the rules that Yahweh had spoken" (See: Active or Passive and Abstract Nouns)

ULT

15 And the sons of Levi carried the Box of God just as Moses commanded, according to the word of Yahweh, on their shoulders with poles on them.

UST

15 Just as the law of Moses said, according to the command of Yahweh, the descendants of Levi fastened poles to God's sacred chest and carried it by putting the poles on their shoulders.

1 Chronicles 15:16

cymbals

two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 1 Chronicles 13:8. (See: Translate Unknowns)

lifting up their voices

This idiom means to sing loudly. Alternate translation: "singing loudly" (See: Idiom)

ULT

16 And David said to the chiefs of the Levites to assign their brothers as the singers with instruments of song, harps, and lyres, and cymbals, playing to raise a sound of joy.

UST

16 David told the leaders of the descendants of Levi to appoint some of their relatives to sing and play lyres, harps, and cymbals, making joyful music while they were carrying the sacred chest.

1 Chronicles 15:17

General Information:

This begins the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

ULT

17 And the Levites assigned Heman the son of Joel and from his brothers, Asaph the son of Berechiah, and from the sons of Merari their brothers, Ethan the son of Kushaiah,

UST

17 So they appointed Heman and his relatives Asaph and Ethan. Heman was the son of Joel. Asaph was the son of Berechiah. Ethan was the son of Kushaiah and was a descendant of Merari.

1 Chronicles 15:18

This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

With them were their kinsmen of second rank

This likely means that these men served in lower positions and were assistants to Heman, Asaph, and Ethan. Alternate translation: "With them were their kinsmen who were in a lower position of power" or "The following relatives would help them" (See: Ordinal Numbers)

Mikneiah, Obed Edom, and Jeiel, the gatekeepers

The word "gatekeepers" refers to people who guard gates or entryways. Here it refers to guarding access to the ark of the covenant and applies to Obed Edom and Jeiel. Alternate translation: "Mikneiah, and the gatekeepers, Obed Edom and Jeiel" (See: Assumed Knowledge and Implicit Information)

ULT

18 and with them, their brothers of the second rank: Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel, the gatekeepers.

UST

18 They also appointed another group of relatives from the descendants of Levi: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, and two of the temple gatekeepers, Obed Edom and Jeiel.

1 Chronicles 15:19

This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

The musicians Heman, Asaph, and Ethan were appointed

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 appointed the musicians Heman, Asaph, and Ethan" (See: Active or Passive)

cymbals

two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 1 Chronicles 13:8. (See: Translate Unknowns)

ULT

19 And the singers, Heman, Asaph, and Ethan, with bronze cymbals to play.

UST

19 Heman, Asaph and Ethan sang and also played bronze cymbals.

1 Chronicles 15:20

This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

Alamoth

The meaning of this word is not clear but may refer to a style of music. (See: Translate Unknowns)

ULT

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with harps, according to Alamoth.

UST

20 Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah played harps according to a certain musical style.

1 Chronicles 15:21

This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

Sheminith

The meaning of this word is not clear but may refer to a style of music. (See: Translate Unknowns)

led the way

Alternate translation: "led the other musicians" or "led the processional"

ULT

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel, and Azaziah with lyres, according to the Sheminith to lead.

UST

21 Mattithiah, Eliphelehu, Mikneiah, Obed Edom, Jeiel, and Azaziah played lyres according to a different musical style.

1 Chronicles 15:22

This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

ULT

22 And Kenaniah, the chief of the Levites in lifting up, an instructor in lifting up, for he was one who understood.

UST

22 Kenaniah, the leader of the descendants of Levi in music, directed the singing because he was very capable.

1 Chronicles 15:23

This continues the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

ULT

23 And Berechiah and Elkanah, gatekeepers for the Box.

UST

23 Berechiah and Elkanah were two of the men who guarded the sacred chest.

1 Chronicles 15:24

This ends the list of men whom the Levites appointed to sing and play music as the people brought the ark to Jerusalem. (See: How to Translate Names)

ULT

24 And Shebaniah, and Joshaphat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, the ones to blow the trumpets before the face of the Box of God. And Obed Edom and Jehiah, gatekeepers for the Box.

UST

24 The priests Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer were the ones who blew trumpets in front of God's sacred chest. Obed Edom and Jehiah also guarded the sacred chest.

1 Chronicles 15:25

the commanders over thousands

This could mean: (1) the word "thousands" represents the exact amount of soldiers that each of these commanders and led. Alternate translation: "the commanders of 1,000 soldiers" or (2) the word translated as "thousands" does not represent an exact numbers but is the name of a large military division. Alternate translation: "the commanders of large military divisions" (See: Numbers)

Obed Edom

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

ULT

25 And it happened David, and the elders of Israel, and the chiefs of thousands were going to bring up the Box of the covenant of Yahweh from the house of Obed Edom with joy.

UST

25 So David, the Israelite leaders, and the officers who commanded one thousand soldiers went to get the sacred chest symbolizing the agreement between Yahweh and the people of Israel. They joyfully got the sacred chest from Obed Edom's house.

1 Chronicles 15:26

(There are no notes for this verse.)

ULT

26 And it happened when God helped the Levites carrying the Box of the covenant of Yahweh, and they slaughtered seven bulls and seven rams.

UST

26 Indeed, God helped the descendants of Levi who carried the sacred chest symbolizing the agreement between Yahweh and the people of Israel. Therefore David and the leaders sacrificed seven bulls and seven rams to thank him.

1 Chronicles 15:27

David was clothed with a robe of fine linen, as were the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers

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: "David, the Levites who carried the ark, the singers, and Kenaniah, the leader of the song with the singers all wore fine linen robes" (See: Active or Passive)

linen

a cloth made from fibers of the flax plant

Kenaniah

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

ULT

27 And David was clothed in a robe of fine linen, and all the Levites carrying the Box, and the singers, and Kenaniah, the chief of the lifting up of the singers. And on David, an ephod of linen.

UST

27 David, all the descendants of Levi who carried the sacred chest, all the singers, and Kenaniah, the man who directed those who sang, wore robes of fine linen. David also wore a waistcloth made of linen.

1 Chronicles 15:28

So all Israel brought up the ark

Here the word "all" is a generalization. Alternate translation: "So a great crowd of Israelites brought up the ark" (See: Hyperbole)

cymbals

two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 1 Chronicles 13:8. (See: Translate Unknowns)

ULT

28 And all Israel was bringing up the Box of the covenant of Yahweh with shouting of joy, and with a sound of a horn and with trumpets, and with cymbals, playing with harps and lyres.

UST

28 So all of the Israelite people joined in bringing up to Jerusalem the sacred chest symbolizing the agreement between Yahweh and the people of Israel. They shouted joyfully, blew horns and trumpets, and played cymbals, lyres, and harps.

1 Chronicles 15:29

as the ark of the covenant of Yahweh came to the city of David

Alternate translation: "as the people brought the ark of the covenant of Yahweh to the city of David"

Michal

This is the name of David's wife. (See: How to Translate Names)

she despised him in her heart

Here "heart" represents thoughts or emotions. Alternate translation: "she despised him" or "she hated him" (See: Metonymy)

ULT

29 And it happened the Box of the covenant of Yahweh was coming to the city of David, and Michal the daughter of Saul, looked down out of the window. And she saw the king, David, dancing and celebrating. And she despised him in her heart.

UST

29 While they were bringing the sacred chest symbolizing the agreement between Yahweh and the people of Israel to the section of Jerusalem named the city of David, Michal (the first of David's wives and Saul's daughter) watched them, looking out of a window. When she saw King David dancing and celebrating, she despised him.

1 Chronicles 16

1 Chronicles 16 General Notes

Structure and formatting

Chapters 15 and 16 tell how David organized the priests and Levites. (See: priest, priesthood)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 16:8-36.

Special concepts in this chapter

David's psalm

As David organized the priests in their work in the tent, he wrote a psalm of praise to Yahweh.

1 Chronicles 16:1

General Information:

The word "they" in these verses refers to the priests and Levites.

before God

Alternate translation: "to God"

ULT

1 And they brought in the Box of God and put it in the midst of the tent that David streched out for it. And they offered burnt offerings and peace offerings before the face of God.

UST

1 They brought God's sacred chest to Jerusalem and put it inside the special tent that David's workers set up. Then they brought offerings which they fully burned on the altar and other offerings commemorating friendship between them and God. They offered the offerings in front of the special tent which housed the sacred chest.

1 Chronicles 16:2

When David had finished sacrificing the burnt offering and the fellowship offerings

This is a metonym for David directing the priests, who performed the actual sacrifices. (See: Metonymy)

he blessed the people in the name of Yahweh

To bless "in the name of Yahweh" means to bless with Yahweh's power and authority or as his representative. (See: Metonymy)

ULT

2 And David finished bringing up the burnt offering and the peace offerings, and he blessed the people in the name of Yahweh.

UST

2 When the priests finished presenting all those offerings, David asked Yahweh to bless the Israelite people.

1 Chronicles 16:3

He distributed to every Israelite

This was done under David's authority and direction. (See:
Metonymy)

cake of raisins

a baked sweet bread made with dried grapes

ULT

3 And he distributed to each person of
Israel, from man and as far as woman,
to each a loaf of bread, and a date cake,
and a raisin cake.

UST

3 David ordered his servants to give a
loaf of bread, a baked good with dates,
and a baked good with raisins to every
Israelite who was there, both men and
women.

1 Chronicles 16:4

(There are no notes for this verse.)

ULT

4 And he appointed before the face of the Box of Yahweh from the Levites as ones who minister, and to commemorate and to thank and to praise Yahweh, the God of Israel.

UST

4 Then David appointed some of the descendants of Levi to stand in front of the special tent in which the descendants of Levi placed Yahweh's sacred chest, to lead the people who worshiped and thanked and praised Yahweh, the God of the Israelite people.

1 Chronicles 16:5

Zechariah ... Jaaziel ... Shemiramoth ... Jehiel ... Mattithiah ... Eliab ... Benaiah ... Obed Edom ... Jeiel

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

second to him

This means next to him in authority and position. (See: Ordinal Numbers)

cymbals

These are two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 1 Chronicles 13:8. (See: Translate Unknowns)

ULT

5 Asaph the head, and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, and Jeiel, with instruments of harps and lyres, and Asaph with cymbals was playing,

UST

5 Asaph was their leader. Zechariah was his assistant. The other descendants of Levi who helped were Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. They played harps and lyres, and Asaph played cymbals.

1 Chronicles 16:6

Benaiah

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

ULT

6 and Benaiah and Jahaziel the priests with trumpets regularly, before the face of the Box of the covenant of God.

UST

6 Benaiah and Jahaziel were priests who blew trumpets frequently in front of the special tent in which the descendants of Levi placed the sacred chest symbolizing the agreement between God and the people of Israel.

1 Chronicles 16:7

on that day

Here "that day" refers to the day the ark of the covenant was moved from the house of Obed Edom to Jerusalem.

song of thanksgiving

Alternate translation: "song of giving thanks"

ULT

7 On that day then David first appointed to thank Yahweh by the hand of Asaph and his brothers.

UST

7 On that day, David first gave to Asaph and his helpers this song to praise Yahweh:

1 Chronicles 16:8

call on his name

Here "his name" represents Yahweh. Alternate translation: "call on Yahweh" (See: Metonymy)

the nations

This refers to the people in the nations. Alternate translation: "the people of the nations" (See: Metonymy)

1 Chronicles 16:9

(There are no notes for this verse.)

ULT

9 Sing to him, make music to him; tell of all his wonderful acts.

UST

9 Sing to him; sing songs to praise him. Tell about all his miraculous deeds.

1 Chronicles 16:10

Boast in his holy name

Here "his holy name" represents Yahweh. Alternate translation: "Boast in who Yahweh is" or "Boast in Yahweh" (See: Metonymy)

let the heart of those who seek Yahweh rejoice

- Here "the heart" represents the person who seeks Yahweh. Alternate translation: "let the people who seek Yahweh rejoice" (See: Synecdoche)

ULT

10 Glory in his holy name; let the heart of those who seek Yahweh rejoice.

UST

10 Be glad that he is holy. Those who follow Yahweh should rejoice.

1 Chronicles 16:11

Seek Yahweh and his strength

To "seek Yahweh's strength" means to ask him to strengthen you. Alternate translation: "Seek Yahweh and ask him to give you his strength" (See: Idiom)

seek his presence continually

Alternate translation: "seek to be near him always"

1 Chronicles 16:12

Recall the marvelous things

Alternate translation: "Remember the marvelous things"

his miracles and

The understood verb may be supplied. Alternate translation: "remember his miracles and" (See: Ellipsis)

decrees from his mouth

Here "mouth" refers to the things that Yahweh spoke. Alternate translation: "decrees that he has spoken" (See: Metonymy)

ULT

12 Remember his wonderful acts which he has done, his miracles and the judgments of his mouth,

UST

12 Think about the wonderful things that he has done, the miracles he has done, and the just laws that he has decreed.

1 Chronicles 16:13

you descendants of Israel his servant, you people of Jacob, his chosen ones

These phrases share similar meanings and are used for emphasis. (See: Parallelism)

ULT

13 O seed of Israel his servant, O sons of Jacob, his chosen ones.

UST

13 We are the offsrping of his servant Israel; we are the descendants of Jacob whom he has chosen.

1 Chronicles 16:14

His decrees are on all the earth

Here "all the earth" refers to all the people of the earth. Alternate translation: "His laws are for all the people of the earth" (See: [Metonymy](#))

1 Chronicles 16:15

Keep his covenant ... for a thousand generations

These two phrases share similar meanings and are used together for emphasis. Here "word" refers to the covenant. Alternate translation: "Keep his covenant in mind forever, the promise that he made for a thousand generations" (See: Parallelism and Metonymy)

Keep his covenant in mind

This means to remember and think about his covenant. Alternate translation: "Remember his covenant" (See: Idiom)

a thousand generations

"1,000 generations" (See: Numbers)

ULT

15 Remember forever his covenant, the word he commanded for 1,000 generations,

UST

15 Think about for all of your life the agreement that he made; he made a promise that will last for 1,000 generations.

1 Chronicles 16:16

He calls to mind

The phrase "calls to mind" means to remember something. Alternate translation: "He remembers" (See: Idiom)

the covenant that he made with Abraham, and his oath to Isaac

Both "the covenant" and "the oath" refer to the same promise that Yahweh made to his people. (See: Parallelism)

his oath to Isaac

This refers to the oath that he had previously made to Issac. Alternate translation: "his oath that he made to Isaac" (See: Ellipsis)

ULT

16 which he cut with Abraham, and his oath to Isaac.

UST

16 That is the agreement that he made with Abraham, and God repeated that promise to Isaac, Abraham's son.

1 Chronicles 16:17

(There are no notes for this verse.)

ULT

17 And he established it for Jacob as a statute, for Israel a covenant forever,

UST

17 God continued the agreement for Isaac's son, Jacob, as a decree; as a promise to Israel and his descendants for all time.

1 Chronicles 16:18

General Information:

The words "you" and "your" in this verse refers to Israel.

as your share

Alternate translation: "as your part"

ULT

18 saying, "To you I will give the land of Canaan the allotment of your inheritance."

UST

18 God said, "I will give the region of Canaan to you, to belong to you and your descendants."

1 Chronicles 16:19

General Information:

The word "they" in this verse refers to Israel.

strangers in the land

It is implied that "the land" refers to Canaan. Alternate translation: "foreigners in the land of Canaan" (See: Assumed Knowledge and Implicit Information)

ULT

19 When you all were few in number, insignificant, and sojourners in it,

UST

19 When there were hardly any of your ancestors, just a tiny group of people who were living in that land like strangers,

1 Chronicles 16:20

General Information:

The word "they" in this verse refers to Israel.

from nation to nation, from one kingdom to another

These two phrases have similar meanings and are used together for emphasis. (See: Parallelism)

ULT

20 and they walked back and forth from nation to nation, and from a kingdom to another people,

UST

20 they continued to wander from one place to another, from one kingdom to another.

1 Chronicles 16:21

General Information:

The words "them" and "their" in this verse refers to Israel.

for their sakes

Alternate translation: "for their own well-being"

ULT

21 he did not permit a person to oppress them; and he rebuked kings on account of them.

UST

21 God did not allow others to oppress them, and he warned kings on your ancestors' behalf by saying to them,

1 Chronicles 16:22

Do not touch my anointed ones

Here "touch" means to harm. It is an exaggeration Yahweh used to strengthen his warning to not harm his people. Alternate translation: "Do not harm the people I have anointed" (See: Hyperbole)

ULT

22 "Do not strike my anointed ones, and against my prophets do not do evil."

UST

22 "Do not harm the people whom I have chosen! Do not wrong my prophets!"

1 Chronicles 16:23

General Information:

Parallelism is common in Hebrew poetry. (See: Poetry and Parallelism)

all the earth

This refers to the people of the earth. Alternate translation: "all you people who live on the earth" (See: Metonymy)

announce his salvation

If your language does not use an abstract noun for the idea behind the word **salvation**, you could express the same idea with a verbal form such as "save." Alternate translation: "announce that he has saved us" or "tell people that he is the one who saves" (See: Abstract Nouns)

day after day

Alternate translation: "every day"

ULT

23 Sing to Yahweh, all the earth; announce from day to day his salvation.

UST

23 You people throughout the world, sing to Yahweh. Every day proclaim to others that he has saved us.

1 Chronicles 16:24

Declare his glory among the nations

Alternate translation: "Tell all the people in every nation about his great glory"

1 Chronicles 16:25

Yahweh is great and is to be praised greatly

This can be translated in active form. Alternate translation: "Yahweh is great. Praise him greatly" or "Yahweh is great, and people should praise him greatly" (See: Active or Passive)

he is to be feared above all other gods

This can be translated in active form. Alternate translation: "fear him above all other gods" (See: Active or Passive)

ULT

25 For great is Yahweh and to be praised much, and to be feared is he above all gods.

UST

25 because Yahweh is great, and he deserves praise very much. Everyone should revere him more than all the gods,

1 Chronicles 16:26

(There are no notes for this verse.)

ULT

26 For all the gods of the peoples are worthless, but Yahweh, the heavens he made.

UST

26 because all the gods that the other people groups worship are idols with no value, but Yahweh is truly great; he created the skies.

1 Chronicles 16:27

Splendor and majesty are in his presence

The author speaks as if splendor and majesty are people who can stand before a king. (See: Personification)

in his presence

Alternate translation: "all around him" or "where he is"

Strength and joy are in his place

The author speaks as if strength and joy are people who can be in Yahweh's sanctuary. (See: Personification)

in his place

Alternate translation: "in his temple" or "in his sanctuary"

1 Chronicles 16:28

Ascribe to Yahweh

Alternate translation: "Give praise to Yahweh" or "Praise Yahweh"

ascribe to Yahweh glory and strength

The abstract nouns "glory" and "strength" can be stated as adjectives. Alternate translation: "praise Yahweh because he is glorious and strong" (See: Abstract Nouns)

ULT

28 Ascribe to Yahweh, O clans of peoples, ascribe to Yahweh glory and strength!

UST

28 You people in nations all over the world, praise Yahweh! Praise Yahweh for his glorious power!

1 Chronicles 16:29

Ascribe to Yahweh the glory his name deserves

If your language does not use an abstract noun for the idea behind the word **glory**, you could express the same idea with a verb or adjective. Alternate translation: "Glorify Yahweh just as his name deserves" or "Proclaim that Yahweh is glorious just as his name deserves" (See: Abstract Nouns)

his name deserves

Here "his name" refers to the person of God. Alternate translation: "due to him" or "he deserves" or "he is worthy to receive" (See: Metonymy)

Bow down to Yahweh

The implied information is that the people were to bow down in worship. Alternate translation: "Bow down to worship Yahweh" (See: Assumed Knowledge and Implicit Information and Symbolic Action)

in the splendor of holiness

The abstract nouns "splendor" and "holiness" can be translated as adjectives. Alternate translation: "because he is gloriously beautiful and holy" (See: Abstract Nouns)

ULT

29 Ascribe to Yahweh the glory of his name; bring an offering and come before his face; worship Yahweh in holy splendor.

UST

29 Attribute to Yahweh the glory his name deserves. Come to his place of worship with offerings to give to him! Bow down and worship Yahweh because he is holy and his holiness shines out from him with wonderful beauty.

1 Chronicles 16:30

Tremble

shake because of fear

all the earth

This is a metonym for all the people who live on the earth. Alternate translation: "all the people of the earth" (See: Metonymy)

1 Chronicles 16:31

Let the heavens be glad, and let the earth rejoice

This could mean: (1) the heavens and the earth are spoken of as if they have emotions like people. Alternate translation: "Let it be as if the heavens are glad and the earth rejoices" or (2) "the heavens" and "the earth" are metonyms for those who dwell in those places. Alternate translation: "Let those who live in the heavens be glad and let those who live on the earth rejoice" (See: Personification and Metonymy)

ULT

31 Let the heavens rejoice, and let the earth shout in exultation; and let them say among the nations, "Yahweh reigns."

UST

31 Everything in the sky should celebrate and everything on the earth should cheer. Everything in the sky and on the earth declare to all the people groups of the world, "Yahweh is king!"

1 Chronicles 16:32

that which fills it shout with joy

The implied information is that this refers to all the creatures living in the sea. They are spoken of as if they should shout with joy like people might do. Alternate translation: "the sea creatures shout joyfully" (See: Assumed Knowledge and Implicit Information and Personification)

Let the fields be joyful, and all that is in them

"Let the fields and all that is in them be joyful." The author speaks as if the fields and the animals that live in them have emotions like people. Alternate translation: "Let it be as if the fields themselves and all the animals that live in them are rejoicing" (See: Personification)

ULT

32 Let the sea roar and that which fills it. Let the field exult, and all that is in it.

UST

32 The oceans and all the creatures in the oceans should shout; the fields and everything in them should rejoice.

1 Chronicles 16:33

let the trees in the forest shout for joy

This speaks about the trees as if they were people who could shout for joy. (See: Personification)

ULT

33 Then the trees of the forest will shout for joy from before the face of Yahweh, for he is coming to judge the earth.

UST

33 When that happens, the trees in the forest should cheer in front of Yahweh, because he will come to judge everyone on the earth.

1 Chronicles 16:34

for his covenant faithfulness endures forever

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you could express the same idea with a verbal form such as "faithfully" or "faithful." Alternate translation: "for he faithfully loves us forever" or "for he is faithful to his covenant forever" (See: Abstract Nouns)

ULT

34 Give thanks to Yahweh, for he is good, for forever is his loyal love.

UST

34 Thank Yahweh, because everything he does shows he is good, because he faithfully loves us always.

1 Chronicles 16:35

from the other nations

Here "the other nations" represents the people in those nations. Alternate translation: "from the people of other nations" or "from the armies of other nations" (See: Metonymy)

give thanks to your holy name

Here Yahweh is referred to by his "holy name." Alternate translation: "give thanks to you" or "give thanks to Yahweh" (See: Metonymy)

ULT

35 And say, "Save us, God of our salvation, and gather us and deliver us from the nations, to give thanks to your holy name, to boast in your praise."

UST

35 Say to him, "God who provides our liberation, rescue us, and bring us together and save us from the armies of other nations, so that we will thank you for your sacred character and reputation, and revel in giving you praise."

1 Chronicles 16:36

from everlasting to everlasting

This refers to two extremes and means for all time. Alternate translation: "for all eternity" (See: Merism)

All the people

This is a generalization that refers to the group of people assembled to worship Yahweh. Alternate translation: "The people" or "Everyone who was there" (See: Hyperbole)

ULT

36 Blessed be Yahweh, the God of Israel, from everlasting and as far as everlasting. And all the people said, "Amen" and praised Yahweh.

UST

36 Yahweh, the God of us Israelite people, deserves praise, for all time, in the past and in the future. After the people finished singing that song, they all said "We agree!", and they praised Yahweh.

1 Chronicles 16:37

his brothers

Alternate translation: "his relatives"

as every day's work required

The implied information is that they were to perform the daily duties that were given in the law of Yahweh. Alternate translation: "as was required every day by the law" (See: Assumed Knowledge and Implicit Information)

ULT

37 And he left there before the face of the Box of the covenant of Yahweh Asaph and his brothers to minister before the face of the Box continually, according to the matter of the day in its day,

UST

37 Then David left Asaph and the other members of his clan there in front of the tent where the sacred chest symbolizing the agreement between Yahweh and the people of Israel was. David told them that they must do their work there every day.

1 Chronicles 16:38

Obed Edom ... Jeduthun ... Hosah

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

sixty-eight relatives

"68 relatives" (See: Numbers)

ULT

38 and Obed Edom and their brothers, 68, and Obed Edom the son of Jeduthun, and Hosah, were gatekeepers,

UST

38 David also left Obed Edom and other descendants of Levi to work there, 68 in all. Hosah and Obed Edom, Jeduthun's son, guarded the entrances of the sacred tent.

1 Chronicles 16:39

to serve before the tabernacle

Alternate translation: "to serve at the tabernacle"

ULT

39 and Zadok the priest and his brothers the priests before the face of the tabernacle of Yahweh at the high place which was in Gibeon

UST

39 David also told Zadok the high priest and the other priests who worked with him to remain in front of Yahweh's sacred tent, at the place where the Israelite people worshiped Yahweh there in the city of Gibeon.

1 Chronicles 16:40

General Information:

The word "They" in this verse refers to the priests.

continually morning

Alternate translation: "every day, morning"

ULT

40 to bring up burnt offerings to Yahweh on the altar of burnt offering continually morning and evening, even according to all that is written in the law of Yahweh, which he commanded to Israel.

UST

40 Every morning and every evening they burned offerings to Yahweh on the altar for such offerings, obeying the rules Moses wrote down, the rules that Yahweh gave to the Israelite people.

1 Chronicles 16:41

General Information:

The word "them" in this verse refers to the priests.

Heman … Jeduthun

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

ULT

41 And with them, Heman and Jeduthun and the rest of those chosen who were marked by names to give thanks to Yahweh, for forever is his loyal love.

UST

41 With them were Heman and Jeduthun and the other descendants of Levi whom David chose specifically. They sang songs to praise Yahweh because he faithfully loves his people forever.

1 Chronicles 16:42

cymbals

These are two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 1 Chronicles 13:8. (See: Translate Unknowns)

guarded the gate

The implied information is that they were to guard the entrance to the tabernacle. Alternate translation: "guarded the tabernacle gate" (See: Assumed Knowledge and Implicit Information)

ULT

42 And with them, Heman and Jeduthun for those playing trumpets and cymbals and the instruments of song of God; and the sons of Jeduthun for the gate.

UST

42 Heman and Jeduthun led the music, including those playing trumpets, cymbals, and other instruments for singing to God. Jeduthun's sons guarded the gates of the sacred tent.

1 Chronicles 16:43

(There are no notes for this verse.)

ULT

43 And all the people went, each to his house, and David turned around to bless his house.

UST

43 Then all the people left. They all returned to their homes, and David returned home to ask Yahweh to bless his family.

1 Chronicles 17

1 Chronicles 17 General Notes

Special concepts in this chapter

Building the temple

David wanted to build a temple for God but God would not allow him to. Instead he promised that his son, Solomon, would build the temple and he promised David would have a descendant who would be king forever. (See: temple, house, house of God and promise, promised and eternity, everlasting, eternal, forever)

1 Chronicles 17:1

It happened

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

settled

comfortable and happy, without the desire to move or change

I am living in a house of cedar

Cedar is a kind of tree that is known for its strength. If you have an equivalent type of tree in your culture, you can use that name, otherwise you can reword this. Alternate translation: "I am living in a strong, permanent house" (See: Assumed Knowledge and Implicit Information)

ULT

1 And it happened when David was living in his house, and David said to Nathan the prophet, "Behold, I am living in a house of cedars, but the Box of the covenant of Yahweh is under curtains."

UST

1 After David began to live in his palace, he said to the prophet Nathan, "It does not seem right that I am living in a palace made of cedar wood, but the sacred chest symbolizing the agreement between Yahweh and the people of Israel stays inside a tent!"

the ark of the covenant of Yahweh is staying under a tent

Tents are temporary dwellings. If you do not have tents in your culture, you can word this differently. Alternate translation: "the ark of the covenant of Yahweh is staying in a temporary place" (See: Assumed Knowledge and Implicit Information)

1 Chronicles 17:2

do what is in your heart

Here "heart" represents the mind. Alternate translation: "do what you think you should" (See: Metonymy)

God is with you

Here "with you" means God is helping and blessing David. (See: Idiom)

1 Chronicles 17:3

the word of God came to Nathan, saying,

The idiom "the word of God came to" is used to introduce a special message from God. Alternate translation: "God gave a message to Nathan. He said," or "God spoke this message to Nathan:" (See: [Idiom](#))

ULT

3 And it happened in that night, and the word of God came to Nathan, saying,

UST

3 But that night God spoke to Nathan. He said,

1 Chronicles 17:4

Go and tell David my servant, 'This is what Yahweh says: You will not build me a house in which to live

This has quotations within quotations. It may be necessary to translate them as indirect quotations. Alternate translation: "Go and tell David my servant that he will not be the one to build a house in which I will live" (See: Quotes within Quotes and Direct and Indirect Quotations)

build me a house

Here "house" means a temple. In 1 Chronicles 17:10 Yahweh will say that he will build a house for David. There "house" means a family. If your language has a word that can express both ideas, use it here and in 17:10.

ULT

4 "Go and say to David my servant, 'Thus says Yahweh: You yourself shall not build for me a house in which to live,

UST

4 "Go and tell my servant David this is what I, Yahweh, am saying to him: 'You will not build a temple for me to live in,

1 Chronicles 17:5

that I brought up Israel

The implied information is that this refers to God bringing up Israel out of the land of Egypt. Alternate translation: "that I brought the Israelites to the promised land from the land of Egypt" (See: Assumed Knowledge and Implicit Information)

a tent, a tabernacle

Both the words "tent" and "tabernacle" describe the same thing and emphasize that he had lived in a place that was not a permanent building. (See: Doublet)

ULT

5 for I have not lived in a house from the day that I brought up Israel until this day, but I have been from tent to tent, and from a tabernacle.

UST

5 since I have not lived in any building from the day that I brought the people of Israel up out of Egypt until now. Rather, I have lived in my sacred tent, moving from one place to another when the Israelites moved around.

1 Chronicles 17:6

did I ever say anything to any of Israel's leaders whom I appointed to shepherd my people, saying, "Why have you not built me a house of cedar?"

This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "did I ever ask any of Israel's leaders, whom I appointed to shepherd my people, why they had not built me a house of cedar?" (See: Quotes within Quotes and Direct and Indirect Quotations)

did I ever say anything to any of Israel's leaders

Yahweh uses a question to emphasize that he never asked any of Israel's leaders to build him a house. Alternate translation: "I never said anything to any of Israel's leaders" (See: Rhetorical Question)

whom I appointed to shepherd my people

Those who are leaders of the people of Israel are spoken of as if they were shepherds and the people were sheep. (See: Metaphor)

Why have you not built me a house of cedar?

If Yahweh had asked the leaders this question, he would have been using a question to scold them for not building him a house of cedar. But, Yahweh said previously that he did not ask them this question. Alternate translation: "You should have built me a house of cedar." (See: Rhetorical Question)

ULT

6 In all where I have walked back and forth among all Israel, what word did I speak to one of the judges of Israel whom I commanded to shepherd my people, saying, "Why have you all not built for me a house of cedars?"'

UST

6 Wherever I went with all the Israelites as they traveled, I never said to any of their leaders whom I appointed to lead them, "Why have you not built me a temple made of cedar wood?"

1 Chronicles 17:7

General Information:

Yahweh describes his promises to King David through the prophet Nathan.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

tell my servant David

Yahweh is still telling the prophet Nathan what he should tell David.

I took you from the pasture

David's job as a shepherd is referred to by the place he watched his sheep. Alternate translation: "I took you from your job as a shepherd" (See: Metonymy)

pasture

an area of land where animals feed on the grass. See how you translated this word in 1 Chronicles 4:39 and 4:40.

ULT

7 And now, thus you shall say to my servant, to David, 'Thus says Yahweh of Hosts: I myself took you from the pasture, from behind sheep, to be a leader over my people Israel.

UST

7 'Therefore, this is what you should say to my servant David: "Yahweh, the commander of the angel armies, says, 'I took you from a pasture where you were taking care of sheep, and I appointed you to be the ruler of Israel, my people.

1 Chronicles 17:8

Connecting Statement:

Yahweh continues describing his promises to King David through the prophet Nathan.

I have been with you

Here "with you" means that Yahweh has helped and blessed David. (See: Idiom)

cut off all your enemies

Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree. (See: Metaphor)

I will make you a name

Here "name" represents a person's reputation. Alternate translation: "I will make your name to be great and well known" (See: Metonymy)

the great ones

The phrase "great ones" means famous persons.

ULT

8 And I have been with you in all where you have gone, and I have cut off all your enemies from before your face, and I will make for you a name, like a name of the great ones who are on the earth.

UST

8 I have been with you wherever you have gone, and I have removed all your enemies who opposed you. Now, I will cause you to become very famous, as well known as the names of the greatest men who have ever lived on the earth.

1 Chronicles 17:9

Connecting Statement:

Yahweh continues describing his promises to King David through the prophet Nathan.

I will appoint a place

Alternate translation: "I will choose a place"

will plant them there

God causing the people to live in the land permanently and securely is spoken of as if he would plant them in the land. Alternate translation: "I will settle them there" (See: Metaphor)

be troubled no more

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: "no one will ever trouble them" (See: Active or Passive)

ULT

9 And I will set a place for my people Israel, and I will plant them, and they will settle on it, and they will not tremble again. And the sons of injustice will not continue to trouble them, just as at the first,

UST

9-10 Formerly, during the time that I appointed leaders for my Israelite people, many violent groups oppressed them. But this will not happen anymore. I have chosen a place where my Israelite people can live peacefully and no one will disturb them anymore. I will give them rest from being attacked by their enemies. And I will defeat all your enemies. I declare to you that I, Yahweh, will enable your descendants to rule after you die.

1 Chronicles 17:10

General Information:

The words "your" and "you" in this verse refers to David.

Connecting Statement:

Yahweh continues describing his promises to King David through the prophet Nathan.

from the days

Here "days" represents a longer period of time. Alternate translation: "from the time" (See: Metonymy)

I commanded judges

After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble.

to be over my people Israel

To be in authority is referred to as being over someone. Alternate translation: "to rule my people Israel" (See: Idiom)

subdue

make a person or animal unable to attack

build you a house

Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In 1 Chronicles 17:4 God told David he would not be the one to build a house for Yahweh. There "house" represented a temple. If your language has a word that can express both ideas, use it here and in 17:4. (See: Metonymy)

ULT

10 and from the days that I commanded judges over my people Israel. And I will humble all your enemies. And I declare to you that a house Yahweh will build for you.

UST

9-10 Formerly, during the time that I appointed leaders for my Israelite people, many violent groups oppressed them. But this will not happen anymore. I have chosen a place where my Israelite people can live peacefully and no one will disturb them anymore. I will give them rest from being attacked by their enemies. And I will defeat all your enemies. I declare to you that I, Yahweh, will enable your descendants to rule after you die.

1 Chronicles 17:11

Connecting Statement:

Yahweh continues describing his promises to King David through the prophet Nathan.

It will come about

Alternate translation: "It will happen"

when your days are fulfilled for you to go to your fathers

The two phrases "when your days are fulfilled" and "go to your fathers" have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying. (See: Parallelism and Euphemism)

I will raise up your descendant after you

God appointing David's descendant is spoken of as if Yahweh would raise or lift him up. (See: Metaphor)

ULT

11 And it will be when your days are fulfilled, to walk with your fathers, then I will raise up your seed after you who will be from your sons, and I will establish his kingdom.

UST

11 When your life ends and you die and go to be with your ancestors who have died, I will appoint one of your descendants, one of your sons, to become king, and I will enable his kingdom to be strong.

1 Chronicles 17:12

Connecting Statement:

Yahweh continues describing his promises to King David through the prophet Nathan.

I will establish his throne forever

The right to rule as king is described by the place where a king sits. Alternate translation: "I will make his rule over Israel to last forever" (See: Metonymy)

ULT

12 He himself will build for me a house, and I will establish his throne as far as forever.

UST

12 He is the one who will lead the building of a temple for me. And I will make his ruling dynasty last forever.

1 Chronicles 17:13

Connecting Statement:

Yahweh continues describing his promises to King David through the prophet Nathan.

I will be a father to him, and he will be my son

The prophecy in 17:11-14 refers to Solomon, David's son. But, aspects of the prophecy will be fulfilled by Jesus. So, here it is best to translate the words "father" and "son" with your normal words for a biological father and son.

I will not take my covenant faithfulness away from him, as I took it from Saul

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you could express the same idea with a verbal form such as "faithfully." Alternate translation: "I will never stop faithfully loving him, as I stopped loving Saul" (See: Abstract Nouns)

ULT

13 I myself will be to him a father, and he himself will be to me a son. And my covenant faithfulness I will not take away from with him, as I took away from who was before your face.

UST

13 I will be like a father to him, and he will be like a son to me. I stopped giving faithful love to Saul, the one who was the king before you became king, but I will never stop giving faithful love to your son.

1 Chronicles 17:14

Connecting Statement:

Yahweh finishes describing his promises to King David through the prophet Nathan.

I will set him over my house and in my kingdom forever, and his throne will be established forever

These two phrases have similar meanings and emphasize that David's dynasty will last forever. (See: Parallelism)

his throne will be established forever

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 will establish his throne forever" (See: Active or Passive)

his throne

A king's right to rule is referred to by the place a king sits. Alternate translation: "his right to rule" (See: Metonymy)

ULT

14 And I will set him up in my house and in my kingdom as far as forever, and his throne will be established as far as forever.'"

UST

14 I will cause him and his descendants to rule over my people and my kingdom forever. His ruling dynasty will last forever.'"

1 Chronicles 17:15

reported to him

Alternate translation: "told him"

all these words

Here "words" represents what Yahweh said. (See: Metonymy)

ULT

15 According to all these words and according to all this vision, thus Nathan spoke to David.

UST

15 So Nathan reported to David everything that Yahweh had revealed to him.

1 Chronicles 17:16

he said

Alternate translation: "David said"

Who am I, Yahweh God, and what is my family, that you have brought me to this point?

- David asks this question to express the deep emotion he felt from hearing Yahweh's proclamation. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "My family and I are not worthy of this honor, Yahweh God." (See: Rhetorical Question)

ULT

16 Then the king David went in and sat before the face of Yahweh; and he said, "Who am I, Yahweh God, and what is my house, that you have brought me as far as here?

UST

16 Then King David went into the tent housing the sacred chest, sat in the presence of Yahweh, and prayed this prayer: "Yahweh my God, I am certainly not worthy for you to have done of all these things for me, and my family is not worthy, either.

1 Chronicles 17:17

Connecting Statement:

David continues to speak to Yahweh.

this was a small thing

Something that is not important is described as being small. (See: Idiom)

in your sight

Here sight represents judgment or evaluation. Alternate translation: "in your judgment" (See: Metaphor)

your servant's family

Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my family" (See: First, Second or Third Person)

for a great while to come

This speaks about time as if it were something that travels and arrives somewhere. Alternate translation: "and what will happen to them in the future" (See: Metaphor)

your servant

Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "me" (See: First, Second or Third Person)

ULT

17 And a small thing was this in your eyes, God, and you have spoken regarding the house of your servant from a distance; and you have seen me as an appearance of the man moving upwards, Yahweh God.

UST

17 And O God, now, in addition to everything else, you have spoken about what will happen to my descendants in the future for many generations. Yahweh my God, you have acted toward me as though I was the most important man on the earth!

1 Chronicles 17:18

Connecting Statement:

David continues to speak to Yahweh.

What more can I, David, say to you?

David uses this question to emphasize that he has nothing left to say to Yahweh. Alternate translation: "There is nothing more I can say to you." (See: Rhetorical Question)

You have honored your servant. You have given your servant special recognition

These two phrases have similar meanings and are repeated for emphasis. (See: Parallelism)

You have given your servant special recognition

If your language does not use an abstract noun for the idea behind the word **recognition**, you could express the same idea with a verbal form such as "recognize." Alternate translation: "You have recognized your servant in a special way" (See: Abstract Nouns)

ULT

18 What more can David still say to you about honoring your servant. And you, your servant you know.

UST

18 I, David, cannot say anything more to you in exchange for you honoring me. Yahweh, you know what kind of person I am.

1 Chronicles 17:19

Connecting Statement:

David continues to speak to Yahweh.

your servant's sake

Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my sake" or "my benefit" (See: First, Second or Third Person)

to fulfill your own purpose

Alternate translation: "to accomplish what you planned to do"

ULT

19 Yahweh, for the sake of your servant and according to your heart, you have done all this greatness to make known all the greatnesses.

UST

19 Yahweh, you have done these great things for my sake, according to the way you wanted, and in order to reveal all of these great things.

1 Chronicles 17:20

Connecting Statement:

David continues to speak to Yahweh.

there is none like you, and there is no God besides you

These phrases have similar meaning and are repeated for emphasis. (See: Parallelism)

as we have always heard

Here "we" refers to David and the nation of Israel. (See: Exclusive and Inclusive 'We')

ULT

20 Yahweh, there is none like you, and no God except you, in all which we have heard with our ears.

UST

20 Yahweh, there is no one like you. You are the only true God. This is what we have always heard.

1 Chronicles 17:21

Connecting Statement:

David continues to speak to Yahweh.

what nation on earth … by great and awesome deeds?

This question expects a negative answer to make the point that there was no other nation like Israel. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "there is no nation on earth … by great and awesome deeds." (See: Rhetorical Question)

you rescued from Egypt

The implied information is that they were rescued from slavery. Alternate translation: "you rescued from slavery in Egypt" (See: Assumed Knowledge and Implicit Information)

to make a name for yourself

Here "name" represents Yahweh's reputation. Alternate translation: "to make all people know who you are" (See: Metonymy)

You drove out nations

Here "nations" represents the people groups that were living in Canaan. (See: Metonymy)

ULT

21 And who is like your people Israel, one nation on the earth whom God went to ransom for himself a people, to set for you a name great and to be feared, to drive out nations from the faces of your people whom you ransomed from Egypt?

UST

21 And there is no nation like Israel because Israel is the only nation on the earth whose people you went out to rescue to make them your people, to perform miracles and show how great and awesome you are, and to expel the people of other people groups in Canaan who were before your people, the Israelites, whom you rescued from being slaves in Egypt.

1 Chronicles 17:22

Connecting Statement:

David continues to speak to Yahweh.

ULT

22 And you made your people Israel for yourself a people as far as forever, and you, Yahweh, became to them God.

UST

22 You caused us your Israelite people to belong to you as your people forever, and you, Yahweh, became our God!

1 Chronicles 17:23

Connecting Statement:

David continues to speak to Yahweh.

So now

Here "now" does not mean "at this moment," but is used to draw attention to the important point that follows.

may the promise that you made concerning your servant and his family be established forever

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: "may you do what you promised to me and my family, and may your promise never change" (See: Active or Passive)

your servant and his family

David is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "me and my family" (See: First, Second or Third Person)

ULT

23 And now, Yahweh, the word which you spoke concerning your servant and concerning his house, may it be confirmed as far as forever, and do just as you have spoken.

UST

23 And now Yahweh, I pray that you will cause the things that you have promised about me and my descendants to be fulfilled forever, and do the things that you have said that you would do.

1 Chronicles 17:24

Connecting Statement:

David continues to speak to Yahweh.

May your name

Here "name" represents Yahweh's reputation. (See: Metonymy)

the house of me, David, your servant

Here "house" represents family. Alternate translation: "my family" (See: Metonymy)

is established before you

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: "is secure because of you" or "continues because of you" (See: Active or Passive)

ULT

24 And may it be confirmed and may your name be great as far as forever, saying, 'Yahweh of Hosts, the God of Israel, is God to Israel,' and the house of David your servant established before your face.

UST

24 I pray that those things will happen so people will celebrate your excellent reputation forever. People will exclaim, 'Yahweh, commander of the angel armies, is the God of Israel. He is the God who rules Israel!' You will cause my descendants to be the king of the people you rule,

1 Chronicles 17:25

Connecting Statement:

David continues to speak to Yahweh.

your servant

David refers to himself as "your servant." This can be expressed in
the first person. Alternate translation: "me" (See: First, Second or
Third Person)

that you will build him a house

Here the metonym "house" refers to David's ancestors continuing on
as the rulers of Israel. In 1 Chronicles 17:4 Yahweh tells David he
would not be the one to build a house for Yahweh. There "house" represented a temple. If your language has a
word that can express both ideas, use it here and in 17:4. (See: Metonymy)

I, your servant, have found courage

If your language does not use an abstract noun for the idea behind the word **courage**, you could express the same
idea with the verb "encouraged." Alternate translation: "I, your servant, am encouraged"

ULT

25 For you, my God, have uncovered the
ear of your servant to build for him a
house; therefore your servant has
found to pray before your face.

UST

25 because you, my God, have revealed
to me that you will cause me to have a
ruling dynasty. So I am brave enough to
pray like this to you.

1 Chronicles 17:26

Connecting Statement:

David continues to speak to Yahweh.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

ULT

26 And now, Yahweh, you are God, and you have spoken concerning your servant this good.

UST

26 Now, Yahweh, you are God! You have promised to do these good things for me.

1 Chronicles 17:27

Connecting Statement:

David continues to speak to Yahweh.

your servant's house

David speaks of himself in the third person. This can be expressed in the first person. Alternate translation: "my house" or "my family" (See: First, Second or Third Person)

You, Yahweh, have blessed it, and it will be blessed forever

These two phrases have about the same meaning and are repeated here for emphasis. (See: Parallelism)

it will be blessed forever

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: "you will continue to bless it forever" (See: Active or Passive)

ULT

27 And now, you have decided to bless the house of your servant, to be forever before your face. For you, Yahweh, have blessed, and it is blessed forever."

UST

27 And now you have promised to bless my descendants, in order that they will forever be king over the people you rule. Indeed, you, Yahweh, have given your blessing, and you will keep blessing them forever."

1 Chronicles 18

1 Chronicles 18 General Notes

Special concepts in this chapter

David's victories

David conquered all kingdoms neighboring Israel. The gold, silver and bronze he received from these victories, he saved for building the temple. This may indicate that he believed that the victories were because of Yahweh and therefore the goods received in victory belonged to him. (See: temple, house, house of God)

1 Chronicles 18:1

After this

Alternate translation: "After God's promise to bless David"

it came about

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

ULT

1 And it happened after this that David struck down the Philistines, and he humbled them. And he took Gath and its daughters from the hand of the Philistines.

UST

1 Some time later, David's army attacked and defeated the army of Philistia, subduing them. They captured the Philistine city of Gath and its surrounding villages.

1 Chronicles 18:2

(There are no notes for this verse.)

ULT

2 And he struck down Moab, and the Moabites became servants to David, carriers of tribute.

UST

2 His army also defeated the army of the Moab people group, so the Moab people group had to accept David as their ruler. They had to pay money each year to David's government, in order that David's army would protect them.

1 Chronicles 18:3

David then defeated Hadadezer

Here David and Hadadezer are spoken of as if they were alone, but the reader should understand that these kings represent their armies that were with them. Alternate translation: "David and his army then defeated the army of Hadadezer" (See: Metonymy)

Hadadezer

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

Zobah

This is the name of a country.

was traveling to establish his rule by the Euphrates River

Alternate translation: "was going to the Euphrates river to conquer people in that area"

ULT

3 And David struck down Hadadezer, the king of Zobah Hamath, when he went to set up his hand at the Euphrates River.

UST

3 David's army also fought and defeated the army of Hadadezer, the king of the region of Zobah in Aram near the city of Hamath, when Hadadezer was trying to establish control over the area near the Euphrates River.

1 Chronicles 18:4

a thousand chariots

"1,000 chariots" (See: Numbers)

seven thousand horsemen

These are soldiers who rode on horses. "7,000 horsemen" (See: Numbers)

twenty thousand footmen

These are soldiers who walked. "20,000 footmen" (See: Numbers)

hamstrung all the chariot horses

David had his soldiers cut the hamstring muscles on the backs of the horses' thighs so they would no longer be able to run.

reserved

to keep for a special use

a hundred chariots

"100 chariots" (See: Numbers)

ULT

4 And David captured from him 1,000 chariots, and 7,000 horsemen, and 20,000 men on foot. And David hamstrung all the chariots, but spared from him 100 chariots.

UST

4 David's army captured 1,000 of Hadadezer's chariots, 7,000 chariot drivers, and 20,000 infantry soldiers. David's army hamstrung most of Hadadezer's horses; there were only 100 horses that they did not cripple.

1 Chronicles 18:5

killed twenty-two thousand

"killed 22,000" (See: Numbers)

ULT

5 And Aram of Damascus came to help Hadadezer the king of Zobah, and David struck down of the Arameans 22,000 men.

UST

5 When the army of Aram came from the city of Damascus to fight alongside Hadadezer's army, David's army killed 22,000 soliders from the army of Aram.

1 Chronicles 18:6

garrisons

groups of soldiers assigned to particular areas

Yahweh gave victory to David

Alternate translation: "Yahweh caused David to be victorious"

ULT

6 And David set up in Aram of Damascus, and Aram became servants to David, carriers of tribute. And Yahweh saved David in all where he went.

UST

6 Then David stationed groups of his soldiers in Damascus. So the people of Aram had to accept David as their ruler. They had to pay money each year to David's government, in order that David's army would protect them. Yahweh enabled David's army to win battles everywhere they went.

1 Chronicles 18:7

Hadadezer

This was the king of Zobah. See how you translated his name in 1 Chronicles 18:3.

that were on Hadadezer's servants

Alternate translation: "that Hadadezar's servants carried"

ULT

7 And David took the shields of gold that were on the servants of Hadadezer, and he brought them to Jerusalem.

UST

7 David's soldiers took the gold shields that Hadadezer's soldiers carried and brought them to Jerusalem.

1 Chronicles 18:8

Tebah … Kun

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

very much bronze

Alternate translation: "a large quantity of bronze"

It was with this bronze that Solomon later made the bronze basin called "The Sea," the pillars, and the bronze equipment

The writer adds this background information to explain what would happen to this bronze at a later time. (See: Background Information)

the bronze basin called "The Sea,"

This a large bronze bowl, about 5 meters across, that was kept in the temple for ceremonial washing.

ULT

8 And from Tibhath and from Kun, cities of Hadadezer, David took very much bronze. With it, Solomon made the sea of bronze and the pillars and bronze items.

UST

8 They also brought from Tebah and Kun, two cities that belonged to Hadadezer, a lot of bronze, which David's son Solomon later used to make the huge bronze basin called "The Sea" and the pillars and other bronze items for the temple.

1 Chronicles 18:9

Tou

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

Hamath ... Zobah

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

ULT

9 And Tou, the king of Hamath, heard that David struck down all the army of Hadadezer, the king of Zobah.

UST

9 When Tou, the king of the city of Hamath in Aram, heard that David's army had defeated the entire army of King Hadadezer of Zobah in Aram,

1 Chronicles 18:10

Tou ... Hadoram

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

fought against

Alternate translation: "been at war with"

ULT

10 And he sent Hadoram his son to King David to ask him for peace and to bless him because he had fought against Hadadezer and struck him down, for a man of war Tou was with Hadadezer, and all the items of gold and silver and bronze.

UST

10 he sent his son Hadoram to King David, to greet him and congratulate him about his fighting and defeating Hadadezer's army because Tou's army had been fighting Hadadezer's. Hadoram brought to David many items made of gold, silver, and bronze,

1 Chronicles 18:11

set these objects apart to Yahweh

Alternate translation: "decided that these objects would only be used to worship Yahweh"

he carried away from all the nations

Alternate translation: "David took from all the nations that he defeated"

ULT

11 Also these King David consecrated to Yahweh with the silver and the gold that he carried away from all the nations: from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek.

UST

11 and King David dedicated those things to Yahweh, like he had done with the silver and gold that his soldiers had taken from other nations: the Edom, Moab, and Ammon people groups, the people from Philistia, and from the descendants of Amalek.

1 Chronicles 18:12

Abishai ... Zeruiah

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

eighteen thousand Edomites

"18,000 Edomites" (See: Numbers)

Valley of Salt

This is the name of a valley between Edom and Judah that was used as a battlefield.

1 Chronicles 18:13

(There are no notes for this verse.)

ULT

13 And he set in Edom garrisons, and all Edom became servants to David. And Yahweh saved David in all where he went.

UST

13 Then David stationed groups of his soldiers there in Edom, and the people of Edom had to accept David as their ruler. Yahweh protected David and his army wherever they traveled.

1 Chronicles 18:14

over all Israel

Alternate translation: "over all the Israelites"

he administered justice and righteousness to all his people

The abstract nouns "justice" and "righteousness" can be translated as adjectives. Alternate translation: "he did what was just and right for all his people" (See: Abstract Nouns)

ULT

14 And David reigned over all Israel. And it happened he was doing judgment and righteousness for all his people.

UST

14 David ruled over all the Israelite people, and he always did for them what was just and fair.

1 Chronicles 18:15

Zeruiah ... Ahilud

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

recorder

the person who writes down details of special events

1 Chronicles 18:16

Ahitub … Abiathar … Shavsha

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

Ahimelech

This spelling represents a correction of the spelling "Abimelech," which some versions follow. The corrected spelling makes this verse agree with 2 Samuel 8:17.

ULT

16 And Zadok the son of Ahitub and Ahimelech the son of Abiathar, priests, and Shavsha, scribe.

UST

16 Zadok son of Ahitub and Ahimelech son of Abiathar were priests. Shavsha was the official secretary.

1 Chronicles 18:17

Benaiah ... Jehoiada

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

Kerethites ... Pelethites

These are the names of foreign people groups who became David's bodyguards. (See: How to Translate Names)

1 Chronicles 19

1 Chronicles 19 General Notes

Structure and formatting

This is the beginning of the story about the war against the Ammonites. This story continues in the first part of the next chapter.

Special concepts in this chapter

Insults

The young king of Ammon insulted David when he had David's servants shaved and cut off their garments. Knowing David was going to attack him for this, he hired mercenaries from Aram to help him. Israel was able to defeat the Aramean mercenaries.

1 Chronicles 19:1

It came about

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

Nahash

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

ULT

1 And it happened after this, and Nahash, the king of the sons of Ammon, died, and his son reigned in his place.

UST

1 Some time later, Nahash, the king of the Ammon people group, died. Then his son Hanun became their king.

1 Chronicles 19:2

Nahash … Hanun

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

I will show kindness … showed kindness

If your language does not use an abstract noun for the idea behind the word **kindness**, you could express the same idea with a verbal form. Alternate translation: "I will be kind … was kind" (See: Abstract Nouns)

console

comfort

ULT

2 And David said, "I will do loyal kindness to Hanun the son of Nahash, because his father did to me loyal kindness." And David sent messengers to comfort him concerning his father. And the servants of David came to the land of the sons of Ammon, to Hanun, to comfort him.

UST

2 When David heard about that, he thought to himself, "Nahash was kind to me, so I will be kind to his son." So David sent some officials there to tell Hanun that David was sorry to hear that Hanun's father had died. But when David's officials came to Hanun in the land where the Ammonite people group lived to deliver the message,

1 Chronicles 19:3

Do you think that David is honoring your father because he has sent men to comfort you?

The princes asked this question to turn the king against David. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "You should not think that David is honoring your father because he has sent men to comfort you." (See: Rhetorical Question)

Do not his servants come to you to explore and examine the land in order to overthrow it?

The princes asked this question to turn the king against David. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "Surely his servants come to you to explore the land in order to overthrow it." (See: Rhetorical Question)

ULT

3 And the chiefs of the sons of Ammon said to Hanun, "Is David honoring your father in your eyes because he sent to you comforters? Is it not for the sake of to explore and to overthrow and to spy the land his servants came to you?"

UST

3 the leaders of the Ammon people group said to Hanun, "David is not really honoring your father's memory by sending these men to give his condolences. We think that his men have come to look around our land in order to determine how his army can conquer us."

1 Chronicles 19:4

So Hanun seized

Hanun did not do this personally, but ordered his men to do it.
Alternate translation: "So Hanun's men seized" (See: Metonymy)

their garments

Alternate translation: "their clothes"

ULT

4 And Hanun took the servants of David, and he shaved them, and he cut their garments in half, until the buttocks, and he sent them away.

UST

4 Hanun believed what the leaders said; so he commanded some soldiers to seize David's officials. Hanun's soldiers insulted the officials by shaving off their beards and cutting off the lower part of their robes. Then Hanun sent David's officials away.

1 Chronicles 19:5

he sent to meet with them

Alternate translation: "David sent some messengers to encourage them"

deeply ashamed

In this idiom, shame is described as deep to show that it has greatly affected them. Alternate translation: "very ashamed" (See: Idiom)

The king

This refers to David.

then return

Alternate translation: "then return to Jerusalem"

ULT

5 And they went, and they declared to David concerning the men. And he sent to meet them for the men were greatly humiliated. And the king said, "Stay in Jericho until when your beards grow, then return."

UST

5 The officials left and were greatly humiliated. When David found out about what had happened to his officials, he sent some messengers to them to tell them, "Stay at Jericho until your beards have grown again, and then return home."

1 Chronicles 19:6

saw that they had become a stench to David

The word "stench" refers to a bad smell. This describes the Ammonites as something unpleasant and unwanted. Alternate translation: "realized that they had become repulsive to David" or "realized that they had angered David" (See: Metaphor)

a thousand talents

"1,000 talents" (See: Numbers)

talents

approximately 33 kilograms (See: Biblical Money)

Naharaim ... Maacah ... Zobah

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

ULT

6 And the sons of Ammon saw that they were a stench to David, and Hanun sent, and the sons of Ammon, 1,000 talents of silver to hire for themselves from Aram Naharaim, and from Aram Maacah, and from Zobah, chariots and horsemen.

UST

6 Then the leaders of the Ammon people group realized that they had greatly insulted David. So Hanun and some of his officials sent 33,000 kilograms of silver to hire chariots and chariot drivers from the regions of Aram Naharaim, Aram Maacah and Zobah northeast of Israel.

1 Chronicles 19:7

thirty-two thousand chariots

"32,000 talents" (See: Numbers)

Maacah ... Medeba

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

thirty-two thousand chariots

It is not clear if the Ammonites paid the entire thousand talents to the king of Maacah, or if they paid him only a portion of that amount and gave the rest to the other cities that sent additional chariots and horsemen.

ULT

7 And they hired for themselves 32,000 chariots and the king of Maacah and his people. And they came, and they encamped before the face of Medeba. And the sons of Ammon assembled from their cities, and came to battle.

UST

7 They hired 32,000 chariots and chariot drivers, as well as the king of the region of Maacah and his army. They came and set up their tents near the city of Medeba in the region of Moab. The soldiers from the Ammon people group also marched out from their cities and were ready for battle.

1 Chronicles 19:8

heard of it

Alternate translation: "heard that the Ammonites were coming out for war"

to meet them

Alternate translation: "to fight against them"

ULT

8 And David heard, and he sent Joab and all the army of mighty ones.

UST

8 When David heard about that, he sent Joab and all his army.

1 Chronicles 19:9

at the city gate

this refers to the gate of the Ammonite capital city

the kings who had come

this refers to the Aramean kings that the Ammonites hired to help them fight Israel

by themselves in the field

in the field outside the city, separate from the Ammonites

ULT

9 And the sons of Ammon came out, and they arrayed for battle at the entrance of the city. And the kings who came were by themselves in the field.

UST

9 The soldiers of the Ammon people group came out of their city and lined up for battle at the entrance of their city. Meanwhile, the other kings who had come with their armies stood in their positions in the open fields.

1 Chronicles 19:10

the battle lines

Alternate translation: "the enemy soldiers lined up for battle"

ULT

10 And Joab saw that the face of the battle was to him faces and hindquarter, and he chose from all the choice ones among Israel, and he arrayed to meet Aram.

UST

10 Joab saw that there were groups of enemy soldiers in front of his troops and behind his troops. So he selected some of the best Israelite troops and put them in positions to fight against the soldiers of Aram.

1 Chronicles 19:11

put them into battle lines

Alternate translation: "arranged his soldiers in lines for battle"

Abishai

This is the name of Joab's brother. (See: How to Translate Names)

ULT

11 And the remainder of the people he placed in the hand of Abishai his brother, and they arrayed to meet the sons of Ammon.

UST

11 He appointed his older brother Abishai to be the commander of his other soldiers and he told them to stand in their positions in front of the army of the Ammon people group.

1 Chronicles 19:12

(There are no notes for this verse.)

ULT

12 And he said, "If Aram is too strong for me, then you shall be to me for salvation. And if the sons of Ammon are too strong for you, then I will save you.

UST

12 Joab said to them, "If the soldiers from Aram are too strong for us to defeat them, then your soldiers must come and help us. But if the soldiers from the Ammon people group are too strong for you to defeat them, then my soldiers will come and help your men.

1 Chronicles 19:13

Be strong … show ourselves to be strong

Alternate translation: "Be brave … behave bravely"

for our people and for the cities of our God

Alternate translation: "for the sake of our people and for the cities of our God" or "to protect our people and the cities of our God"

what is good in his eyes

Here sight represents judgment or evaluation. Alternate translation: "what he considers to be good" (See: Metaphor)

ULT

13 Be strong, and let us strengthen ourselves on behalf of our people and on behalf of the cities of our God, and Yahweh, the good in his eyes, he will do."

UST

13 We must be strong and fight hard to defend our people and our cities that belong to our God. Yahweh will do what he considers to be good."

1 Chronicles 19:14

advanced to the battle

Alternate translation: "moved forward to the battle" or "approached the enemy soldiers in the battle"

ULT

14 And Joab drew near, and the people who were with him, before the faces of Aram for battle. And they fled from his face.

UST

14 So Joab and his troops advanced to fight the army of Aram; and the soldiers from Aram ran away from Joab and his soldiers.

1 Chronicles 19:15

Then Joab returned … and went back to Jerusalem

It does not appear that Joab and his soldiers continued to attack the Ammonites in their city. When the Ammonites went into their city, the battle ended and the Israelites returned home.

ULT

15 And the sons of Ammon saw that Aram fled, and these also fled from the face of Abishai his brother. And they came to the city and Joab came to Jerusalem.

UST

15 And when the soldiers of the Ammon people group saw that the soldiers from Aram were running away, they also started to run away from Abishai and his army, and they retreated back inside the city. So Joab and his army returned to Jerusalem.

1 Chronicles 19:16

General Information:

Verses 16-19 describes a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

the Arameans saw

What the Arameans understood is spoken of as what they saw. Alternate translation: "the Arameans understood" (See: Metonymy)

sent for reinforcements

Alternate translation: "requested more soliders"

Shophak ... Hadadezer

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

ULT

16 And Aram saw that they were defeated before the face of Israel. And they sent messengers, and they brought out Aram, who was beyond the river, and Shophak the chief of the army of Hadadezer before their faces.

UST

16 After the leaders of the army of Aram realized that the army of Israel had defeated them, the leaders of the army of Aram sent messengers to another part of Aram on the east side of the Euphrates river, and brought troops from there to the battle area, with Shophak, the commander of Hadadezer's army, leading them.

1 Chronicles 19:17

Connecting Statement:

This verse continues to describe a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

When David was told this

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: When David's messengers told him that a larger Aramean army was coming" (See: Active or Passive)

he gathered … He arranged

David did not do these things alone. His official and officers helped him. Alternate translation: "David and his officials gathered … David and his officers arranged" (See: Synecdoche)

all Israel

This is a generalization. Not every person in Israel came to fight. Alternate translation: "a very large number of Israelites" (See: Hyperbole)

He arranged

Alternate translation: "He organized"

they fought him

Here "him" refers to David's soldiers, in addition to David. Alternate translation: "the Arameans fought David and his soldiers" (See: Synecdoche)

ULT

17 And it was told to David, and he gathered all Israel. And he passed over the Jordan, and he came to them. And he arrayed against them. And David arrayed to meet Aram for battle, and they fought with him.

UST

17 When David heard about that, he gathered all the Israelite soldiers, and they crossed the Jordan River. They advanced against the army of Aram and took their battle positions to attack them. With David's army on the battle field ready to fight, the army of Aram attacked David's army.

1 Chronicles 19:18

Connecting Statement:

This verse continues to describe a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

killed seven thousand ... forty thousand

" killed 7,000...40,000" (See: Numbers)

ULT

18 And Aram fled from before the face of Israel, and David killed from Aram 7,000 chariots and 40,000 men on foot. And Shophak the chief of the army, he killed.

UST

18 But the army of Aram ran away from the soldiers of Israel. However, David's soldiers killed 7,000 of their chariot drivers and 40,000 infantry soldiers. They also killed Shophak, their army commander.

1 Chronicles 19:19

Connecting Statement:

This verse finishes describing a second battle when the Arameans who fled from Joab in 1 Chronicles 19:15 were reinforced by other Arameans and attacked Israel again.

they were defeated by Israel

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: "Israel had defeated them" (See: Active or Passive)

they made peace with David and served them

They made the peace agreement with David as the king, and served the Israelites.

ULT

19 And the servants of Hadadezer saw that they were defeated before the face of Israel, and they made peace with David, and they served him. And Aram was not willing to save the sons of Ammon again.

UST

19 When the kings who had been subjects of Hadadezer realized that the Israelite army had defeated them, they made peace with David, and agreed to have him rule over them. So the rulers of Aram did not want to help the rulers of the Ammon people group anymore.

1 Chronicles 20

1 Chronicles 20 General Notes

Structure and formatting

This chapter ends the story of the war with Ammon and tells of giants being killed by David's soldiers.

Special concepts in this chapter

"When kings normally go to war"

It was advantageous for kings to go to war in the springtime. This was possibly due to the weather being neither too hot nor too cold.

Other possible translation difficulties in this chapter

"It came about"

This is a phrase used to indicate the next event in a series. It can often be translated as "after," "then" or "next."

1 Chronicles 20:1

It came about

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

at the time when kings normally go to war

This is background information from the author. It was harder to fight wars in the cold winter, so kings normally waited for spring to attack their enemies. (See: Background Information)

kings normally go to war … Joab led the army into battle

Here "kings" is a metonym that means the kings sent their armies into battle. Joab was the commander of David's army. Alternate translation: "kings normally send their armies to war … Joab led David's army into battle" (See: Metonymy)

devastated the land

"destroyed the land." This refers to when an army will ruin the land where their enemies grow food.

He went and besieged Rabbah

"He" refers to the soldiers as well as Joab. Alternate translation: "Joab and his soldiers surrounded Rabbah" (See: Metonymy)

ULT

1 And it happened at the time of the turning of the year, at the time of the going out of kings, that Joab led out the army for war and he devastated the land of the sons of Ammon. And he came, and he besieged Rabbah. And David stayed in Jerusalem. And Joab struck down Rabbah, and he tore it down.

UST

1 In that region, kings usually went with their armies to fight their enemies in the springtime. But the following year, David did not do that. Instead, he stayed in Jerusalem and sent his commander Joab to lead the army. Joab and his troops ruined the land of the Ammon people group. Then they went to Rabbah, the capital city, and surrounded it. Joab and his troops killed the army in the city of Rabbah and demolished the city.

1 Chronicles 20:2

talent

about 33 kilograms (See: Biblical Money)

The crown was set on David's head

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. This could mean: (1) David put the crown on his own head or (2) David's men placed the crown on his head. (See: Active or Passive)

he brought out

The word "he" refers to David, but also refers to David's soldiers who helped David do this. (See: Synecdoche)

plunder

valuable items taken in war

ULT

2 And David took the crown of their king from on his head, and he found the weight was a talent of gold, and in it was a precious stone. And it was on the head of David, and the plunder of the city he brought out, a very great amount.

UST

2 David then came to Rabbah, took the crown from the head of the king of Rabbah and put it on his own head. It weighed thirty-three kilograms and was gold. It had a valuable stone in it. They also took many other valuable things from the city.

1 Chronicles 20:3

He brought out

The word "He" refers to David, but also refers to David's soldiers who helped David do this. (See: Synecdoche)

forced them to work with saws and iron picks and axes

These terms describe difficult manual labor that the defeated people were forced to do.

David required all the cities of the people

The people are referred to by their city. Alternate translation: "David required all the peoples of the cities" (See: Metonymy)

ULT

3 And the people who were in it, he brought out, and they sawed with saws and with sharp instruments of iron and with saws. And thus David did to all the cities of the sons of Ammon. Then David and all the people returned to Jerusalem.

UST

3 Then they brought the people out of the city and forced them to work for their army, using saws and iron picks and axes. David's soldiers did this in all the cities of the Ammon people group. Then David and all of his army returned to Jerusalem.

1 Chronicles 20:4

It came about

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

there was a battle at Gezer with the Philistines

Alternate translation: "the Israelites battled the Philistines at Gezer"

Gezer

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

Sibbekai ... Sippai

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

Hushathite ... Rephaim

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

the Philistines were subdued

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 subdued the Philistines" or "they defeated the Philistines" (See: Active or Passive)

ULT

4 And it happened after this that war arose at Gezer with the Philistines. Then Sibbekai the Hushathite struck down Sippai, from the descendants of the Rephaim, and they were humbled.

UST

4 Some time later, David's army fought with the army of Philistia, at the city of Gezer. During the battle Sibbekai, from the Hushah clan, killed Sippai, one of the descendants of the Rapha giants. So David's army defeated the army of Philistia.

1 Chronicles 20:5

Gob

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

Elhanan ... Jair ... Lahmi

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

Bethlehemite ... Gittite

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

staff

a long and thin pole.

the staff of whose spear was like a weaver's beam

A weaver's beam was a very large piece of wood used to stretch strings as the threads of a rug are weaved together around them. This means the handle of Lahmi's spear was very large.

1 Chronicles 20:6

It came about

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

Rephaim

This is the name given to a race of people who were very tall and strong. (See: How to Translate Names)

ULT

6 And there was again war in Gath. And there was a man of stature. And his digits were six and six, 24, and he also was born of Rapha.

UST

6 There was another battle near Gath. A huge man was there who had six fingers on each hand and six toes on each foot. He was also a descendant of the Rapha giants.

1 Chronicles 20:7

Jehonadab ... Shimea

These are names of men.

ULT

7 And he taunted Israel. And Jonathan the son of Shimea, the brother of David, struck him down.

UST

7 When he insulted the soldiers of Israel, Jonathan son of Shimea killed him. Shimea was one of David's older brothers.

1 Chronicles 20:8

These were descendants of the Rephaim of Gath

Here "these" refer to Sippai in 1 Chronicles 20:4, Lahmi in 1 Chronicles 20:5, and the giant in verse 6.

they were killed by the hand of David and by the hand of his soldiers

David and his soldiers are referred to by the part of their bodies used to hold a sword. 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: "David and his soldiers killed the descendants of the Rephaim" (See: Synecdoche and Active or Passive)

ULT

8 These were born to Rapha in Gath, and they fell by the hand of David and by the hand of his servants.

UST

8 Those were some of the descendants of the Rapha giants who had lived in Gath. David and his soldiers killed them.

1 Chronicles 21

1 Chronicles 21 General Notes

Special concepts in this chapter

Trust

To trust in one's own power instead of God's protection is a sin. David had been trusting God to protect him, but now he counted the men of military age so he could know the strength of his army. (See: trust, trusted, trustworthy, trustworthiness and sin, sinful, sinner, sinning)

1 Chronicles 21:1

An adversary arose against Israel

Possible meanings of **adversary** are: (1) this refers to Satan who decided to cause trouble for Israel or (2) this refers to an enemy army that began to threaten Israel.

incited David to count Israel

"caused David to do wrong, to count Israel." If your language has a word for getting someone to become angry and do something he knows is wrong, you should use it here.

ULT

1 And an adversary stood against Israel, and he incited David to count Israel.

UST

1 An opponent decided to cause the Israelite people to have trouble. So he provoked David to find out how many men in Israel were able to be in the army.

1 Chronicles 21:2

count the people of Israel … that I may know their number

It is apparent from 1 Chronicles 21:5 that David wanted to count only the men who were able to fight.

from Beersheba to Dan

The Israelites considered these two cities their most southern and most northern cities. David uses these cities to refer to all of Israel. (See: Merism)

ULT

2 And David said to Joab and to the chiefs of the people, "Go, count Israel from Beersheba and as far as Dan, and bring to me, that I may know their number."

UST

2 So David commanded Joab and the other army commanders, "Go out and count all the men in Israel who are able to be in the army. Start at Beersheba in the south and go all the way to Dan in the north. Then come back and report to me, in order that I may know how many men there are."

1 Chronicles 21:3

a hundred times greater than it is

Joab expresses the desire for an army the size of 100 armies to say he would like the army to have more soldiers and be more powerful. (See: Hyperbole)

But my master the king, do they not all serve my master? Why does my master want this? Why bring guilt on Israel?

Joab uses these three rhetorical questions to tell David that the census was a bad idea. It appears that David was trusting the size of his army instead of trusting Yahweh, and thus making Israel guilty of sin. These rhetorical questions can be translated as statements. Alternate translation: But my master the king, they all serve you already. My master should not request this. You will only bring guilt on the people of Israel by trusting your military power." (See: Rhetorical Question)

Why does my master want this?

The word "this" refers to David's plan to count all the men of Israel.

ULT

3 And Joab said, "May Yahweh add to his people like them 100 times. Are not, my lord the king, all of them servants to my lord? Why does my lord seek this? Why should it be guilt for Israel?"

UST

3 But Joab replied, "Your Majesty, I hope that Yahweh will make our army a hundred times larger than it is now. But we all serve you. So you should not commit this sin, your Highness, and make Israel suffer for it."

1 Chronicles 21:4

the king's word was enforced against Joab

Alternate translation: "the command of the king prevailed despite Joab's objections"

So Joab left and went throughout all Israel

It is understood from David's command in 1 Chronicles 21:2 that Joab went to count the people of Israel. It can be stated clearly. Alternate translation: "So Joab left and went throughout all Israel to count the people" (See: Assumed Knowledge and Implicit Information)

ULT

4 But the word of the king was strong against Joab. So Joab went out and walked back and forth in all Israel. Then he came to Jerusalem.

UST

4 But David would not change his mind. So Joab and his soldiers went everywhere in Israel and in Judah, and counted the people. Then they returned to Jerusalem,

1 Chronicles 21:5

1,100,000 men

"one million, one hundred thousand men" (See: Numbers)

men who drew the sword

The soldiers in Israel are described by the action of pulling out a sword to fight with it. Alternate translation: "men who were prepared to serve as soldiers" (See: Metonymy)

470,000 soldiers

"four hundred seventy thousand soldiers" (See: Numbers)

ULT

5 And Joab gave the number of the numbering of the people to David. And all Israel was 1,100,000 men who drew the sword, and Judah, 470,000 men who drew the sword.

UST

5 and they reported to David that there were 1,100,000 men in Israel who could be in the army, and 470,000 men in Judah who could be in the army.

1 Chronicles 21:6

But Levi and Benjamin were not counted among them

The Levites were supposed to lead worship and not to fight. It is unclear why Joab did not count Benjamin. This can be stated in active voice. Alternate translation: "But Joab did not count the men from the tribes of Levi and Benjamin" (See: Active or Passive)

the king's command had disgusted Joab

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: "Joab was offended by what David had commanded" (See: Active or Passive)

ULT

6 But Levi and Benjamin he did not number in their midst, for the word of the king was abhorrent to Joab.

UST

6 However, Joab did not count the men from the tribes of Levi and Benjamin, because he was disgusted with what the king had commanded.

1 Chronicles 21:7

by this action

Here "this action" refers to David's plan to count all the men of Israel who are able to fight.

so he attacked Israel

The nature of this attack is not clear. It was apparently enough to cause David to realize that Yahweh was angry with him for counting the people.

ULT

7 And it was evil in the eyes of God concerning this word, and he struck Israel.

UST

7 David's command to count the people caused God to become angry, so he told David that he had decided to punish the people of Israel.

1 Chronicles 21:8

take away your servant's guilt

This is an idiom. Forgiveness is here spoken of as having guilt taken away. Alternate translation: "forgive me" (See: Idiom)

your servant's guilt

David refers to himself as God's servant. Alternate translation: "my guilt" (See: First, Second or Third Person)

ULT

8 And David said to God, "I have sinned greatly in that I have done this thing. And now please cause to pass the iniquity of your servant, for I have acted very foolishly."

UST

8 Then David prayed to God, "What I did was very foolish. I committed a terrible sin by what I have done. So now I plead with you, please forgive me."

1 Chronicles 21:9

(There are no notes for this verse.)

ULT

9 And Yahweh spoke to Gad, the seer of David, saying,

UST

9 Then Yahweh said to Gad, David's prophet,

1 Chronicles 21:10

(There are no notes for this verse.)

ULT

10 "Go and speak to David, saying, 'Thus says Yahweh, three I am stretching over you; choose for yourself one from them, and I will act towards you.'"

UST

10 "Go and tell this to David: 'Yahweh says, "I am allowing you to choose one of three things to punish you. I will do whichever one you choose."'"

1 Chronicles 21:11

(There are no notes for this verse.)

ULT

11 And Gad came to David, and he said to him, "Thus says Yahweh, 'Take for yourself:

UST

11 So Gad went to David and said to him, "Yahweh says: 'You can choose one of these punishments:

1 Chronicles 21:12

being caught by their swords

Here "their swords" represents death in battle. Alternate translation: "being killed by them in battle" (See: Metonymy)

Yahweh's sword, that is, a plague in the land

Here the plague is spoken of as Yahweh's sword because the "sword" is a metonym for death. (See: Metonymy)

destroying throughout all the land

Alternate translation: "killing people who live in every part of the land"

I should take to the one who sent me

The one who sent him was Yahweh. This can be stated explicitly. Alternate translation: "I should take to Yahweh who sent me" (See: Assumed Knowledge and Implicit Information)

ULT

12 either three years famine, or three months being swept away from the faces of your foes and overtaken by the sword of your enemies, or three days of the sword of Yahweh, even pestilence in the land and the angel of Yahweh destroying in all the territory of Israel.' And now, see; what word shall I bring back to the one who sent me?"

UST

12 either three years of famine in Israel, or three months during which your armies will run away from their enemies who will attack and overrun them with swords, or three days of direct punishment from me during which I will send my angel to cause many people in the country to die because of a plague.' So you must decide what I will say to answer Yahweh, the one who sent me."

1 Chronicles 21:13

Let me fall into the hand of Yahweh rather than into the hand of man

Here "hand" represents power to harm or punish Israel. Alternate translation: "Let me be punished by Yahweh, rather than be punished by people" (See: Metonymy)

Let me fall

The people of Israel are the ones who would die from the plague, but David is personalizing this judgment as if he himself was being killed.

hand of man

Here "man" is used in the generic sense of "people."

his merciful actions are very great

Alternate translation: "Yahweh is very merciful"

ULT

13 And David said to Gad, "There is great distress to me! Please let me fall into the hand of Yahweh, for many are his great mercies, but into the hand of man, do not let me fall."

UST

13 David replied to Gad, "I am very distressed. Allow Yahweh to punish me, because he is very merciful, and do not allow humans to punish me."

1 Chronicles 21:14

on Israel

Here Israel is a metonym that represents the people of Israel. (See: Metonymy)

seventy thousand people died

"70,000 people died" (See: Numbers)

ULT

14 And Yahweh gave a pestilence on Israel, and from Israel fell 70,000 men.

UST

14 So Yahweh sent a plague on the people of Israel, and 70,000 Israelite people died because of the plague.

1 Chronicles 21:15

changed his mind about the harm

Here "mind" represents his decision. Alternate translation: "decided not to destroy Jerusalem" (See: Metonymy)

Enough!

This exclamation means "You have killed enough people!" (See: Exclamations)

draw back your hand

This is an idiom that means to stop doing something. Alternate translation: "do not kill attack the people of Jerusalem" (See: Idiom)

Ornan

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

ULT

15 And God sent an angel to Jerusalem to destroy her. And when destroying, Yahweh saw, and he relented concerning the disaster. And he said to the angel who was destroying, "Enough! Now release your hand." And the angel of Yahweh was standing at the threshing floor of Ornan the Jebusite.

UST

15 And God sent an angel to kill the people in Jerusalem with the plague. While the angel was killing people, Yahweh saw all the suffering that the people had endured and decided to stop the killing. So he said to the angel when the angel was standing at the place where Ornan, from the Jebus people group, threshed grain, "Stop what you are doing! That is enough!"

1 Chronicles 21:16

standing between earth and heaven

This is symbolic language to indicate that the angel was sent from Yahweh in heaven to judge the people on the earth. (See: Symbolic Language)

having a drawn sword in his hand raised over Jerusalem

The angel holding a sword in his hand is a symbolic action that shows he is ready to attack Jerusalem. This is symbolic, because the judgment was sickness. Alternate translation: "holding a sword in his hand as if ready to attack Jerusalem" (See: Symbolic Action)

clothed in sackcloth, lay facedown on the ground

These were symbols of repentance. (See: Symbolic Action)

ULT

16 And David lifted his eyes and saw the angel of Yahweh standing between the earth and between the heavens and his sword drawn in his hand stretched out over Jerusalem. And David fell, and the elders, covered in sackcloth, on their faces.

UST

16 David looked up and saw the angel whom Yahweh had sent, standing between the sky and the ground. The angel had a sword in his hand that he pointed toward Jerusalem. Then David and the elders of the city, who were wearing clothes made of rough sackcloth, prostrated themselves on the ground.

1 Chronicles 21:17

Is it not I that commanded that the army be numbered?

David uses this question to emphasize that his is the one who sinned by counting the people. Alternate translation: "I am the one who commanded that the army be numbered." (See: Rhetorical Question)

But these sheep

David speaks of the people of Israel as if they were sheep, who are known for trusting and following their leader. (See: Metaphor)

what have they done?

David uses this question to asks God not to punish the people. If your readers would misunderstand this question, you can express it as a statement. Alternate translation: "they certainly have done nothing that deserves punishment." (See: Rhetorical Question)

Let your hand strike me and my family

Here "hand" represents Yahweh's power to punish. Alternate translation: "Punish me and my family" (See: Metonymy)

ULT

17 And David said to God, "Was it not I myself who said to count the people? And it is I who sinned, and I have surely done evil, but these sheep, what have they done? Yahweh my God, please let your hand be against me and against the house of my father, but not on your people a plague."

UST

17 David prayed to God, "I am the one who ordered the census of the men who could be in the army. I am the one who has sinned and done what is wrong, but these people are as innocent as sheep. They have certainly not done anything that is wrong. So Yahweh my God, punish me and my family, but do not allow this plague to continue to cause your people to become sick and die."

1 Chronicles 21:18

David should go up

This is a reference to elevation. This threshing floor which became the future site of the temple was the highest point in Jerusalem.

Ornan

See how you translated this man's name in 1 Chronicles 21:15.

ULT

18 And the angel of Yahweh said to Gad to say to David that David should go up to raise an altar to Yahweh at the threshing floor of Ornan the Jebusite.

UST

18 Then the angel whom Yahweh had sent told Gad to tell David to go up to the place where Ornan threshed grain and build an altar to worship Yahweh there.

1 Chronicles 21:19

David went up

This is a reference to elevation. This threshing floor which became the future site of the temple was the highest point in Jerusalem.

as Gad instructed him to do in the name of Yahweh

Speaking "in the name of Yahweh" means speaking with his power and authority, or as his representative. Alternate translation: "as Gad, speaking for Yahweh, instructed David to do" (See: Metonymy)

ULT

19 So David went up at the word of Gad who spoke in the name of Yahweh.

UST

19 So after Gad told David, he obeyed the message that Yahweh had given to Gad, and he went up there.

1 Chronicles 21:20

hid themselves

They were afraid of the angel. This can be made explicit. Alternate translation: "hid themselves because they were afraid of the angel" (See: Assumed Knowledge and Implicit Information)

ULT

20 And Ornan turned, and he saw the angel. And four of his sons with him were hiding themselves. And Ornan was threshing wheat.

UST

20 While Ornan was threshing some wheat, he turned and saw the angel. His four sons who were with him also saw the angel, and they hid themselves.

1 Chronicles 21:21

with his face to the ground

This phrase describes that Ornan bowed far forward. To bow before someone is a way to show humility and respect. A deeper bow shows greater humility and respect. Alternate translation: "bowed very low to the ground" (See: Symbolic Action)

ULT

21 And David came to Ornan. And Ornan looked, and he saw David. And he went out from the threshing floor, and he bowed down to David, face to the ground.

UST

21 Then David approached the place where Ornan was. When Ornan saw him, Ornan left the place where he was threshing grain and prostrated himself in front of David, with his face touching the ground.

1 Chronicles 21:22

full price

Alternate translation: "I will pay the full price for what this threshing floor is worth"

ULT

22 And David said to Ornan, "Give to me the place of the threshing floor, and I will build on it an altar to Yahweh. At the full price give it to me, so the plague may be restrained from against the people."

UST

22 David said to Ornan, "Sell me this threshing place so I can build an altar here to worship Yahweh, in order that he will stop this plague. I will pay the full price."

1 Chronicles 21:23

Take it as your own

This implies that David should take the land without paying for it. Alternate translation: "Take it as a gift" (See: Assumed Knowledge and Implicit Information)

what is good in your sight

David's understanding is described as his sight. Alternate translation: "whatever you decide to do with it" (See: Metonymy)

threshing sledges

These are wooden sleds with rocks or metal fitted underneath, dragged by oxen over the grain on the threshing floor to separate the grain from its stalks. (See: Translate Unknowns)

ULT

23 And Ornan said to David, "Take for yourself that my lord the king may do good in his eyes. See, I give the cattle for the burnt offerings and the threshing sledges for wood, and the wheat for the offering; all I give."

UST

23 Ornan answered David, "Take it! Your Majesty, do whatever you want to. I will even give you the oxen that thresh the grain for a fully burnt offering on the altar, the threshing boards to use as wood on the altar, and the flour for a flour offering. I will provide everything."

1 Chronicles 21:24

full price

See how you translated this in 1 Chronicles 21:22.

ULT

24 And King David said to Ornan, "No, for I will surely buy at the full price, for I will not lift up what is yours to Yahweh and offer a burnt offering without paying compensation."

UST

24 But King David said to Ornan, "No, I must pay you the full price, because I will not take things that belong to you and offer them to Yahweh as a fully burnt offering when they cost me nothing."

1 Chronicles 21:25

six hundred shekels of gold

"600 shekels of gold" (See: Numbers)

shekels

a unit of weight equal to about 11 grams (See: Biblical Money)

for the place

Alternate translation: "to buy the threshing floor"

ULT

25 And David gave to Ornan for the place 600 shekels of gold by weight.

UST

25 So David paid Ornan six and one-half kilograms of gold for the whole area.

1 Chronicles 21:26

He called on Yahweh

Alternate translation: "He prayed for help to Yahweh"

who answered him with fire from heaven on the altar for burnt offerings

Alternate translation: "who answered him by sending fire from heaven to the alter where David would offer the burnt offerings"

ULT

26 And David built there an altar to Yahweh and he offered burnt offerings and peace offerings. And he called to Yahweh, and he answered him with fire from the heavens on the altar of the burnt offering.

UST

26 David built an altar to worship Yahweh there, and he offered on the altar fully burnt sacrifices and sacrifices to restore fellowship with Yahweh. David prayed to Yahweh, and Yahweh answered by sending a fire from heaven to burn up the offerings on the altar.

1 Chronicles 21:27

the angel put his sword back into its sheath

The angel putting his sword back in the sheath is a symbolic action to show that he would not continue to kill the people. Alternate translation: the angel put his sword in its sheath to show that he would stop killing the people" (See: Symbolic Action)

sheath

cover for a sword or knife

ULT

27 And Yahweh spoke to the angel, and he returned his sword to its sheath.

UST

27 Then Yahweh told the angel to put his sword back into its sheath. So the angel did that.

1 Chronicles 21:28

Ornan

Translate his name as in 1 Chronicles 21:15.

ULT

28 At that time, when David saw that Yahweh had answered him at the threshing floor of Ornan the Jebusite, then he sacrificed there.

UST

28 And when David saw that Yahweh had answered him there at the place where Ornan threshed grain and had ended the plague, he offered sacrifices there.

1 Chronicles 21:29

Now at that time

Verses 29-30 are background information to explain why David offered this sacrifice at the threshing floor instead of on the altar at the tabernacle. (See: Background Information)

ULT

29 And the tabernacle of Yahweh which Moses made in the wilderness and the altar of the burnt offering at that time were at the high place at Gibeon.

UST

29 At that time, Yahweh's sacred tent, which Moses had commanded others to build in the wilderness, and the altar for burning sacrifices completely, were on a hill used for worship near the city of Gibeon.

1 Chronicles 21:30

Verses 29-30 are background information to explain why David offered this sacrifice at the threshing floor instead of on the altar at the tabernacle. (See: Background Information)

to ask for God's direction

Alternate translation: "to ask God to tell him what he should do"

afraid of the sword of the angel of Yahweh

Here "sword" represents being killed by the angel of Yahweh. Alternate translation: "afraid he would be killed by the angel of Yahweh" (See: Metonymy)

ULT

30 And David was not able to go to its face to seek God, for he was terrified from the faces of the sword of the angel of Yahweh.

UST

30 But David did not want to go there to request God to tell him what he wanted David to do, because he was afraid that the angel sent from Yahweh might strike him with his sword.

1 Chronicles 22

1 Chronicles 22 General Notes

Structure and formatting

This chapter begins a new section lasting for the remainder of the book. David begins preparing the things needed for building the temple. (See: temple, house, house of God)

Special concepts in this chapter

Solomon

In addition to preparing for the construction of the temple by gathering supplies, David also prepares his son, Solomon, to build the temple. David instructs Solomon to obey God. This is what is most necessary.

1 Chronicles 22:1

This is where

Alternate translation: "This threshing floor is where"

ULT

1 And David said, "This is the house of Yahweh God, and this is the altar for the burnt offering of Israel."

UST

1 David realized that this was the place that Yahweh now wanted sacrifices to be made and announced, "Here, at the edge of Jerusalem, is where we will build the temple for our God Yahweh, and where we will make the altar for fully burning the offerings that the Israelite people will bring."

1 Chronicles 22:2

stonecutters

persons who gathered large stones and cut them to the correct size so builders could use the rocks in walls and buildings

ULT

2 And David said to gather the foreigners who were in the land of Israel. And he assigned stonemasons to hew out cut stones to build the house of God.

UST

2 So David commanded that the foreigners who lived in Israel must assemble together. When they did that, he appointed some of those men to cut huge stones from the quarries and to smooth their surfaces for use in building the temple of God.

1 Chronicles 22:3

braces

items that connect two things together. "clamps" or "hinges"

more bronze than could be weighed

This is an exaggeration to show that there was a very large quantity of bronze. 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: "so much bronze that no one could weigh it" (See: Active or Passive and Hyperbole)

ULT

3 And a large amount of iron for the nails for the doors of the gates and for braces, David prepared; and a large amount of bronze, there is no weighing.

UST

3 David provided a lot of iron for making nails and hinges for the doors in the gates of the temple. He also provided a huge amount of bronze for making various things. There was so much bronze, no one could weigh it all.

1 Chronicles 22:4

more cedar trees than could be counted

This is an exaggeration to show that there was a very large number of cedar trees. 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: "so many cedar trees that no one could count them" (See: Active or Passive and Hyperbole)

The Sidonians and the Tyrians brought too many cedar logs to David to count

This is background information to explain who provided so many logs. (See: Background Information)

ULT

4 And trees of cedar without number, for the Sidonians and the Tyrians brought a large amount of cedar trees to David.

UST

4 David also provided money for buying a lot of cedar logs for use in building the temple. Men from the cities of Tyre and Sidon brought the logs to David that he purchased. Because they brought so many logs, no one could count them.

1 Chronicles 22:5

the house that is to be built for Yahweh

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 house that he will build for Yahweh" (See: Active or Passive)

so that it will be famous and glorious in all other lands

Here the word "lands" refers to the people who lived there. Alternate translation: "so that people in every other land will know about it and think that it is glorious" (See: Metonymy)

prepare for its building

Alternate translation: "prepare to build it"

ULT

5 And David said, "Solomon my son is young and tender, and the house to be built for Yahweh must be great for the sake of a name and for beauty in all the lands. I will now prepare for it." And David prepared a large amount before the face of his death.

UST

5 David provided all those things because he thought, "My son Solomon is still young and he does not yet know what he needs to know about building buildings, and the temple constructed for Yahweh must be magnificent. It must be a glorious building that will become famous, and people throughout the world must consider it beautiful. So now I will begin to prepare for its construction." So David collected a great amount of building materials before he died.

1 Chronicles 22:6

he called

Alternate translation: "David called"

commanded him to build

The readers should understand that David intended for laborers to do the actual work. Alternate translation: "commanded him to oversee the building of" (See: Metonymy)

1 Chronicles 22:7

it was my intention to build a house myself

The readers should understand that David intended for laborers to do the actual work. Alternate translation: "it was my intention to oversee the building of the house myself" (See: Metonymy)

it was my intention

Alternate translation: "I intended"

to build a house myself

The reflexive "myself" means that David originally planned to build the temple. Alternate translation: "that I would be the one to build the temple" (See: Reflexive Pronouns)

for the name of Yahweh my God

Here "name" represents God's honor. Alternate translation: "in order to honor Yahweh my God" (See: Metonymy)

ULT

7 And David said to Solomon, "My son, it was with my heart to build a house myself for the name of Yahweh my God.

UST

7 David told Solomon, "My son, I wanted to build a temple to honor Yahweh, my God.

1 Chronicles 22:8

shed much blood

Here the killing of people is spoken of as shedding their blood, where "blood" represents their lives. Alternate translation: "killed many people" (See: Metonymy)

for my name

Here "name" represents God's honor. Alternate translation: "to honor me" (See: Metonymy)

you have shed ... in my sight

Here "sight" refers to what God has seen. Alternate translation: "I have seen that you have shed much blood on the earth" (See: Metonymy)

ULT

8 But the word of Yahweh was to me, saying, 'A large amount of blood you have shed and great wars you have made; you shall not build a house for my name because a large amount of blood you have shed on the ground before my face.

UST

8 But Yahweh told a prophet to tell me, 'You have killed many men in the big battles that you have fought. I have seen all the people you have killed, so you will not be the one who will arrange for the construction of a temple to honor me.

1 Chronicles 22:9

Connecting Statement:

David continues telling Solomon what Yahweh said to him.

be a peaceful man

Alternate translation: "live at peace with everyone"

give him rest from all his enemies

Alternate translation: "cause there to be peace between him and all his enemies"

on every side

This means in every place surrounding Israel.

For his name will be Solomon

The name "Solomon" sounds like the Hebrew word for "peace." This can be made explicit. Alternate translation: "His name will be Solomon, which sounds like the word for peace" (See: Assumed Knowledge and Implicit Information)

in his days

Alternate translation: "while he rules"

ULT

9 Behold, a son is being born to you; he himself will be a man of rest. And I will give rest to him from all his enemies from all around. For Solomon will be his name, and peace and quietness I will give to Israel in his days.

UST

9 But you will have a son who will be king of Israel after you. He will be a man without war during his reign. I will cause peace between him and his enemies who are in all the nearby lands. That is why his name will be Solomon (which sounds like the word for peace). During the time that he is king, I will provide peace and safety for the people in Israel.

1 Chronicles 22:10

Connecting Statement:

David finishes telling Solomon what Yahweh said to him.

a house for my name

Here "name" refers to honor. Alternate translation: "a temple to honor me" (See: Metonymy)

He will be my son, and I will be his father

God will treat Solomon as if he were God's own son. (See: Metaphor)

I will establish the throne of his kingdom over Israel forever

Here "throne" refers to the authority to rule as king. Alternate translation: "I will make his descendants rule over Israel forever" (See: Metonymy)

ULT

10 He himself will build a house for my name. And he himself will be to me a son, and I to him a father. And I will establish the throne of his kingdom over Israel as far as forever.'

UST

10 He is the one who will arrange for the construction of a temple to honor me. He will be like a son to me, and I will be like his father. I will cause his dynasty to rule over Israel forever.'

1 Chronicles 22:11

Connecting Statement:

David continues speaking to Solomon.

Now

David uses this word to introduce something important he is about to say.

May you build

Solomon would not personally do the building, but he would direct others to do it. Alternate translation: "May you direct people to build" (See: Metonymy)

ULT

11 Now, my son, may Yahweh be with you, and may you be successful and build a house of Yahweh your God, just as he spoke concerning you.

UST

11 So now, my son, I hope that Yahweh will help you and enable you to succeed in arranging for the construction of a temple for Yahweh, your God, which is what he said that you would do.

1 Chronicles 22:12

Connecting Statement:

David continues speaking to Solomon.

when he places you in charge over Israel

Alternate translation: "when he makes you king of Israel"

ULT

12 Only may Yahweh give to you insight and understanding, and give you charge over Israel so that you may keep the law of Yahweh your God.

UST

12 I also hope that he will enable you to be wise and to understand what you need to know, and enable you to obey his laws while you rule over Israel.

1 Chronicles 22:13

Connecting Statement:

David continues speaking to Solomon.

Be strong and courageous ... Do not fear or be discouraged

These two sentences mean the same thing, stated in different ways in order to emphasize that Solomon should not be afraid. (See: Parallelism)

ULT

13 Then you will succeed, if you are careful to do the statutes and the judgments which Yahweh commanded Moses concerning Israel. Be strong and courageous. Do not fear and do not be dismayed.

UST

13 If you carefully obey all the laws and decrees which Yahweh told Moses to tell Israel to do, then you will do well in constructing a temple and ruling Israel. Now, demonstrate strength and courage. Do not be afraid of anything, and do not become discouraged!

1 Chronicles 22:14

Connecting Statement:

David continues speaking to Solomon.

Now, see, at great

The words "Now, see" introduce something important David is about to say. Alternate translation: "Listen! At great"

at great effort I have prepared

Alternate translation: "I have worked hard to prepare"

100,000 talents

"one hundred thousand talents" (See: Numbers)

talents

about 33 kilograms (See: Biblical Money)

one million

"1,000,000" (See: Numbers)

You must add more to all this

Alternate translation: "You will need to increase that amount"

ULT

14 Now, see, in my affliction, I have prepared for the house of Yahweh gold talents, 100,000, and silver, 1,000,000 talents, and for bronze and for iron, there is no weighing, for there is a large amount. And trees and stones I have prepared. And to them you will add.

UST

14 I have tried hard to provide materials for building the temple of Yahweh, including 3,300 metric tons of gold, 33,000 metric tons of silver, and a very large amount of iron and bronze (so much that no one can weigh it all). I have also gathered lumber and stone, but you will need to acquire more of those things.

1 Chronicles 22:15

Connecting Statement:

David continues speaking to Solomon.

stonecutters, masons

These are both workers who cut stone and prepare it for builders to use in walls and buildings.

carpenters

persons who work with wood

skillful craftsmen without number of every kind

Here "without number" is an exaggeration to emphasize that there were a large number of them. Alternate translation: "a very large number of every kind of skillful craftsmen" (See: Hyperbole)

1 Chronicles 22:16

Connecting Statement:

David finishes speaking to Solomon.

may Yahweh be with you

This is an idiom that implies that Yahweh will help Solomon be successful in the project. (See: Idiom)

ULT

16 for gold, for silver, and for bronze, and for iron; there is no numbering. Arise and work. And may Yahweh be with you."

UST

16 There are many men who know how to make things from gold, silver, bronze, and iron. So now I say to you, begin the work of building the temple, and I hope that Yahweh will be with you."

1 Chronicles 22:17

(There are no notes for this verse.)

ULT

17 And David commanded all the chiefs of Israel to help Solomon his son,

UST

17 Then David commanded that all the Israelite leaders must assist his son Solomon:

1 Chronicles 22:18

Yahweh your God is with you

This is an idiom that implies that Yahweh will help Israel to prosper.
(See: Idiom)

your ... you

Here these pronouns are plural. (See: Forms of You)

has given you peace on every side

Alternate translation: "has caused all the nations who live around
Israel to live peacefully with you"

He has given the region's inhabitants into my hand

Here "hand" refers to power to defeat his enemies. Alternate translation: "He has given me power over everyone
who lives around us" (See: Metonymy)

The region is subdued before Yahweh and his people

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. "The other nations no longer attack Yahweh and his people" (See: Active or Passive)

ULT

18 "Is not Yahweh your God with you all
and given rest to you all from all
around? For he has given into my hand
the inhabitants of the land, and the land
is subdued before the face of Yahweh
and before the faces of his people.

UST

18 "Yahweh our God is certainly with
you. He has allowed you to have peace
with all the nearby nations because he
has enabled my army to conquer them.
Yahweh and my people control them.

1 Chronicles 22:19

Connecting Statement:

David continues speaking to all the leaders of Israel.

Now

This word introduces something important that David is about to say.

seek Yahweh your God

Seeking **Yahweh** could mean: (1) asking God for help or (2) thinking about God and obeying him. (See: Metaphor)

your ... you

Here these pronouns are plural. (See: Forms of You)

with all your heart and your soul

Here "heart" and "soul" refer to the whole person. Alternate translation: "with your whole being" (See: Synecdoche)

Get up and build the holy place

It is understood that Solomon will not do the work personally, but he will direct others to do it. Alternate translation: "Get up and direct the workers as they build the holy place" (See: Metonymy)

the house built for Yahweh's name

Here "name" refers to honor. 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 temple you will build to honor Yahweh" (See: Metonymy and Active or Passive)

ULT

19 Now, give your heart and your life to seek Yahweh your God, and arise and build the sanctuary of Yahweh God to bring the Box of the covenant of Yahweh and the sacred items of God to the house to be built for the name of Yahweh."

UST

19 Now you must obey your God, Yahweh, with your entire lives. Help Solomon to arrange for the construction of the temple for Yahweh God, in order that you can bring the sacred chest symbolizing the agreement between Yahweh and the people of Israel and the other sacred items that belong to God into the temple that you will build to honor him."

1 Chronicles 23

1 Chronicles 23 General Notes

Structure and formatting

The preparation for the construction of the temple continues in this chapter. (See: temple, house, house of God)

Special concepts in this chapter

Organizing the Levites

As priests, the Levites had a significant role in the construction of the temple. David organized the Levites according to their families and explained what each group was to do. (See: priest, priesthood)

1 Chronicles 23:1

General Information:

David appoints Solomon as his successor and organizes Levitical priests and staff for temple service.

ULT

1 And David was old and was full of days, and he made Solomon his son king over Israel.

UST

1 David was a very old man when he appointed his son Solomon to be the next king over Israel.

1 Chronicles 23:2

(There are no notes for this verse.)

ULT

2 And he gathered all the chiefs of Israel and the priests and the Levites.

UST

2 David gathered the leaders of Israel and the priests and other descendants of Levi.

1 Chronicles 23:3

The Levites who were thirty years old and older were counted

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: "Some of David's men counted the Levites who were 30 years old and older" (See: Active or Passive)

They numbered thirty-eight thousand

"There were 38,000 of them" (See: Numbers)

ULT

3 And the Levites were counted from sons of 30 years and upward and the numbering was by their heads, by males, 38,000.

UST

3 He commanded some of his officials to count the descendants of Levi who were at least 30 years old, and they found out that there were 38,000 men.

1 Chronicles 23:4

Of these, twenty-four thousand

"Of these Levities, 24,000" (See: Numbers)

six thousand

"6,000 Levites" (See: Numbers)

officers and judges

These Levites listened to legal arguments and administered justice according to the law of Moses.

four thousand

"4,000 Levites" (See: Numbers)

ULT

4 "From these, to lead the work of the house of Yahweh, 24,000, and officers and judges, 6,000,

UST

4 Then David said, "From those descendants of Levi, I want 24,000 of them to supervise the work at the temple of Yahweh, 6,000 to be officials and judges,

1 Chronicles 23:5

gatekeepers

These Levites guarded the temple entrance so no person who was ceremonially unclean entered.

ULT

5 and 4,000 gatekeepers and 4,000 praisers to Yahweh with the instruments which I made to praise."

UST

5 4,000 to be guards at the gates, and 4,000 to praise Yahweh, using the musical instruments that I have provided for them."

1 Chronicles 23:6

that corresponded to

Alternate translation: "based on" or "according to the descendants of"

Gershon, Kohath, and Merari

These are names of Levi's sons. (See: How to Translate Names)

1 Chronicles 23:7

General Information:

This is the list of Levites according to their clans. (See: How to Translate Names)

ULT

7 Of the Gershonites: Ladan and Shimei.

UST

7 The descendants of Gershon were Ladan and Shimei.

1 Chronicles 23:8

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

8 The sons of Ladan: the head Jehiel, and Zetham, and Joel, three.

UST

8 Ladan had three sons: the oldest Jehiel, then Zetham and Joel.

1 Chronicles 23:9

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

9 The sons of Shimei: Shelomoth, and Haziel, and Haran, three. These, the heads of the fathers of Ladan.

UST

9 Shimei had three sons: Shelomoth, Haziel, and Haran. They were leaders of the clans of Ladan.

1 Chronicles 23:10

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

10 And the sons of Shimei: Jahath, and Zina, and Jeush, and Beriah. These, the sons of Shimei, four.

UST

10 Shimei's sons were Jahath, Zina, Jeush, and Beriah; four in total.

1 Chronicles 23:11

This continues the list of Levites according to their clans. (See: How to Translate Names)

the oldest ... the second

The word "son" is understood. Also, "second" is in ordinal form. Alternate translation: "the oldest son ... the second son" (See: Ellipsis and Ordinal Numbers)

so they were considered as one clan

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: "so David considered them to be one clan" (See: Active or Passive)

ULT

11 And Jahath was the head, and Zizah the second, but Jeush and Beriah did not have many sons, and they were to a house of a father for one group.

UST

11 Jahath was the oldest son. Ziza was the second. Jeush and Beriah did not have many sons, so the officials counting the descendants of Levi counted the families of Jeush and Beriah as though they were one family.

1 Chronicles 23:12

This continues the list of Levites according to their clans. (See: How to Translate Names)

There were four of Kohath's sons

Alternate translation: "Kohath had 4 sons"

ULT

12 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four.

UST

12 Kohath had four sons: Amram, Izhar, Hebron, and Uzziel.

1 Chronicles 23:13

This continues the list of Levites according to their clans. (See: How to Translate Names)

Aaron was chosen to set apart the most holy things

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 chose Aaron to dedicate the most holy things" (See: Active or Passive)

to give blessings in his name forever

Here "in his name" refers to the authority to speak as his representative. Alternate translation: "to bless the people as representatives of God forever" (See: Metonymy)

ULT

13 The sons of Amram: Aaron and Moses. And Aaron was set apart for him to consecrate the most holy things, he and his sons until forever, to make sacrifices before the face of Yahweh to minister for him and to bless in his name until forever.

UST

13 Amram's sons were Aaron and Moses. Yahweh chose Aaron, that is, Aaron and his descendants perpetually, to dedicate to Yahweh the very holy things, to offer sacrifices to Yahweh, to serve in his presence, and to declare to the people what Yahweh would do to bless them. They were to do those things forever.

1 Chronicles 23:14

his sons were considered to be Levites

The sons of Aaron were the most important Levite clan, but the sons of Moses were also considered to be Levites. 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 people considered Moses' sons to be part of the Levite clan" (See: Active or Passive)

ULT

14 And Moses, the man of God, his sons were called according to the tribe of Levi.

UST

14 The officials counting the descendants of Levi counted the descendants of Moses, the man who served God well, as part of the tribe of Levi.

1 Chronicles 23:15

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

15 The sons of Moses: Gershom and Eliezer.

UST

15 Moses' sons were Gershom and Eliezer.

1 Chronicles 23:16

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

16 The sons of Gershom: Shebuel the head.

UST

16 The oldest son of Gershom was Shubael.

1 Chronicles 23:17

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

17 And the sons of Eliezer were Rehabiah the head, and there were not to Eliezer other sons, but the sons of Rehabiah were many above that.

UST

17 Eliezer's oldest child was Rehabiah. Eliezer had no other sons, but Rehabiah had many sons.

1 Chronicles 23:18

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

18 The sons of Izhar: Shelomith the head.

UST

18 Izhar's oldest son was Shelomith.

1 Chronicles 23:19

This continues the list of Levites according to their clans. (See: How to Translate Names)

the oldest … the second … the third … the fourth

The word "son" is understood. Also, these numbers are in ordinal form. Alternate translation: "the oldest son … the second son … the third son … the fourth son" (See: Ellipsis and Ordinal Numbers)

ULT

19 The sons of Hebron: Jeriah the head, Amariah the second, Jahaziel the third, and Jekameam the fourth.

UST

19 Hebron had four sons. Jeriah was his oldest son; Amariah was the second; Jahaziel was the third; and Jekameam was the fourth.

1 Chronicles 23:20

This continues the list of Levites according to their clans. (See: How to Translate Names)

the oldest … the second

The word "son" is understood. Also, "second" is in ordinal form. Alternate translation: "the oldest son … the second son" (See: Ellipsis and Ordinal Numbers)

ULT

20 The sons of Uzziel: Micah the head, and Isshiah the second.

UST

20 Uzziel had two sons. Micah was the older son, and Isshiah was the younger.

1 Chronicles 23:21

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

21 The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish.

UST

21 Merari had two sons: Mahli and Mushi. Mahli's sons were Eleazar and Kish.

1 Chronicles 23:22

This continues the list of Levites according to their clans. (See: How to Translate Names)

ULT

22 And Eleazar died and there were not to him sons, but only daughters. And the sons of Kish, their brothers, lifted them.

UST

22 Eleazar died without having sons; he only had daughters. Their cousins, Kish's sons, married them.

1 Chronicles 23:23

This ends the list of Levites according to their clans. (See: How to Translate Names)

ULT

23 The sons of Mushi: Mahli, and Eder, and Jerimoth, three.

UST

23 Mushi had three sons: Mahli, Eder, and Jerimoth.

---

1 Chronicles 23:24

These were Levi's descendants corresponding to their clans. They were the leaders, counted and listed by name, of the clans

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: "These were the names of Levi's descendants and their families, whom David's men counted and listed. They were the leaders of the clans" (See: Active or Passive)

from twenty years old and upward

"from 20 years old and older" (See: Numbers)

ULT

24 These were the sons of Levi according to the house of their fathers, heads of the fathers, by their appointments, in the numbering of names by their heads, the doer of the work of the service of the house of Yahweh; from the sons of 20 years and upward.

UST

24 Those were the descendants of Levi that the officials counted according to the descendants' families and the leaders of those families, as well as according to the descendants' special jobs and the leaders of those jobs. They all worked in the temple of Yahweh. The officials counted each person who was at least 20 years old.

1 Chronicles 23:25

has given rest

Here "rest" refers to peace with surrounding nations. See how you translated a similar phrase in 1 Chronicles 22:9.

He makes his home in Jerusalem forever

This could mean: (1) Yahweh will be present in Jerusalem forever or (2) Yahweh's temple will be present in Jerusalem forever.

ULT

25 For David said, "Yahweh, the God of Israel, has given rest to his people. And he dwells in Jerusalem until forever.

UST

25 David had said previously, "Yahweh, the God to whom we Israelite people belong, has enabled us to have peace, and he has come to live in Jerusalem forever.

1 Chronicles 23:26

all the equipment used in its service

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: "all the equipment they used in its service"

ULT

26 And also, for the Levites, no longer to carry the tabernacle and all its items for its service."

UST

26 Therefore, the descendants of Levi no longer need to carry the sacred tent and all the items used in the work there."

1 Chronicles 23:27

For by David's last words the Levites were counted

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: "For David's last command was for his men to count the Levites" (See: Active or Passive)

from twenty years old and upward

"who were 20 years old and older." See how you translated this phrase in 1 Chronicles 23:24. (See: Numbers)

ULT

27 For by the last words of David, they were numbering the sons of Levi, from the sons of 20 years and upward.

UST

27 Obeying David's final instructions before he died, instructions for doing the work at the temple, the officials counted the descendants of Levi who were at least twenty years old.

1 Chronicles 23:28

(There are no notes for this verse.)

ULT

28 For their office was by the hand of the sons of Aaron for the service of the house of Yahweh over the courts, and over the chambers, and over the cleansing of all the sacred things, and the work of the service of the house of God.

UST

28 The work of those descendants of Levi was to assist the descendants of Aaron in their work in Yahweh's temple. They were in charge of the temple courtyards and the side rooms, the ceremonies for purifying all the sacred things, and to do other work at the temple.

1 Chronicles 23:29

bread of the presence

See the Translation Word page about "bread" for the specific definition of "bread of the presence." See how you translated this in 1 Chronicles 9:32.

flour

grain that is ground into a powder

ULT

29 And concerning the bread of the arrangement, and concerning the fine flour for the offering, and concerning the wafers of the unleavened bread, and concerning the pan, and concerning that which is mixed, and concerning all measure and size.

UST

29 They were also in charge of the loaves of bread the priests placed each week on the table in the temple, the flour for the flour offerings, the wafers that were made without yeast, and the baking pans. The descendants of Levi also had to measure the ingredients, mix them, and bake the bread and wafers.

1 Chronicles 23:30

They also stood

Alternate translation: "The Levites also stood at the temple"

ULT

30 And to stand morning by morning to thank and to praise Yahweh, and thus in the evening.

UST

30 Another responsibility for the Levites was to stand every morning at the temple and thank Yahweh and praise him. They needed to do the same thing every evening as well.

1 Chronicles 23:31

whenever burnt offerings were offered to Yahweh

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: "whenever the priests offered burnt offerings to Yahweh" (See: Active or Passive)

new moon festivals

These holidays marked the beginning of each new month.

A fixed number, assigned by decree, always had to be present before Yahweh

Alternate translation: "A specific number of the Levites were always assigned to be present at the temple to make offerings to Yahweh"

ULT

31 And concerning to offer all the burnt offerings to Yahweh for the Sabbaths, for the new moons, and for the appointed times in the numbering according to the judgment over them regularly before the face of Yahweh.

UST

31 And they needed to do the same thing at the presentation of fully burnt offerings to Yahweh on Sabbath days and during the new moon celebrations and other religious festivals. There were specific regulations about how many of them should be there and what they should do each time they served at Yahweh's temple.

1 Chronicles 23:32

They were in charge of

Alternate translation: "The Levites were responsible for"

1 Chronicles 24

1 Chronicles 24 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple, house, house of God)

Special concepts in this chapter

Arranging the priests

David arranged for the order in which priests would be on duty. (See: priest, priesthood)

1 Chronicles 24:1

General Information:

This chapter describes how the Levites in the previous chapter were divided into work groups with different assignments.

Nadab, Abihu, Eleazar and Ithamar

Translate the names of these men as in 1 Chronicles 6:3.

ULT

1 And to the sons of Aaron, their division. The sons of Aaron: Nadab, and Abihu, Eleazar, and Ithamar.

UST

1 These are the divisions of the descendants of Aaron the first high priest: Aaron's four sons were Nadab, Abihu, Eleazar, and Ithamar.

1 Chronicles 24:2

(There are no notes for this verse.)

ULT

2 And Nadab died, as well as Abihu, before the face of their father, and sons were not to them. And Eleazar and Ithamar became priests.

UST

2 But Nadab and Abihu died before their father died, and they had no children. So their younger brothers Eleazar and Ithamar became priests.

1 Chronicles 24:3

Ahimelech

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

divided them into groups

Alternate translation: "divided the descendants of Eleazar and Ithamar into groups"

ULT

3 And David divided them, along with Zadok from the sons of Eleazar, and Ahimelech from the sons of Ithamar, according to their office in their service.

UST

3 Zadok, who was a descendant of Eleazar, and Ahimelech, who was a descendant of Ithamar, helped David to separate the family groups into two groups. Each group had certain duties.

1 Chronicles 24:4

they divided

Alternate translation: "David, Zadok, and Ahimelech divided"

sixteen groups

"16 groups" (See: Numbers)

heads of clans

Here "heads" is a metaphor for the more important people—the leaders of the clans. Alternate translation: "leaders of the clans" (See: Metaphor)

These divisions were eight in number, corresponding to their clans

Alternate translation: "There were 8 divisions based on the clans of Ithamar's descendants"

ULT

4 And more sons of Eleazar were found for heads of men than the sons of Ithamar, and they divided them for the sons of Eleazar, heads of a house of the fathers, 16, and for the sons of Ithamar for the house of their fathers, eight.

UST

4 There were more leaders among the descendants of Eleazar than there were among the descendants of Ithamar. So they appointed 16 leaders from Eleazar's descendants and eight leaders from Ithamar's descendants.

1 Chronicles 24:5

They divided them impartially by lot

Alternate translation: "They divided them by lot so that the divisions would be fair"

ULT

5 And they divided them by lots, these with these, for there were sacred chiefs and chiefs of God from the sons of Eleazar and in the sons of Ithamar.

UST

5 There were temple officials and priests there, including descendants of both Eleazar and Ithamar, to make sure that the work was equitable between the groups. So they decided what work each group would do by casting lots.

1 Chronicles 24:6

Shemaiah

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

Nethanel

See how you translated this man's name in 1 Chronicles 15:24.

Ahimelech

See how you translated this man's name in 1 Chronicles 18:16.

One clan was drawn by lot from Eleazar's descendants, and then the next would be drawn from Ithamar's descendants

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 chose one by lot from Eleazar's descendants, then they would choose by lot one from Ithamar's descendants" (See: Active or Passive)

ULT

6 And Shemaiah the son of Nethanel the scribe from the Levites wrote them before the face of the king, and the chiefs, and Zadok the priest, and Ahimelech the son of Abiathar, and the heads of the fathers for the priests and for the Levites. One house of a father was picked for Eleazar, and one was picked for Ithamar.

UST

6 Shemaiah son of Nethanel, who was an official secretary and a descendant of Levi, wrote down the names of the leaders of each group while David and his officials were watching. Zadok, the high priest, and Ahimelech son of Abiathar, and the leaders of the families of the priests and of the families of the other descendants of Levi also watched. The lots alternated between the two groups, starting with a family who descended from Eleazar then a family who descended from Ithamar. Once the eight leaders from families descended from Ithamar received their duties, the remaining duties went to leaders of families descended from Eleazar.

1 Chronicles 24:7

General Information:

This begins a list of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests. This list ends in 1 Chronicles 24:18.

The first lot … the second

"Lot number 1…lot number 2." This shows the order in which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones. (See: Ordinal Numbers)

Jehoiarib … Jedaiah

See how you translated the names of these men in 1 Chronicles 9:10. (See: How to Translate Names)

the second

This refers to the second lot. The word "lot" may be supplied here. Alternate translation: "the second lot" or "lot number 2" (See: Ordinal Numbers and Ellipsis)

ULT

7 And the first lot went to Jehoiarib, to Jedaiah the second,

UST

7 Jehoiarib received the first lot cast. Jedaiah received the next lot.

1 Chronicles 24:8

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the third ... the fourth

This refers to the third and fourth lots. The word "lot" may be supplied here. Alternate translation: "the third lot ... the fourth lot" or "lot number 3...lot number 4" (See: Ordinal Numbers and Ellipsis)

Harim ... Seorim

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

ULT

8 to Harim the third, to Seorim the fourth,

UST

8 Next was Harim, then Seorim.

1 Chronicles 24:9

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the fifth ... the sixth

This refers to the fifth and sixth lots. The word "lot" may be supplied here. Alternate translation: "the fifth lot ... the sixth lot" or "lot number 5...lot number 6" (See: Ordinal Numbers and Ellipsis)

Malkijah ... Mijamin

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

ULT
9 to Malkijah the fifth, to Mijamin the sixth,

UST
9 Next was Malkijah, then Mijamin.

1 Chronicles 24:10

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the seventh … the eighth

This refers to the seventh and eighth lots. The word "lot" may be supplied here. Alternate translation: "the seventh lot … the eighth lot" or "lot number 7…lot number 8" (See: Ordinal Numbers and Ellipsis)

Hakkoz … Abijah

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

ULT

10 to Hakkoz the seventh, to Abijah the eighth,

UST

10 Next was Hakkoz, then Abijah.

---

1 Chronicles 24:11

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the ninth ... the tenth

This refers to the ninth and tenth lots. The word "lot" may be supplied here. Alternate translation: "the ninth lot ... the tenth lot" or "lot number 9...lot number 10" (See: Ordinal Numbers and Ellipsis)

Jeshua ... Shecaniah

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

ULT

11 to Jeshua the ninth, to Shecaniah the tenth,

UST

11 Next was Jeshua, then Shecaniah.

---

1 Chronicles 24:12

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the eleventh ... the twelfth

This refers to the eleventh and twelfth lots. The word "lot" may be supplied here. Alternate translation: "the eleventh lot ... the twelfth lot" or "lot number 11...lot number 12" (See: Ordinal Numbers and Ellipsis)

Eliashib ... Jakim

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

ULT
12 to Eliashib the 11th, to Jakim the 12th,

UST
12 Next was Eliashib. then Jakim.

1 Chronicles 24:13

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the thirteenth … the fourteenth

This refers to the thirteenth and fourteenth lots. The word "lot" may be supplied here. Alternate translation: "the thirteenth lot … the fourteenth lot" or "lot number 13…lot number 14" (See: Ordinal Numbers and Ellipsis)

Huppah … Jeshebeab

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

ULT
13 to Huppah the 13th, to Jeshebeab the 14th,

UST
13 Next was Huppah, then Jeshebeab.

1 Chronicles 24:14

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the fifteenth … the sixteenth

This refers to the fifteenth and sixteenth lots. The word "lot" may be supplied here. Alternate translation: "the fifteenth lot … the sixteenth lot" or "lot number 15…lot number 16" (See: Ordinal Numbers and Ellipsis)

Bilgah … Immer

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

ULT

14 to Bilgah the 15th, to Immer the 16th,

UST

14 Next was Bilgah, then Immer.

1 Chronicles 24:15

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the seventeenth ... the eighteenth

This refers to the seventeenth and eighteenth lots. The word "lot" may be supplied here. Alternate translation: "the seventeenth lot ... the eighteenth lot" or "lot number 17...lot number 18" (See: Ordinal Numbers and Ellipsis)

Hezir ... Happizzez

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

ULT

15 to Hezir the 17th, to Happizzez the 18th,

UST

15 The remaining leaders descended from Eleazar. The 17th lot went to Hezir. Next was Happizzez.

1 Chronicles 24:16

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the nineteenth … the twentieth

This refers to the nineteenth and twentieth lots. The word "lot" may be supplied here. Alternate translation: "the nineteenth lot … the twentieth lot" or "lot number 19…lot number 20" (See: Ordinal Numbers and Ellipsis)

Pethahiah … Jehezkel

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

ULT

16 to Pethahiah the 19th, to Jehezkel the 20th,

UST

16 Next was Pethahiah, then Jehezkel.

---

1 Chronicles 24:17

Connecting Statement:

This continues the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the twenty-first … the twenty-second

This refers to the twenty-first and twenty-second lots. The word "lot" may be supplied here. Alternate translation: "the twenty-first lot … the twenty-second lot" or "lot number 21…lot number 22" (See: Ordinal Numbers and Ellipsis)

Jakin … Gamul

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

ULT

17 to Jakin the 21st, to Gamul the 22nd,

UST

17 Next was Jakin, then Gamul.

1 Chronicles 24:18

Connecting Statement:

This ends the list begun in 1 Chronicles 24:7 of 24 lots that were cast to decide how the descendants of Eleazar and Ithamar would be divided into groups for their work as priests.

the twenty-third ... the twenty-fourth

This refers to the twenty-third and twenty-fourth lots. The word "lot" may be supplied here. Alternate translation: "the twenty-third lot ... the twenty-fourth lot" or "lot number 23...lot number 24" (See: Ordinal Numbers and Ellipsis)

Delaiah ... Maaziah

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

ULT
18 to Delaiah the 23rd, to Maaziah the 24th.

UST
18 Next was Delaiah, then Maaziah was the last.

1 Chronicles 24:19

following the procedure given to them by Aaron their ancestor

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: "following the rules that Aaron their ancestor gave them" (See: Active or Passive)

ULT

19 These, their office for their service to come into the house of Yahweh, according to the judgments by the hand of Aaron their father, just as Yahweh the God of Israel commanded him.

UST

19 Those were the men selected to be the leaders of the groups that would serve in Yahweh's temple, obeying the regulations that Aaron their ancestor gave, regulations which Yahweh, the God the Israelite people worship, had given to him.

1 Chronicles 24:20

General Information:

This begins the list of names of the other sons of Levi. This list will end in 1 Chronicles 24:30. (See: How to Translate Names)

Amram

See how you translated this man's name in 1 Chronicles 6:3.

Shubael

See how you translated this man's name in 1 Chronicles 23:16.

ULT

20 And to the sons of Levi, the ones who are left, of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

UST

20 This is a list of some of the other descendants of Levi: From the sons of Amram there was Shubael. From the sons of Shubael there was Jehdeiah.

1 Chronicles 24:21

(There are no notes for this verse.)

ULT

21 To Rehabiah, of the sons of Rehabiah, the head Ishijah.

UST

21 From Rehabiah and from the sons of Rehabiah there was Isshiah, his oldest son.

1 Chronicles 24:22

(There are no notes for this verse.)

ULT

22 To the Izharites, Shelomoth, of the sons of Shelomoth, Jahath.

UST

22 From the descendants of Kohath's son Izhar there was Shelomoth. From the descendants of Shelomoth there was Jahath.

1 Chronicles 24:23

Hebron ... Jeriah ... Amariah ... Jahaziel ... Jekameam

Translate the names of these men as in 1 Chronicles 23:19.

the second ... the third ... the fourth

"the second son ... the third son ... the fourth son" (See: Ordinal Numbers)

ULT

23 And the sons of Jeriah, Amariah the second, Jahaziel the third, and Jekameam the fourth.

UST

23 From the descendants of Kohath's son Hebron there was his oldest son Jeriah and Amariah the second-born. Jahaziel was the third son, and Jekameam was the fourth son.

1 Chronicles 24:24

Uzziel ... Micah

Translate the names of these men as in 1 Chronicles 23:20.

Shamir

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

1 Chronicles 24:25

Ishijah

Translate the name of this man as in 1 Chronicles 23:20.

Zechariah

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

1 Chronicles 24:26

Merari ... Mahli ... Mushi

Translate the names of these men as in 1 Chronicles 23:21.

Jaaziah

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

from the son of Jaaziah: Beno

It seems Jaaziah is another son of Merari. And, Beno is the son of
Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles
translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "and from his sons, Jaaziah,
his son."

ULT

26 The sons of Merari: Mahli and Mushi.
The sons of Jaaziah: Beno.

UST

26 The sons of Merari were Mahli,
Mushi, and Jaaziah. Jaaziah's first son
was Beno.

---

1 Chronicles 24:27

Jaaziah ... Shoham ... Zaccur ... Ibri

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

from Jaaziah: Beno, Shoham

It seems Jaaziah is another son of Merari. And, Beno is the son of Jaaziah. Beno is mentioned in both verses 26 and 27 because he is a leader in his family. However, some Bibles translate "Beno" as "his son" rather than as a proper name. Those Bibles read like this: "from Jaaziah, his son: Shoham."

ULT

27 The sons of Merari, of Jaaziah: Beno, and Shoham, and Zaccur, and Ibri.

UST

27 In Merari's family line, from the descendants of Jaaziah, there were Beno, Shoham, Zaccur, and Ibri.

1 Chronicles 24:28

Mahli ... Eleazar

Translate the names of these men as in 1 Chronicles 23:21.

ULT

28 To Mahli, Eleazar, and not were to him sons.

UST

28 Mahli's son Eleazar did not have any sons.

1 Chronicles 24:29

From Kish: The son of Kish

This is written in the text as a title, but could be stated in a more complete form. Alternate translation: "These are the sons who were descended from Kish"

Kish

Translate the name of this man as in 1 Chronicles 23:21.

Jerahmeel

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

ULT

29 To Kish, the sons of Kish, Jerahmeel.

UST

29 From the descendants of Kish there was his son Jerahmeel.

1 Chronicles 24:30

Mushi

Translate the name of this man as in 1 Chronicles 23:21.

Mahli ... Eder ... Jerimoth

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

ULT

30 And the sons of Mushi: Mahli, and Eder, and Jerimoth. These, the sons of the Levites, according to the house of their fathers.

UST

30 The sons of Mushi were Mahli, Eder, and Jerimoth. Those were descendants of Levi who were listed according to the leaders of their families.

1 Chronicles 24:31

Ahimelech

Translate the name of this man as in 1 Chronicles 18:16.

ULT

31 And these also cast lots just like their brothers, the sons of Aaron, before the face of King David, along with Zadok and Ahimelech and the heads of the fathers, for the priests and for the Levites; the fathers of the head just like his younger brother.

UST

31 These men also decided the jobs they would do by casting lots just like their fellow Israelites the descendants of Aaron, did. They cast lots while King David, Zadok, Ahimelech, and the leaders of the families of the priests and the other descendants of Levi watched. The families of each oldest brother received the same treatment as those of the youngest.

1 Chronicles 25

1 Chronicles 25 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple, house, house of God)

Special concepts in this chapter

Music

The 24 groups who were chosen to play music in the temple cast lots to see in what order they would serve.

1 Chronicles 25:1

this service

Alternate translation: "the work done at the tabernacle"

cymbals

This refers to two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 1 Chronicles 13:8. (See: Translate Unknowns)

Heman … Jeduthun

Translate the names of these men the same as you did in 1 Chronicles 16:41. (See: How to Translate Names)

ULT

1 And David and the chiefs of the army divided for the service for the sons of Asaph, and Heman, and Jeduthun, the ones prophesying with harps, with lyres, and with cymbals. And the numbering of the men of work for their service was:

UST

1 David and some of the temple officials chose some of the descendants of Asaph, Heman, and Jeduthun to be in charge of teaching through song with harps, lyres, and cymbals. This is a list of the men whom they chose for that work:

1 Chronicles 25:2

General Information:

This begins a list of leaders of the tabernacle service.

Zaccur … Joseph … Nethaniah … Asharelah

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

the sons of Asaph, under the direction of Asaph, who prophesied under the king's supervision

Alternate translation: "these were the sons of Asaph, whom he supervised. Asaph prophesied under the king's supervision"

under the direction of

Alternate translation: "under the supervision of"

1 Chronicles 25:3

Connecting Statement:

This continues the list of leaders of the tabernacle service that was started in 1 Chronicles 25:2.

Gedaliah … Zeri … Jeshaiah … Shimei … Hashabiah … Mattithiah

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

ULT

3 Of Jeduthun, the sons of Jeduthun: Gedaliah, and Zeri, [2] and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, with the harp one prophesying, for giving thanks and to praise Yahweh.

UST

3 From Jeduthun's family, they chose six sons of Jeduthun including Gedaliah, Zeri, Jeshaiah, Hashabiah, and Mattithiah. Jeduthun supervised them and also taught through song, playing his harp while he thanked and praised Yahweh.

1 Chronicles 25:4

Connecting Statement:

This continues the list of leaders of the tabernacle service that was started in 1 Chronicles 25:2.

Heman

See how you translated this man's name in 1 Chronicles 16:41. (See: How to Translate Names)

Bukkiah ... Mattaniah ... Uzziel ... Shubael ... Jerimoth ... Hananiah ... Hanani ... Eliathah ... Giddalti ... Romamti-Ezer ... Joshbekashah ... Mallothi ... Hothir ... Mahazioth

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

ULT

4 Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, [3] Shubael, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-Ezer, Joshbekashah, Mallothi, Hothir, Mahazioth.

UST

4 From Heman's family they chose the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shubael, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Eze, Joshbekashah, Mallothi, Hothir, and Mahazioth.

1 Chronicles 25:5

fourteen sons and three daughters

"14 sons and 3 daughters" (See: Numbers)

to lift up his horn

An animal horn is a symbol of strength or authority. To lift up someone's horn is a metaphor for honoring him. Alternate translation: "to honor Heman" (See: Metaphor)

ULT

5 All these, the sons of Heman, the seer of the king by the words of God to lift up a horn. And God gave to Heman 14 sons and three daughters.

UST

5 They were all sons of Heman, who was King David's prophet. God promised to cause Heman to be strong. God gave him 14 sons and three daughters.

1 Chronicles 25:6

were under the direction of their fathers

Alternate translation: "were supervised by their fathers"

cymbals

This refers to two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 1 Chronicles 13:8. (See: Translate Unknowns)

Jeduthun ... Heman

Translate the names of these men the same as you did in 1 Chronicles 16:41. (See: How to Translate Names)

ULT

6 All these, under the hands of their father in the song of the house of Yahweh, with cymbals, harps, and lyres for the service of the house of God under the hands of the king: Asaph, and Jeduthun, and Heman.

UST

6 The fathers of all those men supervised the men while they played music in the temple of Yahweh. They played cymbals, harps, and lyres for their temple duty. The king supervised their fathers—Asaph, Jeduthun, and Heman.

1 Chronicles 25:7

numbered 288

"were two hundred and eighty-eight men" (See: Numbers)

ULT

7 And their numbering with their brothers who were taught the song of Yahweh, all the ones who understand, 288.

UST

7 Those men and their relatives were skilled in playing musical instruments and learned the music for playing songs to Yahweh in the temple. In all, there were 288 of them.

1 Chronicles 25:8

all alike, the same for the young as well as the old, the teacher as well as the student

This refers to all of the men by describing the extremes. Alternate translation: "all of them, including the young men and the old men, the teachers and the students" (See: Merism)

ULT

8 And they cast lots for a charge, small and great alike, one who understands with a student.

UST

8 All of them, including younger men and older men and those with experience and those without experience, cast lots to determine what work they would do.

1 Chronicles 25:9

General Information:

This begins the list of 24 lots that were cast to choose the order in which families would serve. This list ends in 1 Chronicles 25:31.

The first lot … the second

"Lot number 1…lot number 2." This shows the order in which the families were chosen by lots. If this is unnatural in your language you may use "The initial" for "The first" and "the next" for all of the following ones. (See: Ordinal Numbers)

The first lot fell to Joseph's family

ULT

9 And the first lot went to Asaph, to Joseph; Gedaliah the second, he and his brothers and his sons, 12.

UST

9 The first lot went to the family of Asaph, to his son Joseph and Joseph's sons and relatives, 12 in all. Next, to Gedaliah and his sons and relatives, 12 in all.

For all of the other people in the list, the text specifies that there were "twelve persons in number." Since this was likely true for Joseph's family also, you may want to state it clearly. Alternate translation: "The first lot fell to Joseph's family, twelve persons in number" (See: Assumed Knowledge and Implicit Information)

the second

This refers to the second lot. The word "lot" may be supplied here. Alternate translation: "the second lot" or "lot number 2" (See: Ordinal Numbers and Ellipsis)

Gedaliah

See how you translated this man's name in 1 Chronicles 25:3. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

1 Chronicles 25:10

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the third

This refers to the third lot. The word "lot" may be supplied here. Alternate translation: "the third lot" or "lot number 3" (See: Ordinal Numbers and Ellipsis)

Zaccur

See how you translated the name of this man in 1 Chronicles 25:2. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

10 The third Zaccur, his sons and his brothers, 12.

UST

10 Next, to Zaccur and his sons and relatives, 12 in all.

1 Chronicles 25:11

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fourth

This refers to the fourth lot. The word "lot" may be supplied here. Alternate translation: "the fourth lot" or "lot number 4" (See: Ordinal Numbers and Ellipsis)

Izri

This name of this man is spelled Zeri in 1 Chronicles 25:3. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

11 The fourth to Izri, [4] his sons and his brothers, 12;

UST

11 Next, to Izri and his sons and relatives, 12 in all.

1 Chronicles 25:12

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fifth

This refers to the fifth lot. The word "lot" may be supplied here. Alternate translation: "the fifth lot" or "lot number 5" (See: Ordinal Numbers and Ellipsis)

Nethaniah

See how you translated the name of this man in 1 Chronicles 25:2. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

12 The fifth Nethaniah, his sons and his brothers, 12.

UST

12 Next, to Nethaniah and his sons and relatives, 12 in all.

1 Chronicles 25:13

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the sixth

This refers to the sixth lot. The word "lot" may be supplied here. Alternate translation: "the sixth lot" or "lot number 6" (See: Ordinal Numbers and Ellipsis)

Bukkiah

See how you translated the name of this man in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

13 The sixth Bukkiah, his sons and his brothers, 12.

UST

13 Next, to Bukkiah and his sons and relatives, 12 in all.

1 Chronicles 25:14

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the seventh

This refers to the seventh lot. The word "lot" may be supplied here. Alternate translation: "the seventh lot" or "lot number 7" (See: Ordinal Numbers and Ellipsis)

Jesarelah

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

twelve persons in number

"12 people" (See: Numbers)

ULT

14 The seventh Jesarelah, [5] his sons and his brothers, 12.

UST

14 Next, to Jesarelah and his sons and relatives, 12 in all.

1 Chronicles 25:15

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eighth

This refers to the eighth lot. The word "lot" may be supplied here. Alternate translation: "the eighth lot" or "lot number 8" (See: Ordinal Numbers and Ellipsis)

Jeshaiah

See how you translated this man's name in 1 Chronicles 25:3. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

15 The eighth Jeshaiah, his sons and his brothers, 12.

UST

15 Next, to Jeshaiah and his sons and relatives, 12 in all.

1 Chronicles 25:16

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the ninth

This refers to the ninth lot. The word "lot" may be supplied here. Alternate translation: "the ninth lot" or "lot number 9" (See: Ordinal Numbers and Ellipsis)

Mattaniah

See how you translated the name of this man in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

16 The ninth Mattaniah, his sons and his brothers, 12.

UST

16 Next, to Mattaniah and his sons and relatives, 12 in all.

1 Chronicles 25:17

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the tenth

This refers to the tenth lot. The word "lot" may be supplied here. Alternate translation: "the tenth lot" or "lot number 10" (See: Ordinal Numbers and Ellipsis)

Shimei

See how you translated the name of this man in 1 Chronicles 25:3. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

17 The tenth Shimei, his sons and his brothers, 12.

UST

17 Next, to Shimei and his sons and relatives, 12 in all.

1 Chronicles 25:18

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eleventh

This refers to the eleventh lot. The word "lot" may be supplied here. Alternate translation: "the eleventh lot" or "lot number 11" (See: Ordinal Numbers and Ellipsis)

Azarel

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

twelve persons in number

"12 people" (See: Numbers)

ULT

18 The 11th Azarel, [6] his sons and his brothers, 12.

UST

18 Next, to Azarel and his sons and relatives, 12 in all.

1 Chronicles 25:19

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twelfth

This refers to the twelfth lot. The word "lot" may be supplied here. Alternate translation: "the twelfth lot" or "lot number 12" (See: Ordinal Numbers and Ellipsis)

Hashabiah

See how you translated the name of this man in 1 Chronicles 25:3. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

19 The 12th to Hashabiah, his sons and his brothers, 12.

UST

19 Next, to Hashabiah and his sons and relatives, 12 in all.

1 Chronicles 25:20

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the thirteenth

This refers to the thirteenth lot. The word "lot" may be supplied here. Alternate translation: "the thirteenth lot" or "lot number 13" (See: Ordinal Numbers and Ellipsis)

Shubael

See how you translated this man's name in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

20 For the 13th Shubael, his sons and his brothers, 12.

UST

20 Next, to Shubael and his sons and relatives, 12 in all.

1 Chronicles 25:21

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fourteenth

This refers to the fourteenth lot. The word "lot" may be supplied here. Alternate translation: "the fourteenth lot" or "lot number 14" (See: Ordinal Numbers and Ellipsis)

Mattithiah

See how you translated this man's name in 1 Chronicles 25:3. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

21 For the 14th Mattithiah, his sons and his brothers, 12.

UST

21 Next, to Mattithiah and his sons and relatives, 12 in all.

1 Chronicles 25:22

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the fifteenth

This refers to the fifteenth lot. The word "lot" may be supplied here. Alternate translation: "the fifteenth lot" or "lot number 15" (See: Ordinal Numbers and Ellipsis)

Jerimoth

See how you translated the name of this man in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

22 For the 15th to Jerimoth, his sons and his brothers, 12.

UST

22 Next, to Jerimoth and his sons and relatives, 12 in all.

1 Chronicles 25:23

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the sixteenth

This refers to the sixteenth lot. The word "lot" may be supplied here. Alternate translation: "the sixteenth lot" or "lot number 16" (See: Ordinal Numbers and Ellipsis)

Hananiah

See how you translated the name of this man in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

23 For the 16th to Hananiah, his sons and his brothers, 12.

UST

23 Next, to Hananiah and his sons and relatives, 12 in all.

1 Chronicles 25:24

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the seventeenth

This refers to the seventeenth lot. The word "lot" may be supplied here. Alternate translation: "the seventeenth lot" or "lot number 17" (See: Ordinal Numbers and Ellipsis)

Joshbekashah

See how you translated the name of this man in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

24 For the 17th to Joshbekashah, his sons and his brothers, 12.

UST

24 Next, to Joshbekashah and his sons and relatives, 12 in all.

1 Chronicles 25:25

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the eighteenth

This refers to the eighteenth lot. The word "lot" may be supplied here. Alternate translation: "the eighteenth lot" or "lot number 18" (See: Ordinal Numbers and Ellipsis)

Hanani

Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number

"12 people" (See: Numbers)

ULT

25 For the 18th to Hanani, his sons and his brothers, 12.

UST

25 Next, to Hanani and his sons and relatives, 12 in all.

1 Chronicles 25:26

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the nineteenth

This refers to the nineteenth lot. The word "lot" may be supplied here. Alternate translation: "the nineteenth lot" or "lot number 19" (See: Ordinal Numbers and Ellipsis)

Mallothi

Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number

"12 people" (See: Numbers)

ULT

26 For the 19th to Mallothi, his sons and his brothers, 12.

UST

26 Next, to Mallothi and his sons and relatives, 12 in all.

1 Chronicles 25:27

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twentieth

This refers to the twentieth lot. The word "lot" may be supplied here. Alternate translation: "the twentieth lot" or "lot number 20" (See: Ordinal Numbers and Ellipsis)

Eliathah

Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number

"12 people" (See: Numbers)

ULT

27 For the 20th to Eliathah, his sons and his brothers, 12.

UST

27 Next, to Eliathah and his sons and relatives, 12 in all.

1 Chronicles 25:28

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-first

This refers to the twenty-first lot. The word "lot" may be supplied here. Alternate translation: "the twenty-first lot" or "lot number 21" (See: Ordinal Numbers and Ellipsis)

Hothir

Translate the name of this man as you did in 1 Chronicles 25:4.

twelve persons in number

"12 people" (See: Numbers)

1 Chronicles 25:29

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-second

This refers to the twenty-second lot. The word "lot" may be supplied here. Alternate translation: "the twenty-second lot" or "lot number 2" (See: Ordinal Numbers and Ellipsis)

Giddalti

Translate the name of this man the same as you did in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

29 For the 22nd to Giddalti, his sons and his brothers, 12.

UST

29 Next, to Giddalti and his sons and relatives, 12 in all.

1 Chronicles 25:30

Connecting Statement:

This continues the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-third

This refers to the twenty-third lot. The word "lot" may be supplied here. Alternate translation: "the twenty-third lot" or "lot number 23" (See: Ordinal Numbers and Ellipsis)

Mahazioth

Translate the name of this man the same as you did in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

30 For the 23rd to Mahazioth, his sons and his brothers, 12.

UST

30 Next, to Mahazioth and his sons and relatives, 12 in all.

1 Chronicles 25:31

Connecting Statement:

This ends the list begun in 1 Chronicles 25:9 of 24 lots that were cast to choose the order in which families would serve.

the twenty-fourth

This refers to the twenty-fourth lot. The word "lot" may be supplied here. Alternate translation: "the twenty-fourth lot" or "lot number 24" (See: Ordinal Numbers and Ellipsis)

Romamti-Ezer

Translate the name of this man the same as you did in 1 Chronicles 25:4. (See: How to Translate Names)

twelve persons in number

"12 people" (See: Numbers)

ULT

31 For the 24th to Romamti-Ezer, his sons and his brothers, 12.

UST

31 Next, to Romamti-Eze and his sons and relatives, 12 in all.

1 Chronicles 26

1 Chronicles 26 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple, house, house of God)

Special concepts in this chapter

Casting lots

The gatekeepers cast lots to see which gate they would guard. Those who took care of the storage also cast lots.

1 Chronicles 26:1

General Information:

This begins the list of the gatekeepers.

divisions

groups

Korahites

See how you translated the name of this people group in 1 Chronicles 19:19. (See: How to Translate Names)

Meshelemiah

See how you translated the name of this man in 1 Chronicles 9:21. (See: How to Translate Names)

Kore

See how you translated the name of this man in 1 Chronicles 9:19. (See: How to Translate Names)

Asaph

This is an alternative spelling to "Ebiasaph" in 1 Chronicles 9:19. (See: How to Translate Names)

ULT

1 For the divisions of the gatekeepers: Of the Korahites, Meshelemiah the son of Kore, from the sons of Asaph [1] .

UST

1 This is a list of the groups of men who guarded the temple gates: From Korah's descendants, there was Meshelemiah son of Kore, who was one of Asaph's descendants.

1 Chronicles 26:2

Connecting Statement:

This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Meshelemiah ... Zechariah

See how you translated the names of these men in 1 Chronicles 9:21. (See: How to Translate Names)

Jediael ... Zebadiah ... Jathniel

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

the second ... the third ... the fourth

This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son ... the third son ... the fourth son" (See: Ordinal Numbers and Ellipsis)

ULT

2 And to Meshelemiah [2] sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

UST

2 Meshelemiah had seven sons. His oldest son was Zechariah. His other sons were Jediael, Zebadiah, Jathniel,

1 Chronicles 26:3

Connecting Statement:

This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Elam ... Jehohanan ... Eliehoenai

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

the fifth ... the sixth ... the seventh

This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the fifth son ... the sixth son ... the seventh son" (See: Ordinal Numbers and Ellipsis)

ULT

3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.

UST

3 Elam, Jehohanan, and Eliehoenai.

1 Chronicles 26:4

Connecting Statement:

This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Obed Edom

See how you translated this man's name in 1 Chronicles 16:38. (See: How to Translate Names)

Shemaiah … Jehozabad … Joah … Sakar … Nethanel

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

the second … the third … the fourth … the fifth

This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son … the third son … the fourth son … the fifth son" (See: Ordinal Numbers and Ellipsis)

ULT

4 And to Obed Edom sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sakar the fourth, and Nethanel the fifth,

UST

4 Another guard was Obed Edom. He had eight sons. His oldest son was Shemaiah. His other sons were Jehozabad, Joah, Sakar, Nethanel,

1 Chronicles 26:5

Connecting Statement:

This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Ammiel ... Issachar ... Peullethai

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

the sixth ... the seventh ... the eighth

This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the sixth son ... the seventh son ... the eighth son" (See: Ordinal Numbers and Ellipsis)

ULT

5 Ammiel the sixth, Issachar the seventh, Peullethai the eighth, for God blessed him.

UST

5 Ammiel, Issachar, and Peullethai. Obed Edom had many sons because God had blessed him.

1 Chronicles 26:6

who ruled over their families

"who were leaders in their father's family." This means that they were leaders among their clan.

ULT

6 And to Shemaiah his son were born sons, rulers in the house of their fathers; for mighty ones of strength they were.

UST

6 Obed Edom's son Shemaiah also had sons. They were leaders in their father's family because they were capable warriors.

1 Chronicles 26:7

Connecting Statement:

This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Shemaiah

Translate this name of this man the same as you did in 1 Chronicles 26:4. (See: How to Translate Names)

Othni … Rephael … Obed … Elzabad … Elihu … Semakiah

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

His relatives

Alternate translation: "Shemaiah's relatives" or "Shemaiah's family members"

ULT

7 The sons of Shemaiah: Othni, and Rephael, and Obed, Elzabad his brothers, sons of strength, Elihu and Semakiah.

UST

7 The sons of Shemaiah were Othni, Rephael, Obed, and Elzabad. Shemaiah's relatives Elihu and Semakiah were also capable men.

1 Chronicles 26:8

Obed Edom

Translate the name of this man as you did in 1 Chronicles 26:4. (See: How to Translate Names)

sixty-two of them

"62 men" (See: Numbers)

ULT

8 All these from the sons of Obed Edom. They and their sons and their brothers, men of strength with power for service, 62 of Obed Edom.

UST

8 All of those descendants of Obed Edom and their sons and relatives were capable people and strong workers. Altogether there were 62 of them.

1 Chronicles 26:9

Connecting Statement:

This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Meshelemiah

Translate the name of this man as you did in 1 Chronicles 26:1. (See: How to Translate Names)

eighteen in all

"18 total" (See: Numbers)

ULT

9 And to Meshelemiah sons and brothers, sons of strength, 18.

UST

9 Another guard was Meshelemiah. He and his sons and relatives were also capable people. There were 18 of them altogether.

1 Chronicles 26:10

Connecting Statement:

This continues the list of gatekeepers that started in 1 Chronicles 26:1.

Hosah ... Merari ... Shimri

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

ULT

10 And to Hosah, from the sons of Merari, sons: Shimri the head, although he was not firstborn, and his father set him as head,

UST

10 Another guard was Hosah, a descendant of Merari. Hosah had four sons. Hosah's son Shimri was the leader of that family because Hosah appointed him to be the leader, even though Shimri was not Hosah's oldest son.

1 Chronicles 26:11

Connecting Statement:

This ends the list of gatekeepers that started in 1 Chronicles 26:1.

Hilkiah … Tabaliah … Zechariah … Hosah

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

the second … the third … the fourth

This shows the order in which the sons were born. If it is more natural in your language, you may say "the next" for each son. The word "son" may be supplied here. Alternate translation: "the second son … the third son … the fourth son" (See: Ordinal Numbers and Ellipsis)

All of Hosah's sons and kinsmen were thirteen in number

"There were 13 of Hosah's sons and kinsmen." (See: Numbers)

ULT

11 Hilkiah the second, Tabaliah the third, Zechariah the fourth. All the sons and brothers to Hosah, 13.

UST

11 Hosah's other sons were Hilkiah, Tabaliah, and Zechariah. Altogether there were 13 sons and relatives of Hosah.

1 Chronicles 26:12

divisions

groups

1 Chronicles 26:13

threw lots

Alternate translation: "cast lots"

both young and old

This refers to all of the men by describing the extremes. See how you translated a similar phrase in 1 Chronicles 25:8. Alternate translation: "all of them, including the young men and the old men" or "men of all ages" (See: Merism)

ULT

13 And they cast lots, like small like great, according to the house of their fathers for gate and gate.

UST

13 By casting lots, the leader of each family chose one gate for their group to guard. All of them, including young men and old men, cast lots.

1 Chronicles 26:14

When the lot was cast

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: "When they cast the lot" (See: Active or Passive)

Zechariah

See how you translated this man's name in 1 Chronicles 26:2. (See: How to Translate Names)

a prudent advisor

This is a person who shows good judgment in making decisions.

ULT

14 And the lot fell to the east, to Shelemiah [3] and Zechariah his son, an advisor with insight. And they cast lots and his lot went to the north.

UST

14 The lot for Shelemiah's group indicated they would guard the east gate. The group of Shelemiah's son Zechariah, who was a wise counselor, cast lots. Those lots indicated Zechariah's group would guard the north gate.

1 Chronicles 26:15

To Obed Edom was assigned the south gate, and his sons were assigned the storehouses

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: "Obed Edom was responsible for guarding the south gate, and his sons guarded the storehouses" (See: Active or Passive)

Obed Edom

See how you translated this man's name in 1 Chronicles 26:4. (See: How to Translate Names)

ULT

15 To Obed Edom to the south, and to his sons, the house of stores.

UST

15 The lot for Obed Edom's group indicated they would guard the south gate, and the lot for Obed Edom's sons indicated they would guard the entrances to the temple storerooms.

1 Chronicles 26:16

Shuppim and Hosah were assigned

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: "Shuppim and Hosah were responsible for guarding" (See: Active or Passive)

Shuppim

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

Hosah

See how you translated this man's name in 1 Chronicles 26:10. (See: How to Translate Names)

Shalleketh

This is the name of the gate. (See: How to Translate Names)

Watches were established for each family.

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: "Each family was responsible for a watch" or "Each family has a set period of time that it was responsible for guarding" (See: Active or Passive)

ULT

16 To Shuppim and to Hosah, to the west with the gate of Shalleketh on the road that goes up; a guard alongside a guard.

UST

16 The lots for Shuppim's group and Hosah's group indicated they would guard the west gate and the Shalleketh Gate on the upper road to the temple. The work for the guards corresponded to what was necessary for each duty.

1 Chronicles 26:17

six Levites

"6 Levites" (See: Numbers)

the east … the north … the south

These phrases refer to the gates. Alternate translation: "the east gate … the north gate … the south gate" (See: Ellipsis)

four a day

This refers to the number of men on guard duty. Alternate translation: "four men each day" or "four Levites each day" (See: Ellipsis)

two pairs

"2 pairs of men" or "2 sets of 2 men each" (See: Numbers)

ULT

17 To the east six Levites, to the north per day four, to the south per day four, and to the stores two by two.

UST

17 Each day there were six descendants of Levi who guarded the east gate, four who guarded the north gate, four who guarded the south gate, and two at a time who guarded the entrances to the storerooms.

1 Chronicles 26:18

At the pillar to the west there were four stationed

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: "four men guarded the pillar to the west" (See: Active or Passive)

four stationed at the road and two at the pillar

The numbers "four" and "two" refer to guards. Alternate translation: "Four men guarded the road, and two men guarded the court" (See: Ellipsis)

ULT

18 At the colonnade to the west, four at the highway, two at the colonnade. [4]

UST

18 At the west gate there were two men who guarded the courtyard and four who guarded the road outside the courtyard.

1 Chronicles 26:19

They were filled with

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 were" (See: Active or Passive)

Merari

See how you translated this man's name in 1 Chronicles 26:10. (See: How to Translate Names)

ULT

19 These, the divisions of the gatekeepers for the sons of the Korahites and for the sons of Merari.

UST

19 Those were the groups of men who were descendants of Korah and Merari who guarded the gates of the temple.

1 Chronicles 26:20

(There are no notes for this verse.)

ULT

20 And the Levites, Ahijah over the treasuries of the house of God and of the treasuries of the sacred things.

UST

20 A man from the descendants of Levi, Ahijah, oversaw the places where the temple's treasures were as well as the places where the Levites kept the gifts that the people brought to the temple.

1 Chronicles 26:21

Ladan … Gershon

Translate the names of these men the same as you did in 1 Chronicles 23:7. (See: How to Translate Names)

descended from Gershon through him and who were leaders of the families of Ladan the Gershonite

Since it is obvious that Ladan's descendants were also descendants of Ladan's ancestor Gershon, the information about them being Gershom's descendants can be left implicit. Alternate translation: "who were leaders of the families of Ladan the Gershonite" (See: Assumed Knowledge and Implicit Information)

Gershonite

A descendant of Gershon. (See: How to Translate Names)

Jehieli

This is the name of a man. This is the same person as in 1 Chronicles 23:8, but there his name is spelled "Jehiel." (See: How to Translate Names)

ULT

21 The sons of Ladan, the sons of the Gershonites belonging to Ladan, the heads of the fathers, belonging to Ladan the Gershonite, Jehieli.

UST

21 The descendants of Ladan were themselves descendants of Gershon. They were leaders among their family groups. A descendant of this Ladan from the descendants of Gershon was Jehiel.

1 Chronicles 26:22

the sons of Jehieli: Zetham and Joel his brother

Zetham and Joel were Jehieli's sons.

Jehieli

This is the name of a man. This is the same person as in 1 Chronicles 23:8, but there his name is spelled "Jehiel." (See: How to Translate Names)

Zetham ... Joel

Translate the names of these men the same as you did in 1 Chronicles 23:8. (See: How to Translate Names)

They were in charge

The word "They" refers to Jehieli, Zetham, and Joel.

ULT

22 The sons of Jehieli: Zetham and Joel his brother, over the treasuries of the house of Yahweh.

UST

22 From the sons of Jehiel, Zetham and his younger brother Joel were in charge of the places where the temple's treasures were.

1 Chronicles 26:23

Amram ... Izhar ... Hebron ... Uzziel

Translate the names of these men the same as you did in 1 Chronicles 23:12. (See: How to Translate Names)

ULT

23 Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites:

UST

23 Others who did that work were descendants of Amram, Izhar, Hebron and Uzziel.

1 Chronicles 26:24

Shubael

Translate the name of this man as you did in 1 Chronicles 23:16. (See: How to Translate Names)

Gershom

Translate the name of this man as you did in 1 Chronicles 23:15. (See: How to Translate Names)

ULT

24 And Shubael the son of Gershom, the son of Moses, a leader over the treasuries,

UST

24 Shubael, a descendant of Moses' son Gershom, was another leader in charge of where the treasures were.

1 Chronicles 26:25

Eliezer

Translate the name of this man as you did in 1 Chronicles 23:15. (See: How to Translate Names)

His relatives from the clan of Eliezer

These were his relatives who did this work with him. Alternate translation: "His relatives who did the work with him from the clan of Eliezer" (See: Assumed Knowledge and Implicit Information)

Rehabiah

Translate the name of this man as you did in 1 Chronicles 23:17. (See: How to Translate Names)

Jeshaiah … Joram … Zichri … Shelomith

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

ULT

25 and his brothers; to Eliezer, Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

UST

25 Others who did that work were the descendants of Gershom's younger brother Eliezer. Those men were Eliezer's son Rehabiah, Rehabiah's son Jeshaiah, Jeshaiah's son Joram, Joram's son Zichri, and Zichri's son Shelomith.

1 Chronicles 26:26

were over

This is an idiom. Alternate translation: "were in charge of" (See: Idiom)

commanders over thousands and hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders over 1,000 soldiers and the commanders over 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders over large military divisions and the commanders over smaller military divisions" (See: Numbers)

ULT

26 This Shelomith and his brothers were over all the treasuries of the sacred things which David the king consecrated, and the heads of the fathers, of the chiefs of thousands and hundreds, and the chiefs of the army.

UST

26 Shelomith and his relatives were in charge of all the valuable things that certain people had dedicated to Yahweh. These people who dedicated things included King David, the leaders of the family groups, the army commanders of 1,000 soldiers and commanders of 100 soldiers, as well as other army commanders.

1 Chronicles 26:27

plunder

things an army takes from its enemies after a victory

ULT

27 From battles and from plunder they consecrated to strengthen the house of Yahweh.

UST

27 They dedicated for the repair of Yahweh's temple some of the valuable things that those army officers had taken from Israel's enemies after Israel's army had defeated enemies in battles.

1 Chronicles 26:28

everything that was set apart to Yahweh by Samuel the prophet … Joab son of Zeruiah

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: "everything that Samuel the prophet … Joab son of Zeruiah set apart to Yahweh" (See: Active or Passive)

Kish … Ner … Zeruiah

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

Everything that was set apart

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: "Everything that the leaders set apart" (See: Active or Passive)

ULT

28 And all Samuel the seer consecrated, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah. All the sacred things were under the hand of Shelomith and his brothers.

UST

28 Shelomith and his relatives were also in charge of everything that the prophet Samuel, King Saul, and David's two army commanders Abner and Joab had dedicated to Yahweh.

1 Chronicles 26:29

Izhar

Translate the name of this man the same as you did in 1 Chronicles 23:12. (See: How to Translate Names)

civil affairs of Israel

"daily business of the people of Israel." This refers to the regular business of the people of Israel, not connected to the military or to the temple.

Kenaniah

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

ULT

29 Of the Izharites, Kenaniah and his sons to the work of the outside for Israel as officers and judges.

UST

29 From the descendants of Izhar, Kenaniah and his sons worked outside the temple area. They were officials and judges in various places in Israel.

1 Chronicles 26:30

Hebron

Translate the name of this man the same as you did in 1 Chronicles 23:12. (See: How to Translate Names)

Hashabiah

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

1,700 capable men

"one thousand seven hundred capable men" (See: Numbers)

Yahweh's work and the king's work

Alternate translation: "work done for Yahweh and the king."

ULT

30 Of the Hebronites, Hashabiah and his brothers, sons of strength, 1,700, over appointment of Israel from beyond the Jordan to the west for all the work of Yahweh and for the service of the king.

UST

30 From the descendants of Hebron, Hashabiah and his relatives were responsible for all the work done for Yahweh and for the king in the area west of the Jordan river. There were 1,700 of them who were able to do their work well.

1 Chronicles 26:31

Hebron

See how you translated this man's name in 1 Chronicles 23:12. (See: How to Translate Names)

Jeriah

See how you translated this man's name in 1 Chronicles 23:19. (See: How to Translate Names)

counted from the lists

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: "their names were on the lists" (See: Active or Passive)

In the fortieth year of the reign of David

"When David had been king for 40 years" (See: Ordinal Numbers and Numbers)

men of ability

Alternate translation: "capable men"

Jazer

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

1 Chronicles 26:32

2,700 relatives

"two thousand seven hundred family members" (See: Numbers)

ULT

32 and his brothers, sons of strength, 2,700 heads of the fathers. And David the king appointed them over the Reubenites and the Gadites and the half tribe of Manasseh, for every matter of God, and matter of the king.

UST

32 Jeriah had 2,700 relatives who were able to do their work well and who were leaders of their families. King David put them in charge of governing the tribes of Reuben, Gad, and the eastern half of the tribe of Manasseh, to ensure that all the people did what God commanded and what the king told them to do.

1 Chronicles 27

1 Chronicles 27 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. (See: temple, house, house of God)

1 Chronicles 27:1

This is the list

Alternate translation: "These are the names"

commanders of thousands and hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in 1 Chronicles 13:1. (See: Numbers)

in various ways

Alternate translation: "in different ways" or "in many ways"

Each military division served month by month throughout the year

This means that each division took turns serving periods of a month at a time.

Each military division

Alternate translation: "Each group"

throughout the year

Alternate translation: "all year long"

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

1 And the sons of Israel, for the numbering of the heads of the fathers and the chiefs of thousands and hundreds, and their officers of those who minister to the king for any matter of the divisions who come and go month by month for all months of the year, one division, 24,000.

UST

1 This is a list of the Israelite men who served the king in the army. Some were leaders of families, some were commanders of 1,000 men, some were commanders of 100 men, and some were other officers. There were 24,000 men in each group. Each group served one month of each year.

1 Chronicles 27:2

Over the division

This is an idiom. Alternate translation: "In charge of the division" (See: Idiom)

first month

"month 1." This is the first month of the Hebrew calendar. It is during the last part of March and the first part of April on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Jashobeam ... Zabdiel

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

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

2 Over the first division for the first month, Jashobeam the son of Zabdiel, and over his division, 24,000.

UST

2 Jashobeam, son of Zabdiel, was in charge of the group that served during the first month of each year.

1 Chronicles 27:3

Perez

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

ULT

3 From the sons of Perez the head of all the chiefs of the armies for the first month.

UST

3 He was a descendant of Perez, and he was the commander of all the army officers during the first month of each year.

1 Chronicles 27:4

Over the division

Alternate translation: "In charge of the division"

the second month

"month 2." This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Dodai ... Mikloth

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

Ahoah

See how you translated this man's name in 1 Chronicles 8:4. (See: How to Translate Names)

In his division

Alternate translation: "In his group of soldiers"

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

4 And over the division for the second month, Dodai the Ahohite and his division, and Mikloth the leader, and over his division, 24,000.

UST

4 Dodai, from the clan of Ahohi, was the commander of the group that served during the second month of each year. Mikloth was an important leader in that group also.

1 Chronicles 27:5

the third month

"month 3." This is the third month of the Hebrew calendar. It is during the last part of May and the first part of June on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Jehoiada

See how you translated this man's name in 1 Chronicles 11:22. (See: How to Translate Names)

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

5 The third chief of the army for the third month, Benaiah the son of Jehoiada, the head priest, and over his division, 24,000.

UST

5 Benaiah, son of Jehoiada the high priest, was the commander of the group that served during the third month of each year.

1 Chronicles 27:6

Ammizabad

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

the thirty

"the 30." This refers to "David's 30 mightiest soldiers." (See: Numbers)

over the thirty

This is an idiom. Alternate translation: "in charge of the 30 men" (See: Idiom)

ULT

6 This Benaiah the mighty one of the 30, and over the 30 and his division, Ammizabad his son.

UST

6 Benaiah was a mighty warrior among David's 30 greatest soldiers, and he was their leader. His son Ammizabad was his assistant.

1 Chronicles 27:7

The commander for the fourth month was Asahel brother of Joab

Alternate translation: "Asahel, brother of Joab, was the commander for the fourth month"

the fourth month

"month 4." This is the fourth month of the Hebrew calendar. It is during the last part of June and the first part of July on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Asahel … Zebadiah

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

his division

Alternate translation: "his military group"

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

7 The fourth for the fourth month, Asahel brother of Joab and Zebadiah his son after him, and over his division, 24,000.

UST

7 Asahel, Joab's younger brother, was the commander of the group that served during the fourth month of each year. Asahel's son Zebadiah became the commander after Asahel was killed.

1 Chronicles 27:8

Shamhuth ... Izrah

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

the fifth month

"month 5." This is the fifth month of the Hebrew calendar. It is during the last part of July and the first part of August on Western calendars. (See: Hebrew Months and Ordinal Numbers)

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

8 The fifth for the fifth month, the chief Shamhuth the Izrahite, and over his division, 24,000.

UST

8 Shamhuth, a descendant of Izrah, was the commander for the fifth month.

1 Chronicles 27:9

the sixth month

"month 6." This is the sixth month of the Hebrew calendar. It is during the last part of August and the first part of September on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Ira … Ikkesh

Translate the names of these men the same as you did in 1 Chronicles 11:28. (See: How to Translate Names)

Tekoa

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

twenty-four thousand men

"24,000 men" (See: Numbers)

1 Chronicles 27:10

The commander for the seventh month was Helez the Pelonite, from the people of Ephraim

Alternate translation: "Helez, the Pelonite, from the people of Ephraim, was the commander for the seventh month"

the seventh month

"month 7." This is the seventh month of the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Helez the Pelonite

See how you translated the name of this man and the name of his clan in 1 Chronicles 11:27. (See: How to Translate Names)

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

10 The seventh for the seventh month, Helez the Pelonite, from the sons of Ephraim, and over his division, 24,000.

UST

10 The commander for the seventh month was Helez, a member of the clan of Pelon from the tribe of Ephraim.

1 Chronicles 27:11

the eighth month

"month 8." This is the eighth month of the Hebrew calendar. It is during the last part of October and the first part of November on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Sibbekai the Hushathite

See how you translated the name of this man and the name of his clan in 1 Chronicles 11:29. (See: How to Translate Names)

Zerah

See how you translated this man's name in 1 Chronicles 2:4. (See: How to Translate Names)

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

11 The eighth for the eighth month, Sibbekai the Hushathite, of the Zerahites, and over his division, 24,000.

UST

11 The commander for the eighth month was Sibbekai, a descendant of Zerah from the city of Hushah.

1 Chronicles 27:12

the ninth month

"month 9." This is the ninth month of the Hebrew calendar. It is during the last part November and the first part December on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Abiezer the Anathothite

See how you translated the name of this man and the name of his clan 1 Chronicles 11:28. (See: How to Translate Names)

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

12 The ninth for the ninth month, Abiezer the Anathothite, of the Benjaminites, and over his division, 24,000.

UST

12 The commander for the ninth month was Abiezer from the city of Anathoth in the region belonging to the tribe of Benjamin.

1 Chronicles 27:13

the tenth month

"month 10." This is the tenth month of the Hebrew calendar. It is during the last part of December and the first part of January on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Maharai

See how you translated the name of this man in 1 Chronicles 11:30. (See: How to Translate Names)

Netophah

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

Zerah

See how you translated the name of this man in 1 Chronicles 2:4. (See: How to Translate Names)

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

13 The tenth for the tenth month, Maharai the Netophahite, of the Zerahites, and over his division, 24,000.

UST

13 The commander for the tenth month was Maharai, a descendant of Zerah from the city of Netophath.

1 Chronicles 27:14

the eleventh month

"month 11." This is the eleventh month of the Hebrew calendar. It is during the last part of January and the first part of February on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Pirathon

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

twenty-four thousand men

"24,000 men" (See: Numbers)

ULT

14 The 11th for the 11th month, Benaiah the Pirathonite, from the sons of Ephraim, and over his division, 24,000.

UST

14 The commander for the 11th month was Benaiah, a descendant of Ephraim from the city of Pirathon.

1 Chronicles 27:15

the twelfth month

"month 12." This is the twelfth and last month of the Hebrew calendar. It is during the last part of February and the first part of March on Western calendars. (See: Hebrew Months and Ordinal Numbers)

Heldai ... Othniel

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

Netophah

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

twenty-four thousand men

"24,000 men" (See: Numbers)

1 Chronicles 27:16

Eliezer … Zichri … Shephatiah … Maacah

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

ULT

16 And over the tribes of Israel: for the Reubenites, a leader, Eliezer the son of Zichri; for the Simeonites, Shephatiah the son of Maacah;

UST

16 There were certain tribal leaders over each of the tribes of Israel: Eliezer, son of Zicri, was the leader of the tribe of Reuben. Shephatiah, son of Maacah, was the leader of the tribe of Simeon.

1 Chronicles 27:17

Hashabiah ... Kemuel

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

Zadok

See how you translated the hame of this man in 1 Chronicles 6:8. (See: How to Translate Names)

1 Chronicles 27:18

Omri

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

Elihu

See how you translated the name of this man in 1 Chronicles 12:20. (See: How to Translate Names)

Michael

See how you translated the name of this man in 1 Chronicles 7:3. (See: How to Translate Names)

ULT

18 for Judah, Elihu, from the brothers of David; for Issachar, Omri the son of Michael;

UST

18 Elihu, David's older brother, was the leader of the tribe of Judah. Omri, son of Michael, was the leader of the tribe of Issachar.

1 Chronicles 27:19

Ishmaiah … Obadiah … Jerimoth … Azriel

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

ULT

19 for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jerimoth the son of Azriel;

UST

19 Ishmaiah, son of Obadiah, was the leader of the tribe of Zebulun. Jerimoth, son of Azriel, was the leader of the tribe of Naphtali.

1 Chronicles 27:20

Hoshea ... Azaziah ... Joel ... Pedaiah

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

ULT

20 for the sons of Ephraim, Hoshea the son of Azaziah; for the half tribe of Manasseh, Joel the son of Pedaiah;

UST

20 Hoshea, son of Azaziah, was the leader of the tribe of Ephraim. Joel, son of Pedaiah, was the leader of the western half of the tribe of Manasseh.

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1 Chronicles 27:21

Iddo … Zechariah … Jaasiel … Abner

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

ULT

21 for the half of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner;

UST

21 Iddo, son of Zechariah, was the leader of the eastern half of the tribe of Manasseh, in the region of Gilead. Jaasiel, son of Abner, was the leader of the tribe of Benjamin.

1 Chronicles 27:22

Azarel ... Jeroham

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

22 for Dan, Azarel the son of Jeroham. These, the chiefs of the tribes of Israel.

UST

22 Azarel, son of Jeroham, was the leader of the tribe of Dan. These men were the tribal leaders of the 12 tribes of Israel.

1 Chronicles 27:23

those twenty years old or younger

"people 20 years old or younger" (See: Numbers)

to increase Israel like the stars of heaven

This speaks of the number of people in Israel increasing as if they would become as numerous as the stars. Alternate translation: "to increase the number of people in Israel to be as many as the stars in the heavens" (See: Simile)

increase Israel

Here "Israel" represents the people who live there. Alternate translation: "increase the population of Israel" (See: Metonymy)

ULT

23 And David did not lift the numbering for sons of 20 years and downwards, because Yahweh said he would multiply Israel like the stars of the heavens.

UST

23 David did not tell Joab to count the men who were less than twenty years old, because Yahweh had promised many years previously that there would be as many people in Israel as there are stars in the sky.

1 Chronicles 27:24

Zeruiah

See how you translated this woman's name in 1 Chronicles 2:16. (See: How to Translate Names)

Wrath fell on Israel

This speaks of God punishing the people as if his "wrath" were something that fell upon them. Alternate translation: "God punished the people of Israel" (See: Metonymy)

This number was not written down

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: "No one wrote this number down" (See: Active or Passive)

ULT

24 Joab the son of Zeruiah began to count, but he did not finish. And there was among this wrath on Israel. And the number did not go up into the number of the matters of the days of King David.

UST

24 Joab and his helpers started to count the men of Israel, but they did not finish counting them because Joab knew that Yahweh was angry about the census. Yahweh punished the people of Israel because of this counting, and as a result the officials did not write the total number of Israelite men able to serve in the army on the scroll about King David's rule.

1 Chronicles 27:25

Azmaveth … Adiel … Jonathan … Uzziah

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

in charge of

Alternate translation: "responsible for guarding"

was over

This is an idiom. Alternate translation: "was in charge of" (See: Idiom)

fortified towers

Alternate translation: "strong towers"

ULT

25 And over the treasuries of the king, Azmaveth the son of Adiel. And over the treasuries in the field, in the cities, and in the villages, and in the towers, Jonathan the son of Uzziah.

UST

25 Azmaveth, son of Adiel, was in charge of the king's storehouses. son of Uzziah, was in charge of the agriculture storehouses in other towns and villages in Israel, as well as the watchtowers.

1 Chronicles 27:26

Ezri ... Kelub

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

plowed the land

This means to dig into or break up the dirt before planting.

1 Chronicles 27:27

Zabdi

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

Ramathite

This is the name of a person from the city of Ramah. (See: How to Translate Names)

Shiphmite

This is the name of a person from the city of Shepham. (See: How to Translate Names)

wine cellars

These are the parts of a building that are below the ground and used to store wine.

1 Chronicles 27:28

Over the

This is an idiom. Alternate translation: "In charge of the" (See: Idiom)

sycamore

This is a type of tree. (See: Translate Unknowns)

Baal-Hanan

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

Geder

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

ULT

28 And over the olive trees and the sycamore trees which were in the lowlands, Baal-Hanan the Gederite. And over the treasuries of the oil, Joash.

UST

28 Baal-Hanan from the city of Geder was in charge of the groves of olive and sycamore trees in the western foothills. Joash was in charge of storing the olive oil.

1 Chronicles 27:29

Sharon

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

Shitrai ... Shaphat ... Adlai

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

that were pastured

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 ate grass in the fields" (See: Active or Passive)

ULT

29 And over the herd pasturing in Sharon, Shitrai the Sharonite. And over the herd in the valleys, Shaphat the son of Adlai.

UST

29 Shitrai from the Plain of Sharon was in charge of the herds of cattle that grazed there. son of Adlai was in charge of the cattle in the valleys.

1 Chronicles 27:30

Over the

This is an idiom. Alternate translation: "In charge of the" (See: Idiom)

Obil … Jehdeiah … Jaziz

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

Ishmaelite

Translate the name of this clan as you did in 1 Chronicles 2:17. (See: How to Translate Names)

Hagrite

Translate the name of this people group as you did in 1 Chronicles 5:10. (See: How to Translate Names)

Meronoth

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

ULT

30 And over the camels, Obil the Ishmaelite. And over the female donkeys, Jehdeiah the Meronothite.

UST

30 Obil, a descendant of Ishmael, was in charge of the camels. from the city of Meronoth was in charge of the donkeys.

1 Chronicles 27:31

Jaziz

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

Hagrite

Translate the name of this people group as you did in 1 Chronicles 5:10. (See: How to Translate Names)

All these officials

Alternate translation: "All of these men"

1 Chronicles 27:32

Jonathan ... Jehiel ... Hakmoni

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

ULT

32 And Jonathan, the uncle of David, an advisor, a man of understanding and a scribe, was he. And Jehiel the son of Hakmoni was with the sons of the king.

UST

32 David's uncle Jonathan was a wise counselor for him and an official secretary. son of Hacmoni, taught the king's sons.

1 Chronicles 27:33

Ahithophel ... Hushai

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

Arkite

This is the name of a tribe or clan. (See: How to Translate Names)

1 Chronicles 27:34

Ahithophel ... Jehoiada

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

ULT

34 And after Ahithophel, Jehoiada the son of Benaiah and Abiathar. And the chief of the army of the king, Joab.

UST

34 Benaiah's son Jehoiada became the king's advisor after Ahithophel died, and later Abiathar became his advisor. was the chief commander of the army.

1 Chronicles 28

1 Chronicles 28 General Notes

Structure and formatting

The preparation for the temple continues in this chapter. David lectured the people and Solomon on what they should do. (See: temple, house, house of God)

Special concepts in this chapter

David's instructions

David gives instructions to the people because he knows that he will not be there when the temple is built. It was common in the ancient Near East for leaders to give instructions to people before they die in preparation or anticipation of their death.

1 Chronicles 28:1

assembled

called together

scheduled work

Work that needs to be repeated, for example every day or every month.

the commanders of thousands and of hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in 1 Chronicles 13:1. (See: Numbers)

the managers over

The word "over" is used here as an idiom. Alternate translation: "the managers in charge of" (See: Idiom)

property and possessions

These two words share similar meanings and refer to all of the items and lands that the king owned. (See: Doublet)

ULT

1 And David called to assembly all the chiefs of Israel: the chiefs of the tribes, and the chiefs of the divisions who served the king, and the chiefs of the thousands, and the chiefs of the hundreds, and the chiefs of all the property and cattle belonging to the king and to his sons, with the high officials, and the mighty ones, and to all the mighty ones of strength, to Jerusalem.

UST

1 David summoned all the leaders of Israel to come to Jerusalem. He summoned the leaders of the tribes, the leaders of the groups that worked for the king, the commanders of 1,000 soldiers, the commanders of 100 soldiers, those who were in charge of all the king's property and his livestock, those who taught his sons, all the palace officials, and his mighty soldiers and bravest warriors.

1 Chronicles 28:2

rose to his feet

This is an idiom. Alternate translation: "stood up" (See: Idiom)

my brothers and my people

These two phrases share similar meanings and emphasize that David and the people of Israel are family. (See: Doublet)

the ark of the covenant of Yahweh; a footstool for our God

The second phrase defines the first phrase. The "ark of the covenant" is spoke of as Yahweh's footstool to picture God on his throne, with his feet resting on his footstool, which represents all that is in submission to him. (See: Parallelism and Metaphor)

ULT

2 And David the king rose to his feet, and he said, "Hear me, my brothers and my people, I had in my heart to build a house of rest for the Box of the covenant of Yahweh and for the footstool of the feet of our God. And I have prepared to build.

UST

2 King David stood up and said, "My fellow Israelites, listen to me. I wanted to build a temple to be a place where we would put the sacred chest symbolizing the agreement between Yahweh and the people of Israel, where the sacred chest would act as the place of God's presence. And I made plans to build the temple.

1 Chronicles 28:3

Connecting Statement:

David continues speaking to the Israelites.

a temple for my name

Here God refers to himself by his "name." Alternate translation: "a temple for me" (See: Metonymy)

a man of war and have shed blood

"a man accustomed to war and have shed blood." Both descriptions emphasize the same thing, namely that David had killed people. (See: Parallelism)

have shed blood

This refers to killing people. Alternate translation: "have killed people" (See: Euphemism)

ULT

3 But God said to me, 'You will not build a house for my name, because a man of war you are and blood you have shed.'

UST

3 But God said to me, 'You are not the one to arrange the building of a temple to honor me, because you have fought battles and have killed people.'

1 Chronicles 28:4

Connecting Statement:

David continues speaking to the Israelites.

chose me ... to be king over Israel forever

One possible meaning is that here David is a metonym for David and his descendants who will rule Israel forever. Alternate translation: "chose me and my descendants ... to be kings over Israel forever" Another is that David will continue to be the king of Israel after he is resurrected from the dead. (See: Metonymy)

all Israel

Alternate translation: "the whole land of Israel" or "all the Israelites"

ULT

4 Yet Yahweh, the God of Israel, chose me from all of the house of my father to be king over Israel forever, for among Judah he chose for a leader, and in the house of Judah, the house of my father, and among the sons of my father, with me he was pleased to make king over all Israel.

UST

4 But Yahweh, the God to whom we Israelites belong, had chosen me and my descendants from all my relatives to be the kings of Israel forever. First he chose Judah to be a leader, and then from among the people of Judah and from my relatives, from among all my brothers, he chose me to be the king over all of Israel.

1 Chronicles 28:5

Connecting Statement:

David continues speaking to the Israelites.

to sit on the throne of

Here "to sit on the throne" means to rule as king. Alternate translation: "to rule over" or "to be the king of" (See: Metonymy)

the kingdom of Yahweh, over Israel

Alternate translation: "Israel, which is Yahweh's kingdom"

ULT

5 And from all my sons, for many sons Yahweh has given to me, and he chose Solomon my son to sit on the throne of the kingdom of Yahweh over Israel.

UST

5 Yahweh has given me many sons, but from them all he chose my son Solomon to be the next king to rule his kingdom of Israel.

1 Chronicles 28:6

Connecting Statement:

David continues speaking to the Israelites.

He said to me

Alternate translation: "God said to me"

my house

The word "house" refers to the temple of Yahweh.

I have chosen him to be my son, and I will be his father

This does not mean that Solomon becomes an actual son of God, but it describes the personal relationship that he and God will have. Alternate translation: "I have chosen to treat him like a son, and I will be like a father to him" (See: Metaphor)

ULT

6 And he said to me, 'Solomon your son, he himself will build my house and my courts, for I have chosen him for myself for a son, and I myself will be to him for a father.

UST

6 He said to me, 'Solomon your son is the one who will arrange to build my temple and the courtyards around it, because I have chosen him to be like my son and I will be like his father.

1 Chronicles 28:7

Connecting Statement:

David continues speaking to the Israelites.

my commandments and decrees

These two words basically mean the same thing and refer to everything that Yahweh had commanded. (See: Doublet)

as you are this day

The word "you" here refers to David. Also, the understood word "committed" may be supplied. Alternate translation: "just as you are committed this day" (See: Ellipsis)

ULT

7 And I will establish his kingdom until forever, if he is strong to do my commands and my judgments, like this day.'

UST

7 I will enable his kingdom to endure forever if he continues to obey my laws and decrees, like he is doing now.'

1 Chronicles 28:8

Connecting Statement:

David finishes speaking to the Israelites.

Now then, in the sight of all Israel ... all of you must

Here David is giving a command to all of the people of Israel. Alternate translation: "Now then, in the sight of all Israel, this assembly for Yahweh, and in the presence of our God, I command all of you to" (See: Assumed Knowledge and Implicit Information)

Now then

This indicates that David starts a new phase in his speech.

all Israel, this assembly for Yahweh

These two phrases have the same meaning and the second describes the first. Even though all of the people of Israel are not present, those present represent all of Israel. Alternate translation: "all you people of Israel, in this assembly for Yahweh" (See: Parallelism and Synecdoche)

in the sight of

The phrase "in the sight of" means that they are all present and listening. Alternate translation: "in the hearing of" (See: Idiom)

keep and try to carry out

The phrase "to carry out" means basically the same thing as "keep." Together the words emphasize importance of doing what God commands. Alternate translation: "carefully obey" (See: Doublet)

your children after you forever

This means that the land will belong to their children and the descendants in the future. The phrase "after you" is an idiom. Alternate translation: "your children and your descendants who will take your place after you die" (See: Synecdoche and Idiom)

ULT

8 And now, in the eyes of all Israel, the assembly of Yahweh, and in the ears of our God, keep and seek all the commands of Yahweh your God in order that you all will possess the good land and you all will cause your sons after you to inherit until forever.

UST

8 So now, while all you people of Israel, all of you who belong to Yahweh, are watching, and while God is listening, I command all you people to carefully obey all the commands of Yahweh our God, in order that you may continue to possess this good land and enable your descendants to inherit it forever.

1 Chronicles 28:9

the God of your father

David calls himself "your father" because this is a very formal occasion. Alternate translation: "my God" (See: First, Second or Third Person)

with your whole heart

Here the "heart" the represents the whole person. To do something with "your whole heart" is an idiom. Alternate translation: "with complete devotion" or "completely" (See: Synecdoche and Idiom)

a willing spirit

Here the "spirit" represents the whole person and emphasizes the person's will. Alternate translation: "willingly" (See: Synecdoche)

searches all hearts and understands every motivation of everyone's thoughts

These two phrases mean basically the same thing and emphasize that Yahweh knows the thoughts and motives of every person. (See: Parallelism)

all hearts

Here people's "hearts" represent their feelings and desires. Alternate translation: "searches everyone's emotions and desires" (See: Metonymy)

If you seek him, he will be found by you

This can be written in active form. Also, this speaks of following Yahweh and having him listen to you as searching for him and finding him. Alternate translation: "If you seek him, you will find him" or "If you try to get Yahweh to pay attention to you, he will do so" (See: Active or Passive and Metaphor)

ULT

9 And you, Solomon my son, know the God of your father, and serve him with a whole heart and with a willing life, for all hearts Yahweh seeks and all purpose of thoughts understands. If you seek him, he will be found by you, but if you abandon him, he will reject you forever.

UST

9 And you, my son Solomon, must know God like I know him, and you must serve him faithfully and because you want to. You must do that because he knows what everyone is thinking and he understands the reasons that people do what they do. If you seek to know him, he will heed your prayers. But if you abandon him, he will abandon you forever.

1 Chronicles 28:10

Connecting Statement:

David continues speaking to Solomon.

Realize that

Alternate translation: "Be aware that" or "Be sure you remember that"

Be strong and do it

The word "strong" here refers to willpower and strength of character.

ULT

10 See, now, that Yahweh has chosen you to build a house for the sanctuary. Be strong and act."

UST

10 Recognize that Yahweh has chosen you to arrange the building of a temple for him. Be strong and do what he wants you to do."

1 Chronicles 28:11

temple portico

"temple porch" or "temple entrance." This refers to the columns that supported the roof at the entrance of the temple.

ULT

11 And David gave to Solomon his son the plan of the porch, and its houses, and its treasuries, and its upper rooms, and its inner rooms, and the house of the atonement lid,

UST

11 Then David gave to his son Solomon the scroll which contained the plans for the buildings of the temple, its porch, its storerooms, all the other upper rooms, the holy place, and the very holy place which will contain the sacred chest and its lid.

1 Chronicles 28:12

treasuries

storerooms for valuable things

ULT

12 and the plan of all that was by the Spirit with him for the courts of the house of Yahweh, and for all the chambers all around, for the treasuries of the house of God and for the treasuries of the sacred things,

UST

12 The scroll also contained the plans that he had for building the courtyards for Yahweh's temple and all the surrounding rooms, including the rooms for the temple's money and the rooms for valuable things that people dedicated to God.

1 Chronicles 28:13

regulations

These were specific rules about how the priests and Levites should work in the temple.

divisions of the priests and Levites

"groups of the priests and Levites." This refers to the groups in which the priests and other temple workers were organized to fulfill their duties.

ULT

13 and for the divisions of the priests and the Levites, and for all the work of the service of the house of Yahweh, and for all the items of the service of the house of Yahweh,

UST

13 David gave Solomon instructions for the work groups of priests and other descendants of Levi, about all the work that they must do to serve in Yahweh's temple, and about taking care of all the things they would use in the work at the temple.

1 Chronicles 28:14

(There are no notes for this verse.)

ULT

14 for gold by weight, for gold for all the items of service and service, for all the items of silver by weight, for all the items of service and service,

UST

14 He had written down how much gold and how much silver to use to make all the items in the regular functions of the temple. The measurements of the amount of gold and silver were by weight.

1 Chronicles 28:15

according to the use of each lampstand in the service

"determined by what each lampstand would be used for in the service in the temple." There would be silver lampstands of different weights for different purposes.

ULT

15 and the weight for the gold lampstands and their gold lamps by weight of lampstand and lampstand and its lamps, and for the lampstands of silver by weight for the lampstand and its lamps, according to the service of lampstand and lampstand,

UST

15 There was a list of how much gold to use for making the gold lampstands and the lamps, how much silver to use to make the silver lampstands and lamps,

1 Chronicles 28:16

for every table

The understood information may be supplied. Alternate translation: "the weight of the gold for every other table" (See: Ellipsis)

ULT

16 and the gold weight for the tables of the arrangement, for the table and table, and silver for the tables of silver,

UST

16 how much gold to use for making the table on which the priests would put the bread to display before God, how much silver to make the silver tables,

1 Chronicles 28:17

(There are no notes for this verse.)

ULT

17 and the forks and the bowls and the jugs of pure gold and for the basins of gold by weight for basin and basin, and for the basins of silver by weight, for basin and basin,

UST

17 how much pure gold for the meat forks and the bowls and the cups, how much gold for each gold dish, how much silver for each silver dish,

1 Chronicles 28:18

refined gold

Alternate translation: "purified gold" or "extra valuable gold"

of the gold for the design

The refers to the weight of the gold. Alternate translation: "the weight of the gold for the design" (See: Ellipsis)

ULT

18 and for the altar of incense, refined gold by weight, and for the plan of the chariot of the cherubim, gold, that spread out and cover over the Box of the covenant of Yahweh.

UST

18 how much refined gold to use to make the altar for burning incense, and how to make the golden statues of winged creatures that would be above the sacred chest symbolizing the agreement between Yahweh and the people of Israel, like a chariot for him.

1 Chronicles 28:19

I have put all this in writing

This is an idiom. Alternate translation: "I wrote all of this down" (See: Idiom)

gave me to understand regarding the design

This refers to the detail for the design of the temple. Alternate translation: "helped me to understand the details for his temple" (See: Assumed Knowledge and Implicit Information)

ULT

19 The entirety in writing from the hand of Yahweh upon me, he instructed all of the works of the plan."

UST

19 Then David said, "I have written all these plans with Yahweh's direction. He has enabled me to understand all the details of his plan for the temple's construction."

1 Chronicles 28:20

strong and brave

These two words basically mean the same thing and emphasize that Solomon must be courageous. (See: Doublet)

Do not be afraid or anxious

The words "afraid" and "anxious" basically mean the same thing and emphasize that Solomon must never give up. Also, this can be written in positive form. Alternate translation: "Be courageous" or "Be confident" (See: Doublet)

is with you

This is an idiom. Alternate translation: "will help you" (See: Idiom)

He will not leave you nor abandon you

These two phrases mean the same thing and emphasize that Yahweh will always be with Solomon. Also, this can be stated in positive form. Alternate translation: "He will always be with you" (See: Parallelism)

ULT

20 And David said to Solomon his son, "Be strong and be courageous and act. Do not fear and do not be dismayed for Yahweh God, my God, is with you. He will not leave you and he will not abandon you until all the work of the service of the house of Yahweh is finished.

UST

20 David also said to his son Solomon, "Be strong and courageous, and do this work. Do not be afraid or discouraged, because Yahweh our God, whom I worship, will be with you. He will not fail to help you or abandon you until you finish all the work of making his temple.

1 Chronicles 28:21

Connecting Statement:

David finishes speaking to Solomon.

See, here are the divisions

"Here are the divisions." David uses the word "see" here to refer back to the listings of the divisions of the Levites and their duties for the temple.

the divisions of the priests and Levites

See how you translated this in 1 Chronicles 28:13.

ULT

21 And behold, the divisions of the priests and the Levites for all the service of the house of God, and with you in all the work will be every willing one with wisdom, for all the service, and the chiefs and all the people for all your ways."

UST

21 Look, the groups of priests and other descendants of Levi are ready to begin their work at God's temple, and every man who has a special skill will help you in all the work. And my officials and the other people will obey you, whatever you command them to do."

1 Chronicles 29

1 Chronicles 29 General Notes

Structure and formatting

The preparation for the temple is finished in this chapter. (See: temple, house, house of God)

Special concepts in this chapter

Offering

David and the people made a free will offering and dedicated it all to God.

1 Chronicles 29:1

whom alone God has chosen

Alternate translation: "the one whom God has chosen"

1 Chronicles 29:2

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

gold for the things to be made of gold ... to be made of wood

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: "gold so the craftsmen may make the gold things, silver so they may make the silver things, bronze so they may make the bronze things, iron so they may make the iron things, and wood so they may make the wooden things" (See: Active or Passive)

onyx stones ... stones to be set ... stones for inlaid work of various colors

Each of these phrases refer to different types of stones intended for different purposes.

onyx stones

These are stones with black and white lines that are used to make jewelry.

stones to be set

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: "stones for the craftsmen to set" or "stones for mounting"

inlaid work

This refers to the beautiful and decorative designs or patterns formed by the stones.

ULT

2 And according to all my power I have provided for the house of my God, the gold for the gold, and the silver for the silver, and the bronze for the bronze, the iron for the iron, and the wood for the wood, stones of onyx and settings, stones of antimony and colorful things, and all the rare stones and alabaster stones, in abundance.

UST

2 From all the things that I possess, I have provided the resources to build the temple of my God—gold for the things made of gold, silver for the things made of silver, bronze for the things made of bronze, iron for the things made of iron, wood for the things made of wood, and large amounts of onyx for inlays and turquoise and other valuable stones of various colors, and marble.

1 Chronicles 29:3

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

ULT

3 And again, in my delighting in the house of my God, possessions belonging to me, gold and silver, I give to the house of my God, above all I have prepared for the sacred house:

UST

3 In addition to all these things that I have given for the holy temple, I am giving my own treasures of gold and silver for the temple of my God, because I very earnestly desire the construction of this temple for my God.

1 Chronicles 29:4

Connecting Statement:

David continues talking to the people about his provisions for the building of the temple.

three thousand talents

"3,000 talents." This can be stated in modern measurements. Alternate translation: "about 100,000 kilograms" or "about 100 metric tons" (See: Biblical Money and Numbers)

gold from Ophir

This was the best quality and most valuable gold.

seven thousand talents

"7,000 talents." This can be stated in modern measurements. Alternate translation: "about 230,000 kilograms" or "230 metric tons" (See: Biblical Money and Numbers)

ULT

4 3,000 talents of gold from the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the houses,

UST

4 I am giving about 100 metric tons of gold from Ophir and 230 metric tons of refined silver to cover the walls of the buildings,

1 Chronicles 29:5

Connecting Statement:

David finishes talking to the people about his provisions for the building of the temple.

gold for the things to be made of gold ... work to be done by craftsmen

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: "gold for the craftsmen to make the gold things, silver so they may make the silver things, and things of all kinds for their other work" (See: Active or Passive)

give himself to him

Alternate translation: "give himself to God"

ULT

5 gold for gold, and silver for silver, and for all the work by the hand of the craftsmen. And who offers freely to fill his hand today to Yahweh?"

UST

5 for making the other items of gold and silver, and for the other work the craftsmen will do. So now, I ask you, who is willing to show by contributing other gifts for the building of the temple that he has dedicated himself to Yahweh?"

1 Chronicles 29:6

General Information:

(See: Numbers)

Then freewill offerings were made by the leaders ... and by the officials over the king's work.

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: "Then the leaders ... and the officials over the king's work made freewill offerings" (See: Active or Passive)

the commanders of thousands and hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" See how you translated this in 1 Chronicles 13:1. (See: Numbers)

the officials over the king's work

Here the word "over" is used as an idiom. Alternate translation: "the officials in charge of the king's work" (See: Idiom)

ULT

6 And the chiefs of the fathers offered freely as well as the chiefs of the tribes of Israel and the chiefs of thousands and hundreds, and the chiefs of the work of the king.

UST

6 Then the leaders of the families, the leaders of the tribes of Israel, the commanders of 1,000 soldiers and the commanders of 100 soldiers, and the officials who supervised the work that the king wanted done, gave gifts willingly.

1 Chronicles 29:7

five thousand talents … and 100,000 talents of iron

"5,000 talents and 10,000 darics of gold, 10,000 talents of silver, 18,000 talents of bronze, and 100,000 talents of iron." These may be written in modern measurements. Alternate translation: "165 metric tons and 84 kilograms of gold, 330 metric tons of silver, 600 metric tons of bronze, and 3,300 metric tons of iron" (See: Biblical Money)

100,000 talents

"one hundred thousand talents" (See: Numbers)

ULT

7 And they gave for the service of the house of God gold, 5,000 talents and 10,000 darics, and silver, 10,000 talents, and bronze, 18,000 talents, and iron, 100,000 talents.

UST

7 For the work at the temple they gave 165 metric tons and eighty-four kilograms of gold, 330 metric tons of silver, 600 metric tons of bronze, and 3,300 metric tons of iron.

1 Chronicles 29:8

treasury

This is a place where money and valuable objects are kept.

Jehiel

See how you translated these men's names in 1 Chronicles 23:8. (See: How to Translate Names)

Gershon

This was the firstborn son of Levi. See how you translated these men's names in 1 Chronicles 23:7. (See: How to Translate Names)

ULT

8 And he who was found with it, stones, they gave to the treasury of the house of Yahweh, under the hand of Jehiel the Gershonite.

UST

8 Any people who owned valuable stones donated them to Yahweh's temple. Officials stored the stones in the storeroom of the temple. Jehiel, a descendant of Gershon, was in charge of the stones.

1 Chronicles 29:9

wholeheartedly

willingly and without any doubt or hesitation

1 Chronicles 29:10

May you be praised

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: "May people praise you" (See: Active or Passive)

Israel our ancestor

Here "Israel" refers to the man Jacob. Alternate translation: "Jacob our ancestor" (See: Assumed Knowledge and Implicit Information)

ULT

10 And David blessed Yahweh in the eyes of all the assembly. And David said, "Blessed are you, Yahweh, God of Israel, our father, from forever and until forever.

UST

10 Then, in front of all the people there, David praised Yahweh. He said, "We praise you, Yahweh, the God whom our ancestor Jacob worshiped. We will praise you forever!

1 Chronicles 29:11

Connecting Statement:

David continues his prayer of praise to Yahweh.

ULT

11 To you, Yahweh, the greatness, and the might, and the beauty, and the splendor, and the majesty; indeed, everything in the heavens and in the earth. To you, Yahweh, the kingdom and lifting yourself above all as head.

UST

11 You, Yahweh, are great and powerful; you are glorious, majestic and wonderful. All of this is true because everything in heaven and on the earth is yours. You are the king of all the world and the exalted ruler of everything.

1 Chronicles 29:12

Connecting Statement:

David continues his prayer of praise to Yahweh.

In your hand is power and might

This speaks of Yahweh having control over whether people are powerful or not as if "power and might" were something in hand that he had control over. Alternate translation: "You determine who has power and might" (See: Metaphor)

power and might

The words "power" and "might" mean the same thing and emphasize the greatness of Yahweh's power. (See: Doublet)

ULT

12 And the riches and the glory from before your face, and you are ruling over all, and in your hand power and might, and in your hand to make great and to strengthen all.

UST

12 Wealth and honor come from you; you reign over all things. Because you are very powerful, you are able to cause anyone to be great and be strong.

1 Chronicles 29:13

Connecting Statement:

David continues his prayer of praise to Yahweh.

your glorious name

Here Yahweh is represented by his name. Alternate translation: "you who are glorious" or "you because you are glorious" (See: Metonymy)

ULT

13 And now, our God, we are giving thanks to you and praising the name of your beauty.

UST

13 So now, our God, we thank you, and we praise you for being majestic.

1 Chronicles 29:14

Connecting Statement:

David continues his prayer of praise to Yahweh.

But who am I, and who are my people, that we should be able to offer so willingly these things?

David uses this rhetorical question to express that he and his people deserve no praise for giving anything to God. Alternate translation: "My people and I should definitely offer these things to you willingly!" (See: Rhetorical Question)

ULT

14 But who am I, and who are my people, that we should retain power to offer freely like this? For from you is everything, and from your hand we have given to you.

UST

14 But I and my people are not really able to give anything to you, because everything that we have comes from you; the things that we have given to you are only the things that we have received from you.

1 Chronicles 29:15

Connecting Statement:

David continues his prayer of praise to Yahweh.

we are strangers and travelers before you

This speaks of people's lives being short as if they were travelers only here on earth for a short time. Alternate translation: "For our lives are short and we are like strangers and travelers who pass before you" (See: Metaphor)

Our days on the earth are like a shadow

This speaks of people's lives being short as if they were a shadow that is only visible for a short time. A person's lifetime is represented by his "days." Alternate translation: "Our time here on earth is like a shadow that disappears quickly" (See: Simile and Synecdoche)

ULT
15 For we are foreigners before your face and sojourners, like all our fathers, like the shadow are our days on the earth, and there is no hope.

UST
15 You know that we are like foreigners and strangers to you, as our ancestors were. Our years here on earth are like a shadow that disappears quickly; we know that there is nothing that can enable us to escape dying.

1 Chronicles 29:16

Connecting Statement:

David continues his prayer of praise to Yahweh.

1 Chronicles 29:17

Connecting Statement:

David continues his prayer of praise to Yahweh.

you examine the heart

Here the "heart" represents a person's thoughts and feelings. Alternate translation: "you examine people's thoughts" (See: Metonymy)

in the uprightness of my heart

Here the "heart" represents a person's thoughts and feelings. Alternate translation: "because I want to be honest and honorable in everything I do for you" (See: Metonymy)

I look with joy as

Alternate translation: "I am joyful as I see"

ULT

17 And I know, my God, that you examine the heart and in uprightness are pleased. I, in the uprightness of my heart, I have offered freely all these, and now your people are found here, I see with joy, to offer freely to you.

UST

17 My God, I know that you test us people, and you are pleased when we do what is right. All these things I have given to you because I wanted to. And now I am pleased to see that your people have gathered in this place and generously given things to you.

1 Chronicles 29:18

Connecting Statement:

David continues his prayer of praise to Yahweh.

keep this forever in the thoughts of the minds of your people

Alternate translation: "keep this in the thoughts and minds of your people forever"

Direct their hearts toward you

Here the people's "hearts" represent their thoughts and desires. Alternate translation: "Direct them to be loyal to you" or "Keep them loyal to you" (See: Metonymy)

ULT

18 Yahweh, the God of Abraham, Isaac, and Israel—our fathers—keep this forever concerning the purpose of the thoughts of the heart of your people, and direct their hearts to you.

UST

18 Yahweh, the God whom our ancestors Abraham, Isaac, and Jacob worshiped, help your people continue to desire to do things like this forever, and help them be loyal to you.

1 Chronicles 29:19

Connecting Statement:

David finishes his prayer of praise to Yahweh.

Give to Solomon my son a wholehearted desire

The word "desire" may be expressed as a verb. Alternate translation: "Make my son Solomon fully desire" (See: Abstract Nouns)

ULT

19 And to Solomon my son, give a whole heart to keep your commandments, your testimonies, and your statutes, and to do all and to build the palace for which I have prepared."

UST

19 Please enable my son Solomon to faithfully and sincerely obey all of your laws and do everything that is needed to build this temple for which I have provided all these things."

1 Chronicles 29:20

Now bless Yahweh

Alternate translation: "Now praise Yahweh"

prostrated themselves before the king

This refers to laying down on the ground before someone to show great respect. Alternate translation: "prostrated themselves on the ground to show respect to Yahweh and the king" (See: Symbolic Action)

ULT

20 And David said to all the assembly, "Bless Yahweh your God." And all the assembly blessed Yahweh, the God of their fathers. And they bowed down and paid homage to Yahweh and to the king.

UST

20 Then David said to all the people who were gathered there, "Praise Yahweh our God!" So they all praised Yahweh the God whom their ancestors also worshiped. They prostrated themselves on the ground in front of Yahweh and in front of the king.

1 Chronicles 29:21

they made sacrifices to Yahweh and offered burnt offerings to him

The people offered animals to be sacrificed to Yahweh by the priests. Most of the people did not actually kill and sacrifice the animals themselves. (See: Metonymy)

a thousand bulls, a thousand rams, and a thousand lambs

"1,000 bulls, 1,000 rams, and 1,000 lambs" (See: Numbers)

ULT

21 And they sacrificed to Yahweh sacrifices, and they offered burnt offerings to Yahweh on the day following that day, 1,000 bulls, 1,000 rams, 1,000 lambs, and their drink offerings and sacrifices in abundance for all Israel.

UST

21 The next day the people offered sacrifices to Yahweh. They presented many animals that they completely burned on the altar: 1,000 bulls, 1,000 rams, 1,000 young sheep, offerings of wine, and many other sacrifices for all the people of Israel to eat.

1 Chronicles 29:22

before Yahweh

This is an idiom. Alternate translation: "in honor of Yahweh" (See: Idiom)

a second time

This means that they anointed him and declared him as king. The first time is described in 1 Chronicles 23:1.

anointed him with Yahweh's authority to be ruler

To do something with "Yahweh's authority" means to do it on his behalf and with his approval. Alternate translation: "anointed him to rule over Israel on Yahweh's behalf" (See: Assumed Knowledge and Implicit Information)

ULT

22 And they ate and drank before the face of Yahweh that day with great joy. And they made king a second time Solomon, the son of David, and they anointed for Yahweh for a leader and Zadok for priest.

UST

22 On that day the people were joyful and ate and drank in Yahweh's honor. Then for the second time they declared that Solomon, David's son, was now the king. They anointed him with olive oil to be the king on behalf of Yahweh, and they anointed Zadok to be the high priest.

1 Chronicles 29:23

Then Solomon sat on Yahweh's throne as king instead of David his father

Here the throne of Israel is referred to as "Yahweh's throne," to emphasize that the people of Israel are Yahweh's people. Sitting on the throne represents ruling as king. Alternate translation: "So Solomon sat on the throne, instead of his father David, as king over Yahweh's people" (See: Metonymy)

ULT

23 And Solomon sat on the throne of Yahweh as king instead of David his father, and he succeeded. And all Israel listened to him.

UST

23 So Solomon sat on the throne which represented Yahweh's reign over Israel. Solomon became king in the place of his father David. During the following years Solomon prospered, and all the Israelite people obeyed him.

1 Chronicles 29:24

gave allegiance to King Solomon

Alternate translation: "told King Solomon that they would be faithful to him"

ULT

24 And all the chiefs, and the mighty ones, and also all the sons of King David gave a hand under King Solomon.

UST

24 All the officers and mighty warriors, as well as King David's other sons accepted Solomon as their king and promised to obey him.

1 Chronicles 29:25

Yahweh greatly honored Solomon before all Israel ... bestowed on him greater power

These two phrases emphasize that Solomon received special favor from Yahweh, which made him Israel's greatest and most powerful king. (See: Parallelism)

ULT

25 And Yahweh made Solomon exceedingly great in the eyes of all Israel. And he bestowed on him majesty of a kingdom which has not been on any king before his face over Israel.

UST

25 Yahweh caused all the Israelite people to highly respect Solomon. Yahweh gave him a splendorous kingdom. No king of Israel who served Yahweh received such a kingdom like Solomon did.

1 Chronicles 29:26

(There are no notes for this verse.)

ULT

26 And David the son of Jesse reigned over all Israel.

UST

26 Jesse's son David was the king who ruled all of Israel.

1 Chronicles 29:27

forty years ... thirty-three years

"40 years...33 years" (See: Numbers)

ULT

27 And the days which he reigned over Israel, 40 years. In Hebron he reigned seven years, and in Jerusalem he reigned 33.

UST

27 He ruled over Israel for 40 years: seven years in the city of Hebron and 33 years in Jerusalem.

1 Chronicles 29:28

at a good old age

Alternate translation: "as an old man"

ULT

28 And he died at a good old age, full of days, riches, and glory. And Solomon his son reigned in his place.

UST

28 He was very rich and very much honored, and he became an old man. Then he died, and his son Solomon became the king in David's place.

---

1 Chronicles 29:29

written in the history of Samuel the prophet,...and in the history of Gad the prophet

These are written accounts that no longer exist.

ULT

29 And the matters of King David, the first things and the last things, behold, they are written in the words of Samuel the Seer, and in the words of Nathan the prophet, and in the words of Gad the prophet,

UST

29 Take note, a record of all the things that King David did while he ruled, from the beginning to the end, the prophets Samuel, Nathan, and Gad wrote on scrolls.

1 Chronicles 29:30

Recorded there are the deeds

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: "There men wrote down the deeds" (See: Active or Passive)

the deeds of his rule

Alternate translation: "the things that happened while David was king"

the events that affected him, Israel, and all the kingdoms of the other lands

"all the things that happened to him and to the people of Israel and in the kingdoms of other countries while he was ruling Israel" (See: Assumed Knowledge and Implicit Information)

ULT

30 with all his reign and his might and the times which passed over on him, and on Israel, and on all the kingdoms of the lands.

UST

30 They told about his powerful rule, and all the things that happened to him and to the people of Israel and in the kingdoms of other countries while he was ruling Israel.

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:** 1 Chronicles 7:28; 15:15; 16:23; 16:28; 16:29; 16:34; 17:13; 17:18; 18:14; 19:2; 29:19)

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.

> 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]]

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:** 1 Chronicles 2:3; 5:1; 5:7; 5:17; 6:32; 6:48; 6:54; 6:74; 6:76; 6:77; 6:78; 6:80; 7:21; 9:1; 9:22; 9:24; 9:26; 9:28; 9:29; 11:3; 11:6; 11:20; 11:21; 11:24; 11:25; 12:1; 13:2; 13:11; 14:2; 14:8; 14:12; 15:2; 15:15; 15:19; 15:27; 16:25; 17:9; 17:14; 17:23; 17:24; 17:27; 19:17; 19:19; 20:2; 20:4; 20:8; 21:6; 22:3; 22:4; 22:5; 22:18; 22:19; 23:3; 23:11; 23:13; 23:14; 23:24; 23:27; 23:31; 24:6; 24:19; 26:14; 26:15; 26:16; 26:18; 26:19; 26:28; 26:31; 27:24; 27:29; 28:9; 29:2; 29:5; 29:6; 29:10; 29:30)

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:
>
> [[rc://en/ta/man/translate/figs-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]]
Introduction of a New Event

(**Go back to:** 1 Chronicles 5:1; 5:2; 11:2; 11:4; 18:8; 20:1; 21:29; 21:30; 22:4)

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.

- 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:** 1 Chronicles 11:23)

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

> This page answers the question: *How can I translate the values of money in the Bible?*

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

(4) Use the biblical term and give the equivalent amount in the text or a footnote.

(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

> > "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)

> > [1] A denarius was the amount of silver that people could earn in one day of work.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/translate-transliterate]]*
> *Translate Unknowns*

(**Go back to:** 1 Chronicles 19:6; 20:2; 21:25; 22:14; 29:4; 29:7)

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 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: "".

> This page answers the question: *What are direct and indirect quotations?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-verbs]]
> [[rc://en/ta/man/translate/writing-quotations]]

- 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:** 1 Chronicles 17:4; 17:6)

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:** 1 Chronicles 11:17; 11:18; 12:18; 17:5; 28:1; 28:2; 28:7; 28:8; 28:20; 29:12)

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:

> 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]]

> 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.

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.

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.

> ... 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:**)

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> This page answers the question: *What are ways of translating exclamations?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-sentencetypes]]*

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

> Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

(2) Use an exclamation word from your language that shows the strong feeling.

(3) Translate the exclamation word with a sentence that shows the feeling.

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

> You worthless person! (Matthew 5:22b ULT)
>
> > "You **are** such a worthless person!"

> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)
>
> > "Oh, the riches of the wisdom and the knowledge of God **are** so deep!"

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word "wow" shows that they were astonished. In the second suggested translation, the expression "Oh no" shows that something terrible or frightening has happened.

> They were extremely astonished, saying, "He has done everything well. He even makes the deaf hear and the mute speak." (Mark 7:37 ULT)
>
> > "They were extremely astonished, saying, '**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.'"

> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > "**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

(3) Translate the exclamation word with a sentence that shows the feeling.

> "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> > "Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!"
> > "**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!"

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > "His judgments are **so** unsearchable and his ways are **far** beyond discovering!"

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> > Gideon understood that this was the angel of Yahweh. **He was terrified** and said, "**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

(**Go back to:** 1 Chronicles 21:15)

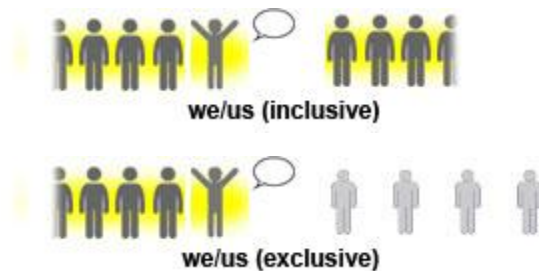# Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us,"

"our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

we/us (inclusive)

we/us (exclusive)

Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that
> has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he
> said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-gendernotations]]

(**Go back to:** 1 Chronicles 17:20)

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

> This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-explicitinfo]]*
> *[[rc://en/ta/man/translate/figs-pronouns]]*

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it," and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples From the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34 ULT)

David referred to himself in the third person as "your servant" and used "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> "... Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun "I" or "you."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun "I" or "you."

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34)
>
>> But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
>> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"

> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
>> So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

Forks of You

(**Go back to:** 1 Chronicles 17:17; 17:19; 17:23; 17:25; 17:27; 21:8; 28:9)

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:** 1 Chronicles 22:18; 22:19)

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike

the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (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:** 1 Chronicles 12:15; 27:2; 27:4; 27:5; 27:7; 27:8; 27:9; 27:10; 27:11; 27:12; 27:13; 27:14; 27:15)

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:
>
> *Translate Unknowns*

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]]

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:**)

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**

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they

> This page answers the question: *How do we introduce a new event in a story?*
>
> 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-events]]

might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase "And it happened that" in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word "then" shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.

(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)
>
> > There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.
>
> > One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.
>
> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)
>
> > As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …
>
> > As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.

> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.

> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)

> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

Next we recommend you learn about:

Background Information
[[rc://en/ta/man/translate/writing-participants]]

(**Go back to:** 1 Chronicles 17:1)

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> ... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.

(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

>> I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

>> **In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

>> I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)

>> He will bless **all those** who honor him, regardless of whether they are **young or old**.

(**Go back to:**)

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]]*
> *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.

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.

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> This page answers the question: *How do I translate adjectives that act like nouns?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

>> The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

>> Blessed are **people who are meek**.

(**Go back to:**)

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:
>
> *Translate Unknowns*

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]]

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> 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*

> 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.

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]]*

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]]

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

This page answers the question: *What is poetry and how do I translate it into my language?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]
[[rc://en/ta/man/translate/writing-intro]]

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
    - parallel lines (See Parallelism)
    - acrostics (beginning lines with successive letters of the alphabet)
    - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):
      > You should not give what is holy to the dogs,
      >
      >> and should not throw your pearls in front of the pigs.
      >>
      >> Otherwise they will trample them under their feet,
      >
      > and having turned, they might tear you to pieces. (Matt 7:6 ULT)
- repetition of some or all of a line:

  > Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

  > Listen to my call to you,
  >
  > Yahweh; think about my groanings.
  >
  > Listen to the sound of my call, my King and my God,
  >
  > for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

  > "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

- the same sound repeated many times:

  > "Peter, Peter, pumpkin eater" (from an English rhyme)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
    - incomplete sentences

◦ lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games
Religious ceremony or chants of priests or witch doctors
Prayers, blessings, and curses
Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> ... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever.

> (Psalm 136:1-3 ULT)

This example repeats the phrases "give thanks" and "his covenant faithfulness endures forever."

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.

(2) Translate the poetry using your style of elegant speech.

(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> "Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.** God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

> Next we recommend you learn about:
>
> *Symbolic Language*

(**Go back to:**)

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:**)

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:
>
> [[rc://en/ta/man/translate/figs-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:**)

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

(**Go back to:** 1 Chronicles 11:19; 13:12; 17:6; 17:16; 17:18; 17:21; 19:3; 21:3; 21:17; 29:14)

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> This page answers the question: *What is a simile?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
>> See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
>> For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
>> See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
>> How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
>> If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
>> See, I send you out among **people who will want to harm you**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

> > How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

Metaphor
[[rc://en/ta/man/translate/bita-part1]]

(**Go back to:** 1 Chronicles 14:11; 27:23; 29:15)

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:
>
> *Translate Unknowns*

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.

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

> This page answers the question: *What is symbolic language and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]

> Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

> I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man … He had **seven**

> **stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

> > After this I saw in my dream at night a fourth animal, [1] terrifying, frightening, and very strong. It had large iron teeth; [2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. [3]

> The footnotes would look like:

> > [1] The animal is a symbol for a kingdom.
> > [2] The iron teeth is a symbol for the kingdom's powerful army.
> > [3] The horns are a symbol of powerful kings.

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)

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:** 1 Chronicles 4:10; 5:10; 6:15; 10:12; 11:5; 12:8; 12:40; 16:10; 19:17; 20:2; 20:3; 20:8; 22:19; 28:8; 28:9; 29:15)

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-source-text]]
[[rc://en/ta/man/translate/translate-manuscripts]]

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15]There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. [16] If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-chapverse]]
[[rc://en/ta/man/translate/translate-manuscripts]]
[[rc://en/ta/man/translate/translate-terms]]
[[rc://en/ta/man/translate/translate-original]]

(**Go back to:** 1 Chronicles 1:7)

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: "How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?"

> This page answers the question: *How can I translate ideas that my readers are not familiar with?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-sentences]]

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, "We have nothing here except five loaves of **bread** and two fish." (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

(4) Use a word that is more general in meaning.

(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
>> Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
>> We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins ... will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
>> Your sins ... will be white like **milk**.
>
>> Your sins ... will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."

> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).

> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)

> > to him who made **the sun and the moon**

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-transliterate]]
How to Translate Names

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/translate-bibleorg]]*

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

> 4 However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), 5 if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> 16-17 But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)

> 16 Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)

> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-chapverse]]

(**Go back to:** 1 Chronicles 4:13; 4:17; 6:78; 6:79; 8:17; 8:19; 8:20; 8:22; 8:26)

unfoldingWord® Translation Words

Version 31

covenant

Definition:

In the Bible, the term "covenant" refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."
- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26

- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- **4:9** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **5:4** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **6:4** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **7:10** "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:2** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **13:4** 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."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:5** 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. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

(**Go back to:** Introduction to 1 Chronicles; 1 Chronicles 13 General Notes)

eternity, everlasting, eternal, forever

Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

- The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.

The term "forever" refers to never-ending time.

- The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate "eternal" or "everlasting" could include "unending" or "never stopping" or "always continuing."
- The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
- Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- "Forever" could also be translated by "always" or "never ending."
- The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
- The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
- David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18

- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit **eternal life**?"
- **28:1** One day, a rich young ruler came up to Jesus and asked him, "Good Teacher, what must I do to have **eternal life**?" Jesus said to him, "Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God's laws."
- **28:10** Jesus answered, "Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name's sake, will receive 100 times more and will also receive **eternal life**."

Word Data:

- Strong's: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

(**Go back to:** 1 Chronicles 17 General Notes)

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term "law" refers to a rule or instruction that should be followed. In the Bible, the term "law" is often used generally to refer to anything and everything God wants his people to obey and do. The specific term "law of Moses" refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the "law" can refer to:
    - the Ten Commandments that God wrote on stone tablets for the Israelites
    - all the laws given to Moses
    - the first five books of the Old Testament
    - the entire Old Testament (also referred to as "scriptures" in the New Testament).
    - all of God's instructions and will
- The phrase "the Law and the Prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, "laws," since they refer to many instructions.
- The term "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
- The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.

- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

(**Go back to:** 1 Chronicles 13 General Notes)

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"

- **13:9** Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

promise, promised

Definition:

When used as a verb, the term "promise" refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term "promise" refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term "promise" could be translated as "commitment" or "assurance" or "guarantee."
- To "promise to do something" could be translated as "assure someone that you will do something" or "commit to doing something."

(See also: covenant, oath, vow)

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

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."Â�
- **3:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **4:8** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God's **promise**.
- **5:4** "Your wife, Sarai, will have a son—he will be the son of **promise**."
- **8:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob's twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:1** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

(**Go back to:** 1 Chronicles 17 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:

• Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

(**Go back to:**)

temple, house, house of God

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **20:7** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:4** Then Satan took Jesus to the highest point on the **Temple** and said, "If you are the Son of God, throw yourself down, for it is written, 'God will command his angels to carry you so your foot does not hit a stone.'"
- **40:7** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

 • Strong's: H1004, H1964, H1965, G14930, G24110, G34850

(**Go back to:** 1 Chronicles 17 General Notes; Notes; Notes; Notes; Notes; Notes; Notes; Notes; Notes; Notes)

trust, trusted, trustworthy, trustworthiness

Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A "trustworthy saying" refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
- The term "trustworthy" could be translated as "dependable" or "reliable" or "can always be trusted."

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

(**Go back to:** 1 Chronicles 21 General Notes)

work, works, deeds

Definition:

The term "work" refers generally either to the action of expending effort in order to accomplish something, or to the result of that action. The term "works" refers generally to actions as a whole (that is, things that have been done or that need to be done).

- In the Bible, these terms are commonly used both in reference to God and humans.
- When used in reference to God, the term "work" in the Bible often refers to God's action of creating the universe or saving his people (either from enemies, from sin, or both).
- God's works refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place.
- The works or deeds that a person does can be either good or evil.

Translation Suggestions:

- Other ways to translate "works" could be "deeds" or "actions" or "things that are done."
- God's "works" or "deeds" or the "work of his hands" could also be translated as "miracles" or "mighty acts" or "things that God does."
- The expression "the work of God" could be translated as "the things that God is doing" or "the miracles God does" or "everything that God has accomplished."
- The term "work" can just be the singular of "works" as in "every good work" or "every good deed."
- When work is done for God or others, it can be translated as "service" or "ministry."

(See also: fruit, Holy Spirit, miracle)

Bible References:

- 1 John 3:12
- Acts 2:8-11
- Daniel 4:37
- Exodus 34:10-11
- Galatians 2:15-16
- James 2:17
- Matthew 16:27-28
- Micah 2:7
- Romans 3:28
- Titus 3:4-5

Word Data:

- Strong's: H4399, H4566, H4567, H4611, H4659, H5949, G20410

(**Go back to:** 1 Chronicles 11 General Notes)

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