unfoldingWord® Translation Notes

Nehemiah

Version 66

[en]

Copyrights and Licensing

unfoldingWord® Translation Notes
Date: 2022-10-11
Version: 66
Published by: unfoldingWord

unfoldingWord® Literal Text
Date: 2022-10-11
Version: 41
Published by: unfoldingWord

unfoldingWord® Simplified Text
Date: 2022-10-11
Version: 40
Published by: unfoldingWord

unfoldingWord® Hebrew Bible
Date: 2022-08-18
Version: 2.1.29
Published by: unfoldingWord

unfoldingWord® Greek New Testament
Date: 2022-08-18
Version: 0.29
Published by: unfoldingWord

unfoldingWord® Translation Academy
Date: 2022-10-11
Version: 33
Published by: unfoldingWord®

unfoldingWord® Translation Words
Date: 2022-10-11
Version: 36
Published by: unfoldingWord

unfoldingWord® Translation Words Links
Date: 2022-10-11
Version: 18
Published by: unfoldingWord

Table of Contents

unfoldingWord® Translation Words

Contributors **1498**

unfoldingWord® Translation Notes

Nehemiah

Introduction to Nehemiah

Part 1: General Introduction

Outline of Nehemiah

Nehemiah returns to Jerusalem and inspects the walls (1:1-2:20)
The people rebuild the walls of Jerusalem (3:1-4:23)
Nehemiah helps the poor and provides an unselfish example (5:1–19)
Enemies try to slow down the work, but the people finish the walls (6:1–19)
Nehemiah lists the people who returned from exile (7:6–73)
Ezra reads the law of Yahweh and the people respond (8:1-10:39)
Nehemiah lists the people who lived in and around Jerusalem (11:1–36)
Nehemiah lists the priests and Levites (12:1–26)
The people dedicate the walls of Jerusalem (12:27–47)
Nehemiah corrects problems (13:1–31)

What is the Book of Nehemiah about?

A Jew named Nehemiah lived in Persia and worked for King Artaxerxes. Nehemiah received a report that the walls around Jerusalem were broken down. Nehemiah returned to Jerusalem to help rebuild the city walls. The walls around the city helped protect the city against armies and invaders.

How should the title of this book be translated?

The Book of Nehemiah is named for a Jewish leader named Nehemiah. Translators can use the traditional title "Nehemiah." Or they may choose a more complete title, such as "The Book about Nehemiah." (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

Why were Israelites not allowed to marry people from other nations?

Foreigners worshiped many false gods. Yahweh did not allow his people to marry foreigners. He knew this would cause the people of Israel to worship false gods. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Did all of the people of Israel return to their homeland?

Many of the Jews remained in Babylon instead of returning to the Promised Land. Many of them were successful in Babylon and desired to remain there. However, this meant that they were unable to worship Yahweh in Jerusalem as their ancestors had done. (See: Promised Land)

Part 3: Important Translation Issues

How does the Book of Nehemiah use the term "Israel"?

The Book of Nehemiah uses the term "Israel" to refer to the kingdom of Judah. It was mostly made up of the tribes of Judah and Benjamin. The other ten tribes had ended their loyalty to any kings descended from David. God had

allowed the Assyrians to conquer the other ten tribes and take them into exile around 275 years earlier. As a result, they mixed with other people groups and did not return to the land of Israel. (See: Israel, Israelites)

Are the events in the Book of Nehemiah told in the order that they actually happened?

Some of the events in the Book of Nehemiah are told in an order that is different than the order in which they actually happened so that they events can be grouped by theme. Translators should pay attention to notes that signal when events are probably out of chronological order.

Nehemiah 1

Nehemiah 1 General Notes

Structure and formatting

"The words of Nehemiah son of Hacaliah:"

This phrase serves as an introduction to this entire book.

Special concepts in this chapter

Repentance

This chapter is a single long record of Nehemiah's repentance on behalf of the people of Israel. (See: repent, repentance)

Other possible translation difficulties in this chapter

I

In this book, the word "I" always refers to Nehemiah.

Israel

In this book, "Israel" probably does not refer to the northern kingdom of Israel. Neither does it likely refer to the twelve tribes of Israel. Instead, it is probably a reference to Israel in the sense of the surviving people group from the southern kingdom of Judah. At Nehemiah's time, these would be the people from the tribes of Judah and Benjamin who survived the destruction of Jerusalem by Babylon in 586 BC and the exile of many of them to Babylon. The other tribes had already been scattered throughout the entire Near East where most of them lost their identity as Israel.

Nehemiah 1:1

Nehemiah 1:1

Nehemiah the son of Hakaliah (ULT)
I am Nehemiah, son of Hakaliah (UST)

Nehemiah is the name of a man, and Hakaliah is the name of his father. (See: How to Translate Names)

And it happened (ULT)
My story begins (UST)

This is a common way of beginning a historical story. Use a natural way of beginning a story about something that actually happened. Alternate translation: "My story begins" (See: Introduction of a New Event)

in the month of Kislev (ULT)
in the month of Kislev (UST)

Kislev is the ninth month of the Hebrew calendar. (See: Hebrew Months)

in year 20 (ULT)
during the twentieth year of the reign of King Artaxerxes {over the Persian Empire (UST)

This is referring to the number of years that Artaxerxes had been reigning as king. You can include this information if you want to make this clear. Most scholars consider this to be the year 445 BC. Alternate translation: "in the twentieth year of the reign of Artaxerxes, King of Persia" (See: Assumed Knowledge and Implicit Information)

in Susa the citadel (ULT)
in the capital city of Susa (UST)

A **citadel** is a fortified castle or palace, usually inside a city. In this case, the city in which this palace was located was also called Susa, because the city was associated with the palace. Since this was where the kings of Persia lived, it was the capital city of their empire. Alternate translation: "the capital city of Susa" (See: Metonymy)

in Susa (ULT)
in...Susa (UST)

This was the name of a royal city of the Persian kings. (See: How to Translate Names)

the citadel (ULT)
the capital city of (UST)

This means a "castle" or "palace" or "stronghold," usually inside a city, where a king would live. (See: Translate Unknowns)

ULT

1 The words of Nehemiah the son of Hakaliah: And it happened in the month of Kislev, in year 20, that I myself was in Susa the citadel.

UST

1 I am Nehemiah, son of Hakaliah. {I am writing this account.} My story begins in the month of Kislev during the twentieth year of the reign of King Artaxerxes {over the Persian Empire}. I was in the capital city of Susa.

Translation Words - ULT

- Nehemiah
- the son of
- the citadel

Translation Words - UST

- I am Nehemiah
- son of Hakaliah
- the capital city of

Nehemiah 1:2

Hanani (ULT)
Hanani (UST)

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

Hanani, one (ULT)
Hanani, one (UST)

The term **brother** is often used figuratively in this book, but here it most likely means that Hanani was Nehemiah's biological brother.

he and men (ULT)
along with some other people...them (UST)

This was a delegation that had come from one Jewish community to visit another Jewish community in another part of the world. So it's possible that it included women as well as men. Alternate translation: "along with some other people" (See: When Masculine Words Include Women)

from Judah (ULT)
from the province of Judah (UST)

Judah was formerly the southern kingdom of the Israelites. It was now a Persian province. Alternate translation: "the province of Judah" (See: How to Translate Names)

the Jews who escaped, who were left behind from the captivity (ULT)
the Jews who had escaped and remained in Judah {many years earlier} when soldiers had forced many Jews to go {to Babylon (UST)

These two phrases mean the same thing. Nehemiah uses them together for clarity to describe one particular group of people, and perhaps also to express his particular concern for them. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "the Jews who had escaped the exile" (See: Parallelism)

the Jews who escaped, who were left behind from the captivity (ULT)
the Jews who had escaped and remained in Judah {many years earlier} when soldiers had forced many Jews to go {to Babylon (UST)

These two phrases refer to the same group of people. This could mean: (1) the few Jews who were taken as exiles to Babylon but who later were able to return and live in Jerusalem or (2) the few Jews who had escaped from those who were trying to take them into exile in Babylon and so remained in Jerusalem. It is probably best to translate this in a way that can include both groups. Alternate translation: "the Jews who had escaped the exile and who remained in Jerusalem" (See: Assumed Knowledge and Implicit Information)

ULT

2 And Hanani, one of my brothers, came, he and men from Judah. And I asked them about the Jews who escaped, who were left behind from the captivity, and about Jerusalem.

UST

2 Hanani, one of my brothers, came to see me, along with some other people from the province of Judah. I asked them about the Jews who had escaped and remained in Judah {many years earlier} when soldiers had forced many Jews to go {to Babylon}. I also asked about {the condition of} the city of Jerusalem.

the captivity (ULT)
many years earlier} when soldiers had forced many Jews to go…to Babylon (UST)

Captivity is an abstract noun that refers to the Jews being taken away from their homeland. Judah had been conquered by the Babylonians about 150 years before this. At that time, the Babylonians took many people away from Judah and relocated them to different parts of their empire. About 50 years later, the Persian Empire conquered Babylon and so the Babylonian empire became the Persian empire. The Jews who had been captured by Babylon now lived in Persia, although some had since returned to Judah. You can translate the idea of **captivity** with a phrase such as "the time when the Jews were taken away" or "the time when soldiers forced many Jews to go to Babylon" (See: Abstract Nouns)

and about Jerusalem (ULT)
also…about {the condition of} the city of Jerusalem (UST)

Jerusalem had been the capital city of the kingdom of Judah. Nehemiah was asking specifically about the physical condition of the buildings and walls in the city, in addition to asking about the welfare of the Jewish community in Judah. Alternate translation: "about the condition of Jerusalem" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- of my brothers
- from Judah
- the Jews
- the captivity
- Jerusalem

Translation Words - UST

- of my brothers
- from the province of Judah
- the Jews
- many years earlier} when soldiers had forced many Jews to go…to Babylon
- the condition of} the city of Jerusalem

Nehemiah 1:3

Nehemiah 1:3

The ones left behind, who were left behind from the captivity (ULT)
The Jews who escaped the exile and remained…The people {living there (UST)

These two statements mean similar things. Nehemiah says the same thing twice, in slightly different ways, to show his concern for this group. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "the Jews who escaped the exile and remained" (See: Parallelism)

in the province (ULT)
in the province of Judah (UST)

Here **province** refers to Judah as an administrative district within the Persian Empire. Hanani is describing Judah by referring to something associated with it, its status as a province. Alternate translation: "in the province of Judah" or "in Judah" (See: Metonymy)

are in great evil and in reproach (ULT)
are in a desperate situation…are defenseless (UST)

Difficulty and **reproach** mean similar things. Hanani uses them together to emphasize what a desperate situation the people are in. You do not need to repeat both words in your translation if that would be confusing for your readers. Alternate translation: "in a perilous situation" (See: Doublet)

are in great evil and in reproach (ULT)
are in a desperate situation…are defenseless (UST)

The abstract noun **difficulty** refers to a situation that is very hard for the people to live in. It describes a situation that is dangerous and insecure for the people in it. You can translate this idea with an adjective such as "bad." Alternate translation: "in a very bad situation" (See: Abstract Nouns)

and in reproach (ULT)
are in a desperate situation…are defenseless (UST)

Reproach is an abstract noun that describes how other people would see the situation of the Jews. The situation would lead them to say bad things about them. you could translate this idea with a verb such as "mock." Alternate translation: "and people are mocking them." (See: Abstract Nouns)

And the wall of Jerusalem is broken down, and its gates have been burned with fire (ULT)
The Babylonian soldiers} broke down the wall of Jerusalem {to get into the city}, and {they} burned down all of its gates (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "armies have broken open the wall of Jerusalem and have set its gates on fire" (See: Active or Passive)

ULT

3 And they said to me, "The ones left behind, who were left behind from the captivity there in the province, are in great evil and in reproach. And the wall of Jerusalem is broken down, and its gates have been burned with fire."

UST

3 They said to me, "The Jews who escaped the exile and remained in the province of Judah are in a desperate situation. {The Babylonian soldiers} broke down the wall of Jerusalem {to get into the city}, and {they} burned down all of its gates. The people {living there} are defenseless."

And the wall of Jerusalem is broken down, and its gates have been burned with fire (ULT)
The Babylonian soldiers} broke down the wall of Jerusalem {to get into the city}, and {they} burned down all of its gates (UST)

The implication is that the people are now defenseless. If it would be helpful in your language, you could say this explicitly. Alternate translation: "The people living there have no protection." (See: Assumed Knowledge and Implicit Information)

have been burned with fire (ULT)
they} burned down (UST)

If saying that something is burned **with fire** is redundant in your language, you can just say, **completely burned**. Alternate translation: "burned down"

Translation Words - ULT

- the captivity
- in the province
- are in...evil
- and in reproach
- Jerusalem
- and its gates
- with fire

Translation Words - UST

- escaped the exile and remained...living there
- in the province of Judah
- are in a desperate situation...are defenseless
- are in a desperate situation...are defenseless
- Jerusalem...the city
- they} burned down
- and...all of its gates

Nehemiah 1:4

Nehemiah 1:4

And it happened that (ULT)
When I heard (UST)

Nehemiah uses this phrase to introduce the next episode in his story. You do not need to represent it this way in your translation, but use a natural way to introduce a new episode in the story. Alternate translation: "So the next thing I did" (See: Introduction of a New Event)

when I heard these words (ULT)
When I heard...about these things (UST)

Here **words** refers to the things that were described by the words. Alternate translation: "after hearing about these things" (See: Metonymy)

I sat down and wept (ULT)
I sat down and cried (UST)

Sitting down likely means that Nehemiah stopped going about his usual business because he was so overcome by grief. Alternate translation: "I could do nothing else but grieve" (See: Symbolic Action)

and I mourned for days (ULT)
I could not stop mourning for days (UST)

This means that Nehemiah kept on grieving. He did not get over being upset. The term "days" here suggests "many days" and it is a figurative expression for "a long time." Alternate translation: "I could not stop mourning for a long time." (See: Idiom)

fasting and praying (ULT)
went without food, and...prayed (UST)

Fasting means going without food. This was something that Jews often did in connection with prayer. It allowed them to concentrate on their prayers, and it showed how important those prayers were. Alternate translation: "I went without food, and I prayed" (See: Symbolic Action)

and praying before the face of (ULT)
and...prayed to (UST)

Here **face** is a metonym for the action of seeing, which is a figurative way of referring to a person's notice or attention to something. Nehemiah is saying that he prayed in order to bring these matters to God's notice or attention. Alternate translation: "and I prayed to" (See: Metonymy)

the God of heaven (ULT)
the God who is in heaven (UST)

Alternate translation: "God, who is in heaven"

ULT

4 And it happened that, when I heard these words, I sat down and wept, and I mourned for days. And I was fasting and praying before the face of the God of heaven.

UST

4 When I heard about these things, I sat down and cried. I could not stop mourning for days. I went without food, and I prayed to the God who is in heaven.

Translation Words - ULT

- and I mourned
- fasting
- and praying
- before the face of
- the God of
- heaven

Translation Words - UST

- I could not stop mourning
- went without food
- and...prayed
- to
- the God who is in
- heaven

Nehemiah 1:5

And I said (ULT)
I said (UST)

Here Nehemiah tells what he prayed. Alternate translation: "Then I prayed"

Ah (ULT)
O (UST)

Nehemiah uses this word to call on God with strong feeling. Alternate translation: "O" (See: Exclamations)

Yahweh (ULT)
Yahweh (UST)

This is the name of God that he revealed to his people in the Old Testament. (See: How to Translate Names)

the God of heaven (ULT)
you are the God who is in heaven (UST)

Since Nehemiah is addressing God directly, you can use "you" forms in your translation if that is natural. They should be singular but also respectful. Alternate translation: "you are the God who is in heaven" (See: Forms of You)

the great and fearsome God (ULT)
You are the great and awesome God (UST)

Great and **fearsome** mean similar things. Nehemiah uses them together to emphasize how much respect God deserves. You do not need to repeat both phrases in your translation if that would be confusing for your readers. However, there is a slight difference in meaning, and you could also bring that out in your translation. "Great" refers to how powerful God is objectively. "Fearsome" reflects how people should respond to God's greatness subjectively. They should "fear" God. This does not mean that they should be afraid of him, but that they should show him respect and reverence. Alternate translation: "the great and awesome God" or "the God who deserves total respect" (See: Doublet)

who keeps the covenant and covenant faithfulness (ULT)
You always keep your promises faithfully (UST)

Covenant and **covenant faithfulness** mean similar things. Nehemiah says the same thing twice, in slightly different ways, to emphasize how certain it is that God will keep his promises. You do not need to repeat both phrases in your translation if that would be confusing for your readers. However, there is a slight difference in meaning, and you could bring that out in your translation even if you combine the phrases. The "covenant" is God's promise to Abraham, Isaac, and Jacob and their descendants. "Covenant faithfulness" is a character quality of God. He is inwardly disposed to keep all of his promises, and so he always does so faithfully. Therefore, you could say something like, "Because of who you are, you always keep your promises faithfully." (See: Parallelism)

to those who love him and to those who keep his commandments (ULT)
to those who love you and obey your commandments (UST)

Nehemiah is not describing two different groups. These phrases mean similar things. The repetition is used for clarity and emphasis. Nehemiah says the same thing twice, in slightly different ways, to express that those who love God show this by keeping his commandments. You can translate this so that it is clear that these words describe one group. Alternate translation: "those who love you and keep your commandments" (See: Parallelism)

to those who love him and to those who keep his commandments (ULT)
to those who love you and obey your commandments (UST)

Since Nehemiah is speaking to Yahweh, the pronouns "him" and "his" can be translated as "you" and "your." Alternate translation: "who love you and keep your commandments" (See: First, Second or Third Person)

Translation Words - ULT

- Yahweh
- the God of
- the…God
- heaven
- and fearsome
- the covenant
- and covenant faithfulness
- to those who love him
- and to those who keep
- his commandments

Translation Words - UST

- Yahweh
- you are the God who is in
- You are the…God
- to those who love you
- and obey
- your commandments
- heaven
- and awesome
- always…your promises faithfully
- always…your promises faithfully

Nehemiah 1:6

Nehemiah 1:6

Please let your ear be attentive and your eyes opened (ULT)
Now please pay careful attention (UST)

These two phrases mean similar things. Nehemiah says the same thing twice, in slightly different ways, to urge God to pay attention to him. If it would be helpful in your language, you could combine these phrases. Alternate translation: "pay attention to me," otherwise "please listen to me and look at me." (See: Parallelism)

your ear…attentive (ULT)
Now please pay careful attention (UST)

This request for God's ear to be attentive refers figuratively to the action of listening. In this context, Nehemiah is asking God to listen to his prayer, with the intention that God would do something about the bad situation in Jerusalem. (See: Metonymy)

and your eyes opened (ULT)
Now please pay careful attention (UST)

This request for God's eyes to be open refers figuratively to the action of seeing. Seeing is a metaphor meaning knowledge, perception, notice, attention, or judgment. In this case, Nehemiah is asking God to pay attention both to him and to the problem in Jerusalem. (See: Metonymy)

the prayer of your servant (ULT)
my prayer (UST)

Nehemiah uses the word servant to refer to himself. This is how a person would address a superior in order to show humility and respect. Alternate translation: "my prayer" (See: First, Second or Third Person)

am praying before your face (ULT)
am praying to you (UST)

Here **face** is a metonym for the action of seeing, which is figurative way of referring to a person's notice or attention to something. Nehemiah is repeating the fact that he is praying in order to bring these matters to God's notice or attention. Alternate translation: "praying to you" (See: Metonymy)

today (ULT)
now (UST)

This does not necessarily mean on this particular day, but at this time. Alternate translation: "right now" (See: Idiom)

ULT

6 Please let your ear be attentive and your eyes opened to listen to the prayer of your servant that I am praying before your face today, day and night, on account of the sons of Israel, your servants. And I am confessing on account of the sins of the sons of Israel that we have sinned against you. Even I and the house of my father, we have sinned.

UST

6 Now please pay careful attention and listen to my prayer that I am praying to you now, as I have been constantly, for the people of Israel, your chosen people. I must confess the sins that we, the people of Israel, have committed against you. Both I and my family have also sinned.

today, day and night (ULT)
now, as...have been constantly (UST)

When Nehemiah says that he has prayed both during the day and during the night, he means that he has also prayed at all times in between, that is, constantly. However, he does not mean that he has prayed non-stop all day long and all night long, without doing any other activities such as sleeping or eating. Alternate translation: "constantly," otherwise "during the day and at night" (See: Merism)

the sons of Israel (ULT)
the people of Israel (UST)

Here **sons** figuratively means **descendants.** Alternate translation: "on behalf of the people of Israel" (See: When Masculine Words Include Women)

your servants (ULT)
your chosen people (UST)

In this context, the word **servants** refers to the special role that the people of Israel had in the world as a model community of God's followers. Alternate translation: "your chosen people" (See: Metaphor)

And...am confessing on account of the sins of the sons of Israel that we have sinned against you (ULT)
must confess the sins that we, the people of Israel, have committed against you (UST)

Here again **sons** means **descendants** and the phrase refers to the people of Israel. Alternate translation: "I must confess the sins that we, the people of Israel, have committed against you" (See: When Masculine Words Include Women)

Even I and the house of my father, we have sinned (ULT)
Both I and my family have also sinned (UST)

Among the Israelites, the expression **father's house** or **house of the father** originally described an extended-family group who lived together. It later came to be used more generally to refer to a larger clan within a tribe. In this expression, the word **house** figuratively describes all the people descended from a particular person. The term views all of those descendants as if they were one household living together. However, since Nehemiah is stressing his sense of personal responsibility here and identifying closely with the people in this group, he may be using the term in its original sense to refer to his nearest relatives. Alternate translation: "Both I and my family have also sinned" (See: Metonymy)

Translation Words - ULT

- prayer of
- am praying
- the...your servant
- your servants
- and the house of
- my father
- before your face

- the sons of
- the sons of
- Israel
- Israel
- And…am confessing
- the sins of
- we have sinned
- we have sinned

Translation Words - UST

- my prayer
- your chosen people
- my prayer
- am praying
- and my family
- and my family
- to you
- the people of
- we, the people of
- Israel
- Israel
- must confess
- the sins
- have committed
- have also sinned

Nehemiah 1:7

With extreme corruption we have acted corruptly against you (ULT)
We have acted very wickedly toward you (UST)

The repetition here is used for emphasis. You do not need to repeat both phrases in your translation if that would be confusing for your readers. you could combine them into one phrase, with a word like **very** to convey emphasis. Alternate translation: "We have acted very corruptly toward you" (See: Parallelism)

With extreme corruption we have acted corruptly against you (ULT)
We have acted very wickedly toward you (UST)

You can translate the idea of the abstract noun **corruption** with a verb such as **sinned.** Alternate translation: "We have sinned very much against you" (See: Abstract Nouns)

the commandments, and the statutes, and the judgments (ULT)
your Law...your Law (UST)

These three words mean basically the same thing. Nehemiah uses the repetition to emphasize how comprehensively the Israelites have disobeyed what God commanded them through Moses. If it would be helpful in your language, you could combine them into a single phrase. Alternate translation: "the law of Moses" otherwise "the commands and rules and laws" (Note: A doublet can involve the use of more than two words.) (See: Doublet)

that you commanded Moses your servant (ULT)
Many years ago} you gave us...through your servant Moses (UST)

Moses was the great leader who brought the Israelites out of slavery in Egypt centuries before and gave them God's law. If it would be helpful in your language, you could say this explicitly. Alternate translation: "that you gave us many years ago through your servant Moses." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- we have...kept
- the commandments
- you commanded
- the statutes
- the judgments
- Moses
- your servant

Translation Words - UST

- your Law...your Law
- Many years ago} you gave us
- your Law...your Law
- your Law...your Law
- your servant

- Moses
- But we have...obeyed

Nehemiah 1:8

Nehemiah 1:8

Please remember (ULT)
Please call to mind (UST)

Here **remember** is an idiom that means to think about someone and consider what action you can take on their behalf. Nehemiah is not suggesting that God has forgotten the promise he made to Moses. Alternate translation: "Please think about" (See: Idiom)

the word...that you commanded Moses your servant (ULT)
promise that you made to your servant Moses...him (UST)

The pronouns **you** and **your** refer to God and so are singular. (See: Forms of 'You' — Singular)

the word (ULT)
promise (UST)

This refers to a promise that God made while giving the law to the people of Israel through Moses. Alternate translation: "the promise"

If you yourselves act unfaithfully (ULT)
If you Israelites do not obey my commandments (UST)

The pronouns **you** and **yourselves** refer to the Israelite people, and so they are plural. Alternate translation: "If you Israelites" (See: Forms of You)

If you yourselves act unfaithfully (ULT)
If you Israelites do not obey my commandments (UST)

Here infidelity in marriage is used as a figurative description of the people of Israel not keeping God's commandments. Alternate translation: "If you Israelites do not keep my commandments" (See: Metaphor)

I...will scatter you among the peoples (ULT)
will take you from your land and make you live among the other nations (UST)

The implication is that God would do this to punish the Israelites for breaking his commandments. If it would be helpful in your language, you could say this explicitly. Alternate translation: "as a punishment, I will take you from your land and make you live among the other nations" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- you commanded
- Moses
- your servant

ULT

8 Please remember the word that you commanded Moses your servant, saying, 'If you yourselves act unfaithfully, I myself will scatter you among the peoples.

UST

8 Please call to mind the promise that you made to your servant Moses. You told him, 'If you Israelites do not obey my commandments, I will take you from your land and make you live among the other nations.

• If you...act unfaithfully
• I...will scatter
• among the peoples

Translation Words - UST

• you made
• your servant
• Moses...him
• do not obey my commandments
• will take...from your land and make...live
• among the other nations

Nehemiah 1:9

But if you return to me and keep my commandments and do them, although your banished ones are (ULT)
But if you become loyal to me again and start obeying my commandments once more, then…no matter how far you have been taken away (UST)

The pronouns **you** and **your** refer to the Israelite people, so they are plural. (See: Forms of You)

But if you return to me and keep my commandments and do them, although your banished ones are (ULT)
But if you become loyal to me again and start obeying my commandments once more, then…no matter how far you have been taken away (UST)

Return is a figurative way of saying "become loyal again." Alternate translation: "If you become loyal to me again" (See: Metaphor)

and keep my commandments and do them (ULT)
and start obeying my commandments (UST)

These two statements mean similar things. They are used together for emphasis. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "start obeying my commandments once more" (See: Parallelism)

your banished ones (ULT)
no matter how far you have been taken away (UST)

This refers to the exile. Alternate translation: "all of you who were taken away"

at the extremity of heaven (ULT)
no matter how far you have been taken away (UST)

This means "the most distant point under the sky." In this culture the sky was understood to be a solid dome with a flat earth beneath it. The phrase is describing a point beyond which no one could go any farther because they would have reached the edge of the dome of the sky. This is an overstatement because even from the perspective of this culture, no one could really reach such a point. Alternate translation: "places very far away" (See: Hyperbole)

I will gather them and bring them (ULT)
I will bring you back...I will do this (UST)

Since God is actually addressing the Israelites here, you can say "you" in the plural. Alternate translation: "I will bring you back" (See: First, Second or Third Person)

I will gather them and bring them (ULT)
I will bring you back...I will do this (UST)

These two statements mean similar things. They are used together to emphasize that God will definitely keep this promise. If it would be helpful in your language, you could combine the phrases. Alternate translation: "I will bring you back" (See: Parallelism)

to the place where I have chosen to cause my name to dwell there (ULT)
to {your homeland of Judah}. That is the place {from} which I chose to start making myself famous throughout the world (UST)

Here God's name is spoken of as if it were capable of living in a place. The phrase indicates the place from which God chose to start making himself famous throughout the world. You can say something like that as an alternate translation. (See: Personification)

to the place where I have chosen to cause my name to dwell there (ULT)
to {your homeland of Judah}. That is the place {from} which I chose to start making myself famous throughout the world (UST)

This phrase refers initially to Jerusalem because that was where God chose to put his temple. You could say that explicitly. Alternate translation: "to Jerusalem, where I have chosen for my name to remain" (See: Assumed Knowledge and Implicit Information)

to the place where I have chosen to cause my name to dwell there (ULT)
to {your homeland of Judah}. That is the place {from} which I chose to start making myself famous throughout the world (UST)

Nehemiah is actually using this phrase to refer to all of Judah. As the book explains later, when the Jews returned there, they each settled in their own former towns, though one in ten of them were recruited to live in Jerusalem. So Judah is being described by something associated with it, the capital city. Alternate translation: "to your homeland of Judah." (See: Metonymy)

my name (ULT)
to start making myself famous throughout the world (UST)

Here, **name** is a figurative way of referring to the fame or reputation of a person. Their fame is described by something associated with it, how well known their name is and how people react to hearing it. Alternate translation: "reputation" (See: Metonymy)

Translation Words - ULT

   • But if you return

• and keep
• my commandments
• heaven
• my name

Translation Words - UST

• But if you become loyal...again...once more
• and start obeying my commandments
• and start obeying my commandments
• to start making myself famous throughout the world
• no matter how far you have been taken away

Nehemiah 1:10

And they are your servants and your people (ULT)
We are your chosen people (UST)

The word **they** refers to the Israelite people. Since Nehemiah is speaking on their behalf and including himself, you could say "we" in your translation, If it would be helpful in your language. If your language marks the distinction, "we" should not include the addressee. Alternate translation: "we are your servants, your chosen people" (See: First, Second or Third Person)

And they are your servants and your people (ULT)
We are your chosen people (UST)

As in 1:6, **servants** refers to the special role that the people of Israel had as a model community of God's followers. So these two phrases are basically saying the same thing. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "we are your chosen people" (See: Parallelism)

whom you redeemed (ULT)
whom you rescued {from slavery in Egypt (UST)

This is a reference to the way God delivered the Israelites from slavery in Egypt. Alternate translation: "you rescued us from slavery in Egypt" (See: Assumed Knowledge and Implicit Information)

by your great power and by your strong hand (ULT)
You did that easily because} you are so very powerful (UST)

These two phrases mean basically the same thing. Nehemiah uses the repetition to emphasize the intensity of Yahweh's power. Alternate translation: "by your very great strength" (See: Doublet)

and by your strong hand (ULT)
You did that easily because} you are so very powerful (UST)

Here, **hand** represents a person's power, strength, or ability. (See: Metaphor)

Translation Words - ULT

- your servants
- and your people
- you redeemed
- by your...power
- and by your...hand
- strong

Translation Words - UST

- your chosen people
- your chosen people
- you rescued {from slavery in Egypt
- You did that easily because} you are so very powerful
- You did that easily because} you are so very powerful
- You did that easily because} you are so very powerful

Nehemiah 1:11

Ah (ULT)
O (UST)

As in 1:5, Nehemiah uses this word to call on God with strong feeling. Alternate translation: "O" (See: Exclamations)

My Lord, please let your ear be attentive to the prayer of your servant (ULT)
my Lord, please pay careful attention to my prayer (UST)

Nehemiah calls himself a **servant** and he calls God his **Lord** because this is how a person in his culture would address a superior in order to show humility and respect. See how you translated this in 1:6.

My Lord (ULT)
my Lord (UST)

This term in Hebrew can be understood as either a noun with a pronoun suffix ("my Lord") or as a simple title ("Lord"). (See: How to Translate Names)

please let your ear be attentive (ULT)
please pay careful attention (UST)

As in 1:6, this phrase refers figuratively to the action of listening. Alternate translation: "please pay careful attention." (See: Metonymy)

the prayer of your servant (ULT)
my prayer (UST)

Alternate translation: "to my prayer" (See: First, Second or Third Person)

the prayer of your servants (ULT)
the prayers of {my fellow Israelites (UST)

Here, **servants** refers to the rest of the Israelite people who were also praying for Yahweh to act on behalf of his people and on behalf of Jerusalem. Alternate translation: "and to the prayers of my fellow Israelites"

the ones who delight to fear your name (ULT)
We are eager to honor you (UST)

Here, **name** represents Yahweh himself. Alternate translation: "who are glad to honor you" or "who are eager to uphold your reputation" (See: Metonymy)

ULT

11 Ah! My Lord, please let your ear be attentive to the prayer of your servant and to the prayer of your servants, the ones who delight to fear your name. And please cause your servant to succeed today, and give him mercies before the face of this man." Now as for me, I was a cupbearer for the king.

UST

11 O my Lord, please pay careful attention to my prayer and to the prayers of {my fellow Israelites}. We are eager to honor you. Please grant that the king {will agree to the request that I hope to make soon}." At that time, I was {an important official who served the wine at} the king's {table}.

the ones who delight (ULT)
We are eager to honor you (UST)

To delight in doing something means to be glad to do it and to want to do it. (See: Idiom)

to fear (ULT)
We are eager to honor you (UST)

As in 1:5, **fear** means to show respect and reverence.

And please cause your servant to succeed today, and give him mercies (ULT)
Please grant that the king {will agree to the request that I hope to make soon (UST)

Once again Nehemiah calls himself a **servant** to show respect to a superior. He then refers to himself in the third person ("give him") to express humility before God. Alternate translation: "make me successful today and let the king be merciful to me" (See: First, Second or Third Person)

And please cause your servant to succeed today, and give him mercies (ULT)
Please grant that the king {will agree to the request that I hope to make soon (UST)

These two statements mean similar things. Nehemiah says the same thing twice, in slightly different ways, to emphasize how important it is for him to have God's help. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "grant that the king will have mercy on me" (See: Parallelism)

today (ULT)
Please grant that the king...will agree to the request that I hope to make soon (UST)

This does not necessarily mean on this same day. Rather, Nehemiah is praying that God will give him the opportunity to speak with the king soon about helping the Jews in Jerusalem. Alternate translation: "soon" (See: Idiom)

and give him mercies (ULT)
Please grant that the king...will agree to the request that I hope to make soon (UST)

Here, **him** refers to Nehemiah, who refers to himself in the third person to express his humility before God. (See: First, Second or Third Person)

before the face of this man (ULT)
Please grant that the king…will agree to the request that I hope to make soon (UST)

Here, **face** is a figurative way of referring to the action of seeing, and seeing is a figurative way of describing knowledge, perception, notice, attention, or judgment. In this context, Nehemiah is asking God to cause the king to make a favorable decision in response to a request he plans to make. Alternate translation: "Please grant that the king will agree to the request that I am going to make." (See: Metaphor)

this man (ULT)
Please grant that the king…will agree to the request that I hope to make soon (UST)

As we will discover in the next chapter, **this man** refers to Artaxerxes, the king of Persia. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "the king" (See: Assumed Knowledge and Implicit Information)

Now as for me, I was a cupbearer for the king (ULT)
At that time, I was {an important official who served the wine at} the king's {table (UST)

This is background information about Nehemiah's role in the king's court. Your language may have a special way to mark background information. As a "cupbearer," it was Nehemiah's duty to serve the wine at the king's table, but he was much more than a waiter or butler. When the king gave him this assignment, this showed that he trusted Nehemiah completely to protect him from being poisoned. Nehemiah's work also allowed him to see the king frequently and get to know him. So this was an important office. Alternate translation: "At that time, I was an important official who served the wine at the king's table." (See: Background Information)

Translation Words - ULT

- My Lord
- the prayer of
- the prayer of
- before the face of
- a cupbearer
- for the king
- your servant
- your servants
- your servant
- the ones who delight
- to fear
- your name
- mercies

Translation Words - UST

- my Lord
- my prayer
- the…my fellow Israelites
- Please grant that the king…will agree to the request that I hope to make soon

• Please grant that the king...will agree to the request that I hope to make soon
• an important official who served the wine
• at} the king's {table
• my prayer
• prayers of
• We are eager to honor you
• We are eager to honor you
• We are eager to honor you
• Please grant that the king...will agree to the request that I hope to make soon

Nehemiah 2

Nehemiah 2 General Notes

Structure and formatting

This chapter begins the account of the construction of the wall. Many scholars believe these chapters teach valuable lessons on leadership (Nehemiah 2-6).

Special concepts in this chapter

Nehemiah's character

Apparently, Nehemiah's character made an impression on the king. It was very unusual for a king to be so concerned with one of his servants. (See: Assumed Knowledge and Implicit Information)

Cultural Customs

In ancient Persia, people thought it was important for their conquered peoples to retain and practice their own cultural customs. It was thought that this independence promoted peace in their vast kingdom. The rebuilding of Jerusalem may have been seen as a way to allow for the Jewish cultural practices.

Yahweh's control

Yahweh is seen as very powerful. He is able to provide for his people even through a foreign king. (See: people of God)

Nehemiah 2:1

Nehemiah 2:1

And it happened that (ULT)
I prayed like this for four months. Then one day…something happened (UST)

Nehemiah uses this phrase to introduce the next event in his story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. Alternate translation: "Then one day" (See: Introduction of a New Event)

in the month of Nisan, in year 20 of Artaxerxes the king (ULT)
in the month of Nisan, still in the twentieth year of the reign of Artaxerxes (UST)

> **ULT**
>
> **1** And it happened that, in the month of Nisan, in year 20 of Artaxerxes the king, wine was before his face. And I lifted the wine, and I gave it to the king, and I was not unpleasant before his face.
>
> **UST**
>
> **1** I prayed like this for four months. Then one day in the month of Nisan, still in the twentieth year of the reign of Artaxerxes, something happened. {When it was time to serve} the wine, I took some and gave it to the king. I had never before looked sad in his presence.

Since there were twelve months in the Hebrew calendar, and it was still the same year in the reign of Artaxerxes, this means that four months had gone by since Hanani came and spoke with Nehemiah. The implication is that Nehemiah had been praying all this time in the way described in chapter 1. If it would be helpful in your language, you could say this explicitly. Alternate translation: "I prayed like this for four months" (See: Assumed Knowledge and Implicit Information)

in the month of Nisan (ULT)
in the month of Nisan (UST)

Nisan is the name of the first month of the Hebrew calendar. (See: Hebrew Months)

in year 20 of Artaxerxes the king (ULT)
still in the twentieth year of the reign of Artaxerxes (UST)

This is referring to the number of years that Artaxerxes had been reigning as king. Alternate translation: "in year 20 of the reign of Artaxerxes as the king of Persia" (See: Ordinal Numbers)

wine was before his face (ULT)
When it was time to serve} the wine (UST)

Him means King Artaxerxes. Alternate translation: "when it was time to serve him the wine"

wine was before his face (ULT)
When it was time to serve} the wine (UST)

Here, **face** is a figurative way of referring to the presence of a person. This sentence means that a time had come when Nehemiah needed to serve wine to the king. (See: Metaphor)

And I lifted the wine, and I gave it to the king (ULT)
I took some and gave it to the king (UST)

Alternate translation: "I poured a cup of wine and gave it to the king"

and I was not unpleasant before his face (ULT)
I had never before looked sad in his presence (UST)

In this context, **unpleasant** refers to a person looking sad or upset. Alternate translation: "I did not look sad in his presence" (See: Idiom)

and I was not (ULT)
I had never before looked (UST)

The context suggests that **I was not** actually means **I had never been.** It seems that King Artaxerxes always wanted his officials to be cheerful in his presence. That is why Nehemaiah became afraid when the king asked him why he was sad. If it would be helpful in your language, you could say "I had never been" (See: Assumed Knowledge and Implicit Information)

before his face (ULT)
in his presence (UST)

Here, **face** is a figurative way of referring to the presence of a person. Alternate translation: "in his presence" (See: Metaphor)

Translation Words - ULT

- in the month of
- of Artaxerxes
- the king
- to the king
- wine
- the wine
- was before his face
- before his face
- unpleasant

Translation Words - UST

- in the month of
- of the reign of Artaxerxes
- of the reign of Artaxerxes
- to the king
- When it was time to serve} the wine
- in his presence
- When it was time to serve} the wine
- some
- sad

Nehemiah 2:2

Nehemiah 2:2

And the king said to me (ULT)
No one was supposed to look unhappy in the king's presence. But the king noticed that I did look sad.} So he asked me...I (UST)

The king must have noticed that Nehemiah looked sad because he asked about it. If it would be helpful in your language, you could say this explicitly. Alternate translation: "But the king noticed that on this day I did look sad. So he asked me" (See: Assumed Knowledge and Implicit Information)

Why is your face unpleasant (ULT)
Why are you sad (UST)

The king refers to Nehemiah by one part of him, his **face**, because the face shows one's emotions. Alternate translation: "Why are you sad" (See: Synecdoche)

Why is your face unpleasant (ULT)
Why are you sad (UST)

As in 2:1, **unpleasant** refers to a person looking sad or upset. Alternate translation: "Why are you sad" (See: Idiom)

Now as for you, you are not sick (ULT)
can tell that you are not sick (UST)

Alternate translation: "I can tell that you are not sick."

This is nothing except unpleasantness of heart (ULT)
You must be unhappy about something (UST)

This phrase means **sadness of heart.** The king speaks as if Nehemiah's heart were a living thing capable of having emotions. Alternate translation: "You must be very sad inside" (See: Personification)

This is nothing except unpleasantness of heart (ULT)
You must be unhappy about something (UST)

You can state this in a positive form: Alternate translation: "This can only be sadness" (See: Double Negatives)

And I was extremely much afraid (ULT)
This made me very afraid (UST)

The implication is that Nehemiah was very afraid because no one was supposed to look unhappy in the king's presence. If it would be helpful in your language, you could say this explicitly. Alternate translation: "This made me very afraid, because no one was supposed to look unhappy in the king's presence" (See: Assumed Knowledge and Implicit Information)

ULT

2 And the king said to me, "Why is your face unpleasant? Now as for you, you are not sick. This is nothing except unpleasantness of heart." And I was extremely much afraid.

UST

2 {No one was supposed to look unhappy in the king's presence. But the king noticed that I did look sad.} So he asked me, "Why are you sad? I can tell that you are not sick. You must be unhappy about something." This made me very afraid.

Translation Words - ULT

- the king
- is...unpleasant
- unpleasantness of
- heart
- And I was...afraid

Translation Words - UST

- the king...the king...he...I
- are...sad
- unhappy about something
- unhappy about something
- This made me very afraid

Nehemiah 2:3

May the king live to eternity (ULT)
Your Majesty, I hope you will live {a very long
time (UST)

Nehemiah is showing honor to King Artaxerxes. Here, **to eternity** is an exaggeration that refers to a long life. Alternate translation: "Long live the king" or "May you have a long life" (See: Hyperbole)

May the king live to eternity (ULT)
Your Majesty, I hope you will live {a very long
time (UST)

Nehemiah addresses the king in the third person as a sign of respect. You can indicate this respect by adding an expression such as "Your Majesty." (See: First, Second or Third Person)

Why should not my face be unpleasant (ULT)
I am sorry, but I cannot help being sad (UST)

Nehemiah is making a statement, not asking a question. He does not expect the king to give him reasons why he should not be sad. Instead, he is using the question form for emphasis. If it would be helpful in your language, you could translate this as a statement. Alternate translation: "I am sorry, but I cannot help being sad" (See: Rhetorical Question)

Why should not my face be unpleasant (ULT)
I am sorry, but I cannot help being sad (UST)

Nehemiah refers to himself by one part of him, his **face**, because the face shows one's emotions. Alternate translation: "I have very good reasons to be sad" (See: Synecdoche)

Why should not my face be unpleasant (ULT)
I am sorry, but I cannot help being sad (UST)

Here, **unpleasant** refers to a person looking sad or upset. Alternate translation: "I have very good reasons to be sad" (See: Idiom)

the city...is desolate (ULT)
the city of Jerusalem...lies in ruins (UST)

The city means Jerusalem. If it would be helpful in your language, you could say this explicitly. Alternate translation: "the city of Jerusalem … lies in ruins" (See: Assumed Knowledge and Implicit Information)

the house of the graves of my fathers (ULT)
the place where my ancestors are buried (UST)

Here, **house** is a figurative way of referring to a place. Alternate translation: "the place where my ancestors are buried" (See: Metaphor)

ULT

3 And I said to the king, "May the king live to eternity! Why should not my face be unpleasant, when the city, the house of the graves of my fathers, is desolate, and its gates have been consumed by fire."

UST

3 I replied to the king, "Your Majesty, I hope you will live {a very long time}! {I am sorry, but I cannot help being sad.} I am sad because the city of Jerusalem, the place where my ancestors are buried, lies in ruins. {Our enemies} have burned down its gates."

the house of the graves of my fathers (ULT)
the place where my ancestors are buried (UST)

Here, **fathers** figuratively means **ancestors.** Alternate translation: "the place where my ancestors are buried" (See:
Metonymy)

and its gates have been consumed by fire (ULT)
Our enemies} have burned down its gates (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "fire has
destroyed its gates" or "our enemies have burned its gates" (See: Active or Passive)

Translation Words - ULT

- to the king
- the king
- May...live
- to eternity
- should...be unpleasant
- the house of
- the graves of
- my fathers
- and its gates
- by fire

Translation Words - UST

- to the king
- Your Majesty...you
- Our enemies} have burned down
- its gates
- I hope...will live
- a very long time
- I am sorry, but I cannot help being sad
- the place where
- my ancestors
- are buried

Nehemiah 2:4

For what is this you are seeking (ULT)
What do you want {me to do for you (UST)

Alternate translation: "What do you want me to do for you"

And I prayed (ULT)
Before I answered him}, I prayed (UST)

The implication is that Nehemiah prayed to God before he answered the king. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Before I answered him, I prayed" (See: Assumed Knowledge and Implicit Information)

the God of heaven (ULT)
the God who is in heaven (UST)

Alternate translation: "the God who is in heaven"

Translation Words - ULT

- the king
- are seeking
- And I prayed
- the God of
- heaven

Translation Words - UST

- The king
- What do you want...me to do for you
- Before I answered him}, I prayed
- the God who is in
- heaven

ULT

4 And the king said to me, "For what is this you are seeking?" And I prayed to the God of heaven.

UST

4 The king replied to me, "What do you want {me to do for you}?" {Before I answered him}, I prayed to the God who is in heaven.

Nehemiah 2:5

And I said to the king (ULT)
Then I replied to the king (UST)

Alternate translation: "Then I replied to the king"

If it is good to the king (ULT)
If it seems like a good {idea} to you (UST)

This is an idiom that means, "If it seems good in your judgment" (See: Idiom)

If it is good to the king (ULT)
If it seems like a good {idea} to you (UST)

Nehemiah speaks to the king in third person as a form of respect. Alternate translation: "If it seems good in your judgment" (See: First, Second or Third Person)

and if your servant is good before your face (ULT)
and if you are pleased with me (UST)

Here, **face** could be referring figuratively to the king himself by naming one part of him. What he thought and felt about Nehemiah's request would become evident in his face first, so that would be an appropriate part of him to use to represent all of him. Another possibility is that **face** figuratively means the presence of a person. Alternate translation: "if you are pleased with me" or "as I stand here before you" (See: Synecdoche)

and if your servant is good before your face (ULT)
and if you are pleased with me (UST)

Nehemiah refers to himself as **your servant** to show his submission to the king. (See: First, Second or Third Person)

that you would send me to Judah (ULT)
then {please} allow me to go to Judah (UST)

Nehemiah is really asking for permission to go, rather than asking the king to send him. But as a sign of respect, he speaks as if the king would be taking the initiative. Alternate translation: "please allow me to go to Judah" (See: Idiom)

the city of the graves of my fathers (ULT)
Jerusalem...the city where my ancestors are buried (UST)

This is similar to 2:3. Alternate translation: "the city where my ancestors are buried"

and I will build it (ULT)
I would like} to {help my people} rebuild (UST)

Nehemiah does not plan to do all of the building himself, but he will be the leader of the work. Alternate translation: "that I and my people may rebuild it" (See: Synecdoche)

Translation Words - ULT

- to the king
- the king
- it is good
- is good
- your servant
- before your face
- Judah
- the graves of
- my fathers

Translation Words - UST

- to the king
- it seems like a good...idea} to you
- are buried
- it seems like a good...idea} to you
- and if you are pleased with me
- and if you are pleased with me
- and if you are pleased with me
- Judah
- my ancestors

Nehemiah 2:6

Nehemiah 2:6

with the queen sitting beside him (ULT)
I was able to speak freely because this was a
private meal,} with the queen sitting next to
the king (UST)

This detail indicates that this was a private meal, since the queen probably did not attend public banquets with the king. The implication is that the private meal gave Nehemiah the opportunity to speak freely. If it would be helpful in your language, you could say this explicitly. See UST. Alternate translation: "This was a private meal, with the queen sitting next to the king" (See: Assumed Knowledge and Implicit Information)

Until when will be your journey? And when
will you return (ULT)
How long would you be away (UST)

> **ULT**
>
> **6** And the king said to me, with the queen sitting beside him, "Until when will be your journey? And when will you return?" And it was good before the face of the king, and he sent me, and I gave to him a time.
>
> **UST**
>
> **6** {I was able to speak freely because this was a private meal,} with the queen sitting next to the king. The king asked me, "How long would you be away?" I told him how long I would be gone. That was acceptable to him, and he gave me permission to go. So I told him what day {I wanted to leave}.

These two phrases mean the same thing. The king says the same thing twice, in slightly different ways, to show that he is genuinely interested in Nehemiah's situation. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "How long would you be away?" (See: Parallelism)

And it was good before the face of the king, and he sent me (ULT)
I told him how long I would be gone. That was acceptable to him, and he
gave me permission to go (UST)

The implication is that Nehemiah told the king how long he would need to be away. If it would be helpful in your language, you could say this explicitly. Alternate translation: "I told him how long I would be gone. That was acceptable to him, and he gave me permission to go" (See: Assumed Knowledge and Implicit Information)

And it was good (ULT)
I told…how long I would be gone. That was acceptable (UST)

As in verse 5, this is an idiom that means, "If it seems like a good idea to you." Alternate translation: "That was acceptable" (See: Idiom)

before the face of the king (ULT)
him…to him…he (UST)

Nehemiah refers to the king by one part of him, his **face**, likely because the face shows one's emotions. Alternate translation: "to him" (See: Synecdoche)

and he sent me (ULT)
and…gave me permission to go (UST)

As in 2:5, Nehemiah was really asking for permission to go, rather than asking the king to send him. But as a sign of respect, he speaks as if the king took the initiative. Alternate translation: "he gave me permission to go"

and I gave to him a time (ULT)
So I told him what day {I wanted to leave (UST)

Alternate translation: "I told him what day I wanted to leave"

Translation Words - ULT

- the king
- the king
- with the queen
- will you return
- And it was good
- before the face of
- a time

Translation Words - UST

- I was able to speak freely because this was a private meal,} with the queen sitting next to the king
- The king
- him...him...he
- How long would you be away
- I told...how long I would be gone. That was acceptable
- to
- what day {I wanted to leave

Nehemiah 2:7

Nehemiah 2:7

And I said (ULT)
I also said (UST)

Alternate translation: "I also said"

If it is good to the king (ULT)
If it seems like a good {idea} to you (UST)

Alternate translation: "If it seems like a good idea to you"

to the king (ULT)
If it seems like a good…idea} to you (UST)

Nehemiah addresses the king in the third person as a sign of respect. Alternate translation: "to you" (See: First, Second or Third Person)

let letters be given to me (ULT)
please} give me letters (UST)

You can say this with an active form. Alternate translation: "please give me letters" (See: Active or Passive)

for the governors of (ULT)
that I can show} to the governors of (UST)

Alternate translation: "that I can show to the governors"

Beyond-the-River (ULT)
the province} Beyond the River (UST)

This is the name of the Persian province that lay west of the Euphrates River. Alternate translation: "the province Beyond the River" (See: How to Translate Names)

that they will bring me across as far as where I enter into Judah (ULT)
In these letters, {please tell them} to give me {safe} passage through their province to Judah (UST)

Nehemiah's request is not for these governors to provide him with transportation. Nehemiah explains in 2:9 that the king did that for him. These letter would instead request the governors to allow him safe passage through their provinces. Alternate translation: "Please tell them to give me safe passage through their provinces to Judah"

Translation Words - ULT

- to the king
- the king
- it is good
- the governors of

> **ULT**
>
> **7** And I said to the king, "If it is good to the king, let letters be given to me for the governors of Beyond-the-River, that they will bring me across as far as where I enter into Judah;
>
> **UST**
>
> **7** I also said to the king, "If it seems like a good {idea} to you, {please} give me letters {that I can show} to the governors of {the province} Beyond the River. In these letters, {please tell them} to give me {safe} passage through their province to Judah.

- Judah

Translation Words - UST

- to the king
- If it seems like a good...idea} to you
- If it seems like a good...idea} to you
- the governors of
- Judah

Nehemiah 2:8

Nehemiah 2:8

and a letter to Asaph (ULT)
Please} also {write} a letter {for me} to Asaph...him (UST)

Nehemiah is continuing his requests to the king. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Please also write a letter to Asaph for me"

Asaph (ULT)
Asaph...him (UST)

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

the keeper of (ULT)
the man who takes care of (UST)

Alternate translation: "the man who takes care of"

the forest that belongs to the king (ULT)
your royal forest {in that area (UST)

The implication is that this forest was near where Nehemiah was going to need the wood. If it would be helpful in your language, you could say that explicitly. Alternate translation: "your royal forest in that area" (See: Assumed Knowledge and Implicit Information)

the forest that belongs to the king (ULT)
your royal forest {in that area (UST)

Nehemiah addresses the king in the third person as a sign of respect. Alternate translation: "your royal forest" (See: First, Second or Third Person)

that...he will give to me timbers (ULT)
your royal...to give me timber (UST)

Alternate translation: "Please tell him to give me timber"

the citadel, which is for the house (ULT)
the fortress that is near the temple (UST)

As in 1:1, **citadel** refers to a fortress or stronghold. "House" here figuratively describes the temple as the "house" where God lives. Alternate translation: "the fortress that is near the temple" (See: Metonymy)

which is...and for the house into...I will enter (ULT)
that is...and for the house...I will live in (UST)

Alternate translation: "and for the house that I will live in"

ULT

8 and a letter to Asaph, the keeper of the forest that belongs to the king, that he will give to me timbers to lay the beams of the gates of the citadel, which is for the house, and for the wall of the city, and for the house into which I will enter." And the king gave to me, according to the good hand of my God upon me.

UST

8 {Please} also {write} a letter {for me} to Asaph, the man who takes care of your royal forest {in that area}. {Please tell} him to give me timber to make the beams to support the gates of the fortress that is near the temple. {Please} also {tell him to give me timber} for the city wall and for the house that I will live in." God was with me and helping me, and so the king agreed to {all of} my {requests}.

to me…And the king gave (ULT)
me…and…the king agreed (UST)

Alternate translation: "The king agreed to all of my requests"

according to the good hand of my God upon me (ULT)
God was with me and helping me…so (UST)

Here, **hand** figuratively represents strength, power, control, or action. In this context, the expression means that God acted toward Nehemiah in a positive and favorable manner. Alternate translation: "because God's favor was upon me" (See: Metaphor)

according to the good hand of my God upon me (ULT)
God was with me and helping me…so (UST)

If it would be helpful in your language, you could give this explanation (the reason) before the result that it accounts for, using a connecting word like "so." Alternate translation: "God's favor was upon me, and so the king agreed to all of my requests" (See: Connect — Reason-and-Result Relationship)

Translation Words - ULT

- Asaph
- the keeper of
- my God
- belongs to the king
- the king
- the gates of
- the citadel
- for the house
- and for the house
- according to the…hand of
- good

Translation Words - UST

- Asaph…him
- the man who takes care of
- God was with me and helping me…so
- your royal
- the king
- the gates of
- the fortress
- near the temple
- and for the house
- God was with me and helping me…so
- God was with me and helping me…so

Nehemiah 2:9

And I came to the governors of Beyond-the-River (ULT)
When I reached {the province} Beyond the River, I went {to see} its governors (UST)

Alternate translation: "When I reached the province Beyond the River, I went to see its governors"

Beyond-the-River (ULT)
the province} Beyond the River (UST)

This is the name of a Persian province. See how you translated it in 2:7. (See: How to Translate Names)

and I gave to them the letters of the king (ULT)
I showed them the letters the king had given me, {and they gave me safe passage (UST)

Alternate translation: "I showed them the letters the king had given me."

and I gave to them the letters of the king (ULT)
I showed them the letters the king had given me, {and they gave me safe passage (UST)

The implication is that when the governors saw the letters from the king, they allowed Nehemiah safe passage. If it would be helpful in your language, you could say this explicitly. Alternate translation: "and they gave me safe passage" (See: Assumed Knowledge and Implicit Information)

And the king sent with me officers of the army and horsemen (ULT)
When I left to travel to Judah,} the king sent along some army officers and soldiers riding on horses {to protect me (UST)

The implication is that the king did this when Nehemiah left for Judah, and that the purpose was to protect him on his journey. If it would be helpful in your language, you could say this explicitly. Alternate translation: "When I left to travel to Judah, the king sent along some army officers and soldiers riding on horses to protect me" (See: Assumed Knowledge and Implicit Information)

And the king sent with me officers of the army and horsemen (ULT)
When I left to travel to Judah,} the king sent along some army officers and soldiers riding on horses {to protect me (UST)

You can put this information first because it happened before Nehemiah showed his letters to the governors. (See: Order of Events)

ULT

9 And I came to the governors of Beyond-the-River, and I gave to them the letters of the king. And the king sent with me officers of the army and horsemen.

UST

9 {When I left to travel to Judah,} the king sent along some army officers and soldiers riding on horses {to protect me}. When I reached {the province} Beyond the River, I went {to see} its governors. I showed them the letters the king had given me, {and they gave me safe passage}.

Translation Words - ULT

- the governors of
- the king
- the king
- officers of
- and horsemen

Translation Words - UST

- the king
- When I left to travel to Judah,} the king
- some...officers
- and soldiers riding on horses
- its governors

Nehemiah 2:10

And Sanballat the Horonite and Tobiah, the servant, the Ammonite, heard (ULT)
One of the people I showed my letters to was} Sanballat the Horonite. {He was the governor of Samaria, the area right next to Judah.} He and his deputy, Tobiah the Ammonite (UST)

Sanballat was the governor of Samaria, the area right next to Judah. So he was one of the people Nehemiah would have shown a letter from the king authorizing his trip. If it would be helpful in your language, you could say this explicitly. Alternate translation: "This was how Sanballat the Horonite and his deputy Tobiah the Ammonite learned" (See: Assumed Knowledge and Implicit Information)

Sanballat the Horonite (ULT)
Sanballat the Horonite…He (UST)

Sanballat is the name of a man, and Horonite is the name of his people group. (See: How to Translate Names)

and Tobiah…the Ammonite (ULT)
and…Tobiah…the Ammonite (UST)

Tobiah is the name of a man, and Ammonite is the name of his people group. Tobiah's name occurs over a dozen times in the book of Nehemiah. It will be helpful to your readers if you translate it consistently each time. (See: How to Translate Names)

and Tobiah, the servant (ULT)
and his deputy, Tobiah (UST)

From the role that Tobiah plays in the book, this phrase seems to indicate that he was the official who served directly under Sanballat. Alternate translation: "Tobiah, his deputy"

And it was evil to them, a great evil, that someone had come to seek good for the sons of Israel (ULT)
became very upset when they learned that someone had come to help the people of Israel. {They did not want to see Judah become strong again, because that would be a threat to Samaria (UST)

The implication is that Sanballat and Tobiah did not want to see Judah become strong again because that would be a threat to the power and influence of Samaria. If it would be helpful in your language, you could say this explicitly. (See: Assumed Knowledge and Implicit Information)

ULT

10 And Sanballat the Horonite and Tobiah, the servant, the Ammonite, heard. And it was evil to them, a great evil, that someone had come to seek good for the sons of Israel.

UST

10 {One of the people I showed my letters to was} Sanballat the Horonite. {He was the governor of Samaria, the area right next to Judah.} He and his deputy, Tobiah the Ammonite, became very upset when they learned that someone had come to help the people of Israel. {They did not want to see Judah become strong again, because that would be a threat to Samaria.}

And it was evil to them, a great evil (ULT)
became very upset when they learned…They did not want to see Judah become strong again, because that would be a threat to Samaria (UST)

Here **evil** means "bad," so this expression is the opposite of "if it is good to you" in 2:5 and 2:7. Alternate translation: "They thought it was a bad thing, a very bad thing" (See: Idiom)

And it was evil to them, a great evil (ULT)
became very upset when they learned…They did not want to see Judah become strong again, because that would be a threat to Samaria (UST)

These two short phrases mean almost the same thing. Nehemiah uses them together for emphasis. If it would be helpful in your language, you could combine them. Alternate translation: "they became very upset" or "they did not like it at all" (See: Doublet)

that someone had come to seek good for the sons of Israel (ULT)
that someone had come to help the people of Israel (UST)

To seek good for means "to help." Alternate translation: "that someone had come to help the people of Israel" (See: Idiom)

for the sons of Israel (ULT)
the people of Israel (UST)

As in 1:6, **sons** means "descendants." Alternate translation: "the people of Israel" (See: When Masculine Words Include Women)

Translation Words - ULT

- the servant
- the Ammonite
- And it was evil
- a…evil
- someone
- to seek
- good
- for the sons of
- Israel

Translation Words - UST

- his deputy
- the Ammonite
- became very upset when they learned…They did not want to see Judah become strong again, because that would be a threat to Samaria
- became very upset when they learned…They did not want to see Judah become strong again, because that would be a threat to Samaria
- someone
- to help
- to help

* the people of
* Israel

Nehemiah 2:11

And I came to Jerusalem (ULT)
But I made it {safely} to Jerusalem {despite their opposition (UST)

Here the text might be implying that Nehemiah made it safely to Jerusalem anyway, despite the opposition of Sanballat and Tobiah. Alternate translation: "But I made it safely to Jerusalem despite their opposition." (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **11** And I came to Jerusalem, and I was there three days.
>
> **UST**
>
> **11** But I made it {safely} to Jerusalem {despite their opposition}. I stayed there for three days,

and I was there three days (ULT)
I stayed there for three days (UST)

This phrase seems to look ahead to the next verse, and you could translate it that way and make it the start of the next sentence. Alternate translation: "After I had been there for three days"

Translation Words - ULT

- Jerusalem

Translation Words - UST

- Jerusalem

Nehemiah 2:12

And I arose in the night (ULT)
Instead, I got up {secretly} in the night {to inspect the city walls (UST)

The implication is that Nehemiah went out to inspect the city walls, as described in 1:13–15(../01/13.md). The implication is also that he did this at night so that no one would know he was doing it. If it would be helpful in your language, you could say this explicitly. Alternate translation: "I got up secretly in the night to inspect the city walls." (See: Assumed Knowledge and Implicit Information)

myself and a few men with me (ULT)
I brought {only} a few other men with me (UST)

The word **men** here could conceivably include both men and women. However, for a nighttime mission through the ruins of the city walls, it's likely that Nehemiah brought along only other men. So in this context you could use a word that indicates that. Alternate translation: "I brought only a few other men with me." (See: When Masculine Words Include Women)

and I did not tell anyone what my God had been giving to my heart to do for Jerusalem (ULT)
I did not say {publicly} what God was leading me to do for Jerusalem (UST)

Probably Nehemiah told at least some people, since he brought a few men with him when he went out to inspect the walls. So "not … anyone" might be an exaggeration that emphasizes the secrecy Nehemiah maintained. Alternate translation: "I did not say publicly what God had led me to do for Jerusalem." (See: Hyperbole)

and I did not tell anyone what my God had been giving to my heart to do for Jerusalem (ULT)
I did not say {publicly} what God was leading me to do for Jerusalem (UST)

If it would be helpful in your language, you could give this explanation before describing Nehemiah's nighttime mission, because it is the reason that explains the result of him maintaining so much secrecy. (See: Connect — Reason-and-Result Relationship)

what my God had been giving to my heart to do (ULT)
what God was leading me to do (UST)

Here, Nehemiah's **heart** figuratively represents his thoughts and will. Alternate translation: "what God had inspired me to do" or "what God had led me to do" (See: Metaphor)

ULT

12 And I arose in the night, myself and a few men with me, and I did not tell anyone what my God had been giving to my heart to do for Jerusalem. Now there was no animal with me except the animal upon which I was riding.

UST

12 I did not say {publicly} what God was leading me to do for Jerusalem. Instead, I got up {secretly} in the night {to inspect the city walls}. I brought {only} a few other men with me. {So that we could work quietly,} the only animal I brought with me was the one that I was riding.

Now there was no animal with me (ULT)
So that we could work quietly,} the only animal I brought with me was (UST)

The implication is that this was another measure to maintain secrecy. If it would be helpful in your language, you could say this explicitly. Alternate translation: "To keep things quiet, there were no other animals with me" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- And I arose
- anyone
- my God
- my heart
- for Jerusalem
- Now...animal
- the animal

Translation Words - UST

- publicly
- God
- was leading me
- for Jerusalem
- Instead, I got up {secretly...to inspect the city walls
- animal
- the one

Nehemiah 2:13

And I went out (ULT)
we went out...went (UST)

Even though he brought a few men with him, Nehemiah says "I" because he was the primary person conducting this inspection. In this narrative, he represents the entire group. If it would be helpful in your language, you could say "we" in your translation to express this meaning. If your language makes this distinction, "we" would not include the addressee. (See: Synecdoche)

at the gate of the valley (ULT)
through the Valley Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "at the Valley Gate" (See: How to Translate Names)

even to the face of the spring of the dragon (ULT)
and...past the Dragon Well (UST)

Here, **face** figuratively means the front of an object. This means that the group passed in front of the well. Alternate translation: "we went past the Dragon Well" (See: Metonymy)

the spring of the dragon (ULT)
the Dragon Well (UST)

This is the name of a spring-fed well outside Jerusalem. Alternate translation: "the Dragon Well" (See: How to Translate Names)

and to the gate of dung (ULT)
to the Rubbish Gate (UST)

This is the name of another one of the gates of Jerusalem. It seems that rubbish was removed from the city through this gate. Alternate translation: "the Rubbish Gate" (See: How to Translate Names)

And I was looking intently at the walls of Jerusalem, seeing (ULT)
We made a careful inspection of the walls of Jerusalem (UST)

Alternate translation: "We made a careful inspection of the walls of Jerusalem"

that they were broken down, and its gates had been consumed by fire

You can use active forms to express the meaning of these two passive verbs. Alternate translation: "which our enemies had broken open, and the wooden gates which they had destroyed with fire" (See: Active or Passive)

ULT

13 And I went out at the gate of the valley at night, even to the face of the spring of the dragon, and to the gate of dung. And I was looking intently at the walls of Jerusalem, seeing that they were broken down, and its gates had been consumed by fire. [1]

UST

13 That night we went out through the Valley Gate and went past the Dragon Well to the Rubbish Gate. We made a careful inspection of the walls of Jerusalem. We {noted where our enemies} had broken down the walls, and {where} they had burned up the wooden gates.

Translation Words - ULT

- at the gate of
- the gate of
- and its gates
- Jerusalem
- by fire

Translation Words - UST

- through...Gate
- the...Gate
- the wooden gates
- Jerusalem
- they had burned up

Nehemiah 2:14

the gate of the spring (ULT)
the Fountain Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Fountain Gate" (See: How to Translate Names)

the pool of the king (ULT)
the Royal Pool (UST)

This is the name of a pool outside Jerusalem. Alternate translation: "the Royal Pool" (See: How to Translate Names)

but there was no place for the animal under me to pass (ULT)
The opening there was so narrow that} the animal I was riding could not get through (UST)

Alternate translation: "The opening there was so narrow that the animal I was riding could not get through"

Translation Words - ULT

- the gate of
- the king
- for the animal

Translation Words - UST

- the...Gate
- Royal
- the animal

Nehemiah 2:15

And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I came in at the gate of the valley, and I returned (ULT)
So we followed {the path of} the {Kidron} Brook, {even though} it was night. {From there} we were able to look {up} at the wall {and see its condition}. {This route} brought us back {to where we started}. We re-entered {the city} through the Valley Gate, and I went back {home without being seen (UST)

Nehemiah continues to speak of himself as representative of the whole group. Alternate translation: "Then we came to" (See: [Synecdoche](#))

And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I came in at the gate of the valley, and I returned (ULT)
So we followed {the path of} the {Kidron} Brook, {even though} it was night. {From there} we were able to look {up} at the wall {and see its condition}. {This route} brought us back {to where we started}. We re-entered {the city} through the Valley Gate, and I went back {home without being seen (UST)

Nehemiah is saying that because they could not continue going along the wall, they had to take a different route. You could use an introductory word like "so" to indicate this. Alternate translation: "So we followed the path of the Kidron Brook" (See: [Connect — Reason-and-Result Relationship](#))

And I was going up (ULT)
So we followed {the path of (UST)

Nehemiah continues to speak of himself as representative of the whole group. Alternate translation: "So we followed" (See: [Synecdoche](#))

by the wadi (ULT)
the {Kidron} Brook (UST)

This refers to the Kidron Brook, which runs along the eastern side of Jerusalem. Alternate translation: "the Kidron Brook" (See: [Translate Unknowns](#))

at night (ULT)
even though} it was night (UST)

The implication may be "even though it was night." The slippery, uneven ground of the path along the brook would have been more dangerous in the dark. (Nehemiah is writing a chronicle of all the things he did to help the Jews, and he records specific things that required risk or sacrifice.) Alternate translation: "even though it was night." (See: Assumed Knowledge and Implicit Information)

and I was looking intently at the wall (ULT)
From there} we were able to look {up} at the wall {and see its condition (UST)

The implication is that from the brook they were able to look up at the wall and see its condition. If it would be helpful in your language, you could say that explicitly. Alternate translation: "From there we were able to look up at the wall and see its condition." (See: Assumed Knowledge and Implicit Information)

And I turned back (ULT)
This route} brought us back {to where we started (UST)

This likely means not that Nehemiah turned around, but that this route brought him and the other men back to where they started. So they were able to go all the way around the city and inspect the entire wall. Alternate translation: "This route brought us back to where we started."

And I turned back (ULT)
This route} brought us back {to where we started (UST)

The other men with Nehemiah also followed him. Alternate translation: "This route brought us back to where we started." (See: Synecdoche)

and I came in at the gate of the valley (ULT)
We re-entered {the city} through the Valley Gate (UST)

Alternate translation: "We re-entered the city through the Valley Gate"

at the gate of the valley (ULT)
through the Valley Gate (UST)

See how you translated the name of this gate in 2:13. Alternate translation: "the Valley Gate" (See: How to Translate Names)

and I returned (ULT)
and I went back {home without being seen (UST)

Here the expression probably means "and I went back home." The implication is that no one had seen him. If it would be helpful in your language, you could say that explicitly. Alternate translation: "and I went back home without being seen." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- And I turned back
- and I returned
- at the gate of

Translation Words - UST

- This route} brought us back {to where we started
- and I went back {home without being seen
- through the...Gate

Nehemiah 2:16

Now the prefects (ULT)
The city officials (UST)

Alternate translation: "the city officials"

until this time I had not yet told (ULT)
To that point I had not said {anything about it...I had not approached (UST)

The implication is that Nehemiah had not yet told anyone that he was planning to repair the walls. If it would be helpful in your language, you could say that explicitly. Alternate translation: "had not yet told ... that I was planning to repair the walls." (See: Assumed Knowledge and Implicit Information)

And...the Jews, or the priests, or the nobles, or the prefects (ULT)
to the Jewish leaders, the priests, the leading citizens, or the city officials (UST)

The implication seems to be that Nehemiah had not said anything privately about his plans to any particular group of leaders. If it would be helpful in your language, you could say that explicitly. Alternate translation: "I had not even said anything about it privately to the Jewish leaders, the priests, the leading citizens, or the city officials" (See: Assumed Knowledge and Implicit Information)

And...the Jews (ULT)
to the Jewish leaders (UST)

While this expression means "the Jewish people" in most of the book, in the contexts here and in 5:17 it seems to mean "the Jewish leaders." Nehemiah is describing some members of this people group, its leaders, as if they were the whole group. Alternate translation: "the Jewish leaders" (See: Synecdoche)

or the rest of the doers of the work (ULT)
anyone {about} doing the work {of rebuilding the walls (UST)

This seems to refer to the people who would later rebuild the walls. Alternate translation: "the others who would later do the work of rebuilding the walls" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- Now the prefects
- or the prefects
- did...know
- And...the Jews
- or the priests
- or the nobles

Translation Words - UST

- The city officials
- or the city officials
- did...know
- to the Jewish leaders
- the priests
- the leading citizens

Nehemiah 2:17

And I said to them (ULT)
But} now I said to them (UST)

This might imply a contrast between what Nehemiah did previously (kept quiet) and what he did now (told everyone). You could use a word like "but" to indicate this. Alternate translation: "But now I said to them" (See: Assumed Knowledge and Implicit Information)

You see the evil that we are in (ULT)
You see what a desperate situation we are in. You see (UST)

As in 1:3, here the abstract noun **evil** does not refer to something morally bad, but to a difficult situation. You can translate this idea with an adjective such as "desperate." Alternate translation: "You see what a desperate situation we are in" (See: Abstract Nouns)

You see the evil (ULT)
You see...a desperate situation...You see (UST)

Here **you** is plural, referring to all the people mentioned in 2:16. (See: Forms of You)

Jerusalem is desolate and its gates have been burned by fire (ULT)
Jerusalem lies in ruins, and {our enemies} have burned down its gates (UST)

If it would be helpful in your language, you could express the meaning here using active forms. Alternate translation: "Jerusalem lies in ruins, and our enemies have burned down its gates" (See: Active or Passive)

Jerusalem is desolate and its gates have been burned by fire (ULT)
Jerusalem lies in ruins, and {our enemies} have burned down its gates (UST)

The implication is, "We need to do something about this!" If it would be helpful in your language, you could add something like that explicitly. (See: Assumed Knowledge and Implicit Information)

Come, and let us build the wall of Jerusalem (ULT)
We need to} do something {about this!} {I challenge all of you to} join me in rebuilding the wall of Jerusalem (UST)

Come does not mean "come over to this place" but "come on, let's do this!" Nehemiah is issuing both an invitation and a public challenge to everyone who is listening. If it would be helpful to your readers, you could translate his words in a way that reflects this. Alternate translation: "I challenge all of you to join me in rebuilding the wall of Jerusalem."

ULT

17 And I said to them, "You see the evil that we are in, that Jerusalem is desolate and its gates have been burned by fire. Come, and let us build the wall of Jerusalem, and we will no longer be a reproach."

UST

17 {But} now I said to them, "You see what a desperate situation we are in. You see that Jerusalem lies in ruins, and {our enemies} have burned down its gates. {We need to} do something {about this!} {I challenge all of you to} join me in rebuilding the wall of Jerusalem. Then we will not have to feel ashamed any more."

and we will no longer be a reproach (ULT)
Then we will not have to feel ashamed any more (UST)

If your language does not use an abstract noun for the idea behind the word **reproach**, you can express the same idea with an adjective such as "ashamed." Alternate translation: "so we will no longer be ashamed" (See: Abstract Nouns)

Translation Words - ULT

- the evil
- Jerusalem
- Jerusalem
- and its gates
- by fire
- a reproach

Translation Words - UST

- a desperate situation
- Jerusalem
- Jerusalem
- and {our enemies} have burned down its gates
- and...our enemies} have burned down its gates
- ashamed

Nehemiah 2:18

the hand of…my God, that it was good upon me (ULT)
how God had been with me and had been helping me (UST)

Here hand is a metaphor meaning strength, power, control, or action. In this context, it means that God had been acting toward Nehemiah in a positive and favorable manner. See how you translated the similar expression in 2:8. Alternate translation: "God's favor had been upon me" or "God had been helping me" (See: Metaphor)

the words of the king that he had spoken to me (ULT)
how the king had given me permission to come (UST)

Alternate translation: "I also told them how the king had given me permission to come."

We will rise up and build (ULT)
Let's get going and start building (UST)

The implication is that the people responded this way after they heard all that God had done for Nehemiah. If it would be helpful in your language, you could say that explicitly. Alternate translation: "When they heard this, they said, 'Let's get going and begin building!'" (See: Assumed Knowledge and Implicit Information)

We will rise up and build (ULT)
Let's get going and start building (UST)

In this context, **rise up** means to begin something. This was an enthusiastic response. Alternate translation: "Let's get going and start building!" (See: Idiom)

And they strengthened their hands for good (ULT)
They encouraged one another {and committed themselves} to the project (UST)

The phrase "strengthened their hands" means that they encouraged one another. "For good" refers to the rebuilding project, which they recognized would be a great benefit. Alternate translation: "So they prepared themselves to do this good work" (See: Idiom)

their hands (ULT)
They encouraged one another (UST)

Hand in this context represents a person's strength or power. Alternate translation: "they prepared themselves" (See: Metaphor)

ULT

18 And I declared to them the hand of my God, that it was good upon me, and also the words of the king that he had spoken to me. And they said, "We will rise up and build." And they strengthened their hands for good.

UST

18 Then I told them how God had been with me and had been helping me. I also told them how the king had given me permission to come. {When they heard this,} they said, "Let's get going and start building!" They encouraged one another {and committed themselves} to the project.

Translation Words - ULT

- the hand of
- their hands
- my God
- was good
- for good
- the king
- We will rise up
- And they strengthened

Translation Words - UST

- how God had been with me and had been helping me
- They encouraged one another
- how God had been with me and had been helping me
- and committed themselves} to the project
- how God had been with me and had been helping me
- how the king had given me permission to come
- Let's get going and start
- They encouraged one another

Nehemiah 2:19

Sanballat the Horonite (ULT)
Sanballat the Horonite (UST)

Sanballat is the name of a man, and Horonite is the name of his people group. See how you translated this in 2:10. (See: How to Translate Names)

and Tobiah…the Ammonite (ULT)
Tobiah…the Ammonite (UST)

Tobiah is the name of a man, and Ammonite is the name of his people group. (See: How to Translate Names)

and Tobiah, the servant (ULT)
his deputy Tobiah (UST)

See how you translated this in 2:10. Alternate translation: "Tobiah, his deputy"

and Geshem the Arabian (ULT)
and Geshem the Arabian (UST)

Geshem is the name of a man, and Arabian is the name of his people group. (See: How to Translate Names)

And…heard (ULT)
Then…heard {that we had started to rebuild the walls of Jerusalem (UST)

The implication is that these men learned that the Jews in Jerusalem had started to rebuild the city walls. If it would be helpful in your language, you could say this explicitly. Alternate translation: "learned that we had started to rebuild the walls of Jerusalem." (See: Assumed Knowledge and Implicit Information)

and they mocked us, and they despised us (ULT)
They ridiculed us mercilessly (UST)

These two statements mean similar things. Nehemiah says the same thing twice, in slightly different ways, to emphasize how contemptuous and dismissive these enemies were being. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "they ridiculed us mercilessly," otherwise "they made fun of us and ridiculed us" (See: Parallelism)

What is this thing that you are doing? Are you rebelling against the king (ULT)
What you are doing is not going to amount to anything! {But} you should not be rebelling against the king {like that (UST)

These enemies are not asking questions that they expect Nehemiah to answer. They are using the question form to mock him. If it would be helpful in your language, you could translate their words as statements. Alternate

ULT

19 And Sanballat the Horonite, and Tobiah, the servant, the Ammonite, and Geshem the Arabian heard, and they mocked us, and they despised us. And they said, "What is this thing that you are doing? Are you rebelling against the king?"

UST

19 Then Sanballat the Horonite, his deputy Tobiah the Ammonite, and Geshem the Arabian heard {that we had started to rebuild the walls of Jerusalem}. They ridiculed us mercilessly. They said, "What you are doing is not going to amount to anything! {But} you should not be rebelling against the king {like that}!"

translation: "What you are doing is not going to amount to anything! But you should not be rebelling against the king!" (See: Rhetorical Question)

What is this thing that you are doing (ULT)
What you are doing is not going to amount to anything (UST)

The implication is that this **thing** is really "nothing" at all. If it would be helpful in your language, you could say that explicitly. Alternate translation: "What you are doing is not going to amount to anything!" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the servant
- the Ammonite
- and they mocked
- rebelling
- the king

Translation Words - UST

- his deputy
- the Ammonite
- They ridiculed us mercilessly
- should not be rebelling...like that
- the king

Nehemiah 2:20

And I returned them a word, and I said to them (ULT)
But I answered them {firmly}. I said (UST)

This might imply a contrast between the intimidation his enemies wanted him to feel and the courage that God gave him. You could use a word like "but" to indicate this contrast. Alternate translation: "But in response I said" (See: Assumed Knowledge and Implicit Information)

And I returned them a word, and I said to them (ULT)
But I answered them {firmly}. I said (UST)

These two statements mean similar things. Nehemiah says the same thing twice, in slightly different ways, to emphasize how firmly he responded to these enemies. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "But I answered them firmly" (See: Parallelism)

The God of heaven, he will cause us to succeed (ULT)
The God who is in heaven is the one who will enable us to complete this project (UST)

Alternate translation: "The God who is in heaven will enable us to complete this project."

and we ourselves, his servants, will rise up and build (ULT)
We are his chosen people. We are going to start rebuilding (UST)

As in 1:6, the word **servants** refers to the special role that the people of Israel had in the world as a model community of God's followers. Alternate translation: "we are his chosen people, and we are going to begin rebuilding" (See: Metaphor)

we...will rise up and build (ULT)
We are going to start rebuilding (UST)

As in 2:18, **rise up** means to begin something. Alternate translation: "going to begin rebuilding" (See: Idiom)

But for you there is neither share nor right nor memorial in Jerusalem (ULT)
But you have absolutely nothing to do with what happens in Jerusalem (UST)

The terms **share**, **right**, and **memorial** all mean something similar. Nehemiah uses them together for emphasis. The meanings are not entirely certain. "Share" may suggest that the Samaritans are not part of the community. "Right" may mean that they have no legal basis to say what should happen in Jerusalem. "Memorial" could mean that they had have no role in the city's history, or that there is no record of their Israelite ancestry. If it would be helpful in your language, you could combine these terms. Alternate translation: "But you have absolutely nothing to do with what happens in Jerusalem." (Note: A doublet can involve the use of more than two terms.) (See: Doublet)

But for you there is neither share nor right nor memorial in Jerusalem (ULT)
But you have absolutely nothing to do with what happens in Jerusalem (UST)

Depending on their meaning, the terms "share," "right," and "memorial" may be abstract nouns. If so, you could translate the idea behind them with a phrase that expresses their overall meaning. Alternate translation: "But you have absolutely nothing to do with what happens in Jerusalem." (See: Abstract Nouns)

Translation Words - ULT

- And I returned
- The God of
- heaven
- his servants
- we…will rise up
- in Jerusalem

Translation Words - UST

- But I answered them {firmly}. I said
- The God who is in
- heaven
- his chosen people
- We are going to start
- what happens in Jerusalem

Nehemiah 3

Nehemiah 3 General Notes

Special concepts in this chapter

Priests

The priests worked on rebuilding the city. Normally, the priests were exempt from this type of work. Because they helped, it emphasizes that this is a holy work and something done for Yahweh. (See: priest, priesthood and holy, holiness, unholy, sacred and Assumed Knowledge and Implicit Information)

Cooperation

Everyone worked on this project. Many names are mentioned to emphasize the cooperation between the different families. Each was given a section of the wall to rebuild.

Nehemiah 3:1

Nehemiah 3:1

And Eliashib the high priest rose up (ULT)
These are the names of the people who helped to rebuild the wall around Jerusalem.} Eliashib the Supreme Priest...began (UST)

This chapter records the names of the people who repaired the wall of Jerusalem, and it describes what parts of the wall they worked on. If it would be helpful in your language, you could say this explicitly at the start of the chapter. (In this book Nehemiah records everything he did to help the people of Judah, and he prays that God will remember him and bless him for what he did. We see in this chapter that he also wants God to remember and bless everyone else who helped.) Alternate translation: "These are the names of the people who helped to rebuild the wall around Jerusalem. Now Eliashib the high priest rose up" (See: Assumed Knowledge and Implicit Information)

And...rose up (ULT)
These are the names of the people who helped to rebuild the wall around Jerusalem... began (UST)

As in 2:18, **rise up** here means to begin something. Alternate translation: "began to" (See: Idiom)

Eliashib (ULT)
Eliashib (UST)

This is the name of a man. It occurs about a dozen times in the book of Nehemiah. It will be helpful to your readers if you translate it consistently each time. (See: How to Translate Names)

the high priest (ULT)
the Supreme Priest (UST)

This means that Eliashib was the leader of the priests who conducted worship in the temple and performed many other religious and community functions. Alternate translation: "the priest who was in charge in the temple" (See: Translate Unknowns)

with his brothers the priests (ULT)
and his fellow priests (UST)

Here, **brother** could mean Eliashib's biological brothers, but more likely it figuratively refers to the rest of the priests. Alternate translation: "with his fellow priests" (See: Metaphor)

ULT

1 And Eliashib the high priest rose up with his brothers the priests, and they built the gate of sheep. They themselves consecrated it and erected its doors. And they consecrated it as far as the tower of the hundred and as far as the tower of Hananel.

UST

1 {These are the names of the people who helped to rebuild the wall around Jerusalem.} Eliashib the Supreme Priest and his fellow priests began by rebuilding the Sheep Gate. They dedicated this gate {to God, as a symbolic way of dedicating the entire wall.} Then they set the doors of the Sheep Gate in place. They rebuilt the wall as far as the Tower of 100 Soldiers and {beyond that} to the Tower of Hananel. Then they dedicated that part of the wall {to God} as well.

and they built (ULT)
by rebuilding (UST)

It is clear from the context that they were not building something brand new. Rather, they were rebuilding the walls that had been knocked down. This expression occurs several times in this chapter. It would be helpful to your readers to translate it consistently. Alternate translation: "rebuilt." (See: Assumed Knowledge and Implicit Information)

the gate of...sheep (ULT)
the...Sheep...Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Sheep Gate" (See: How to Translate Names)

They themselves consecrated it (ULT)
They dedicated this gate {to God, as a symbolic way of dedicating the entire wall...they...They (UST)

Consecrate means to set something apart for a special purpose. The Sheep Gate was the gate closest to the temple. By dedicating it to God, the priests were symbolically dedicating the entire wall to God. The rebuilt wall would define and protect the city of Jerusalem as the place from which God had chosen to start making himself famous throughout the world, as described in 1:9. (See: Symbolic Action)

They themselves consecrated it (ULT)
They dedicated this gate {to God, as a symbolic way of dedicating the entire wall...they...They (UST)

If it would be helpful to your readers, you could say explicitly that by dedicating the Sheep Gate to God, the priests were symbolically dedicating the entire wall to God. Alternate translation: "They dedicated this gate to God as a symbolic way of dedicating the entire wall." (See: Assumed Knowledge and Implicit Information)

and erected its doors (ULT)
Then...set the doors of the Sheep Gate in place (UST)

Its refers to the Sheep Gate. **Erected** means "set up" or "set in place." This expression occurs several times in this chapter. It would be helpful to your readers to translate it consistently. Alternate translation: "set the doors in place."

And they consecrated it as far as the tower of the hundred and as far as the tower of Hananel (ULT)
rebuilt the wall as far as the Tower of 100 Soldiers and {beyond that} to the Tower of Hananel. Then they dedicated that part of the wall {to God} as well (UST)

In this record of people who helped rebuild the wall, Nehemiah is writing more of a list than a narrative, so he often leaves out one or more words that a sentence normally would have in order to be complete. This sentence seems to mean, "They rebuilt the wall as far as the Tower of the Hundred, and beyond that to the Tower of

Hananel. Then they dedicated that part of the wall to God as well." You could say something like that if it would be helpful to your readers. (See: Ellipsis)

the tower of the hundred...the tower of Hananel (ULT)
the Tower of 100 Soldiers...the Tower of Hananel (UST)

These are the names of two of the towers on the Jerusalem wall. Alternate translation: "the Tower of the Hundred … the Tower of Hananel" (See: How to Translate Names)

the tower of the hundred (ULT)
the Tower of 100 Soldiers (UST)

It is not clear why this tower had this name. The tower could have been 100 cubits high (about 150 feet or about 45 meters), or 100 soldiers may have been stationed there. Since the reason is unknown, it might be best just to call this the "Tower of the Hundred." However, if it would be confusing to your readers not to explain the meaning of the number, you suggest one of these possibilities. Alternate translation: "The Tower of the Hundred Soldiers" or "The Hundred-Cubit Tower." (See: Translate Unknowns)

Translation Words - ULT

- the high priest
- with his brothers
- the priests
- the gate of
- sheep
- They...consecrated it
- they consecrated it (2)

Translation Words - UST

- the Supreme Priest
- and his fellow
- priests
- Sheep
- the...Gate
- dedicated this gate {to God, as a symbolic way of dedicating the entire wall
- Then they dedicated that part of the wall {to God} as well (2)

Nehemiah 3:2

And...built at his hand (ULT)
Next to them...rebuilt {part of the wall (UST)

Here, **at his hand** is a figurative way of saying "beside him" or "next to him." This expression occurs several times in this chapter. It would be helpful to your readers to translate it consistently. Alternate translation: "next to them" (See: Idiom)

the men of Jericho (ULT)
people from Jericho (UST)

The word **men** here can include women, and it does seem to include them in this context. Elsewhere in this chapter, 3:12 tells us that "Shallum and his daughters repaired part of the wall." So we know that both men and women worked on this project. Alternate translation: "people from Jericho" (See: When Masculine Words Include Women)

Jericho (ULT)
Jericho (UST)

Jericho is the name of one of the cities in Judah. We see from this chapter that several cities and towns sent work parties to help rebuild the walls of Jerusalem. (See: How to Translate Names)

Zaccur the son of Imri (ULT)
Zaccur, the son of Imri (UST)

Zaccur is the name of a man, and Imri is the name of his father. (See: How to Translate Names)

ULT

2 And the men of Jericho built at his hand. And Zaccur the son of Imri built at his hand.

UST

2 Next to them, people from Jericho rebuilt {part of the wall}. Next to them, Zaccur, the son of Imri, rebuilt {part of the wall}.

Translation Words - ULT

- Jericho
- his hand
- his hand
- the son of

Translation Words - UST

- Next...them
- Next...them
- Jericho
- the son of

Nehemiah 3:3

Hassenaah (ULT)
Hassenaah (UST)

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

the gate of fish (ULT)
the...Fish...Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Fish Gate" (See: How to Translate Names)

and erected its doors, its bolts, and its bars (ULT)
set its doors in place, and...installed bolts and bars {for locking the gate (UST)

This expression occurs several times in this chapter. It would be helpful to your readers to translate it consistently. Alternate translation: "They framed it with wooden beams, they set its doors in place, and they installed bolts and bars"

its bolts, and its bars (ULT)
bolts and bars (UST)

Bolts and bars locked the gates securely. If it would be helpful in your language, you could say this explicitly. Alternate translation: "bolts and bars for locking the gate" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the sons of
- the gate of

Translation Words - UST

- The sons of
- the...Gate

> **ULT**
>
> **3** And the sons of Hassenaah built the gate of fish. They themselves laid its beams and erected its doors, its bolts, and its bars.
>
> **UST**
>
> **3** The sons of Hassenaah rebuilt the Fish Gate. They framed it with {wooden} beams, they set its doors in place, and they installed bolts and bars {for locking the gate}.

Nehemiah 3:4

strengthened…strengthened…strengthened (ULT)
repaired {part of the wall…repaired {part of the wall…repaired {part of the wall (UST)

Strengthened means "repaired." It refers to repairing the wall, although Nehemiah does not specify this. This expression occurs several times in this chapter. It would be helpful to your readers to translate it consistently. Alternate translation: "repaired the next section of the wall" (See: Ellipsis)

Meremoth, the son of Uriah, the son of Hakkoz (ULT)
Meremoth, the son of Uriah and grandson of Hakkoz (UST)

Meremoth is the name of a man, Uriah is the name of his father, and Hakkoz is the name of his grandfather. Alternate translation: "Meremoth, the son of Uriah and grandson of Hakkoz" (See: How to Translate Names)

Meshullam, the son of Berechiah, the son of Meshezabel (ULT)
Meshullam, the son of Berekiah and grandson of Meshezabel (UST)

Meshullam is the name of a man, Berechiah is the name of his father, and Meshezabel is the name of his grandfather. Alternate translation: "Meshullam, the son of Berekiah and grandson of Meshezabel" (See: How to Translate Names)

Zadok the son of Baana (ULT)
Zadok the son of Baana (UST)

Zadok is the name of a man, and Baana is the name of his father. (See: How to Translate Names)

Translation Words - ULT

- the son of
- the son of (2)
- the son of (3)
- the son of (4)
- the son of
- Uriah
- strengthened
- strengthened
- strengthened
- their hand
- their hand (2)
- their hand (3)
- Zadok

ULT

4 And Meremoth, the son of Uriah, the son of Hakkoz, strengthened at their hand. And Meshullam, the son of Berechiah, the son of Meshezabel, strengthened at their hand. And Zadok the son of Baana strengthened at their hand.

UST

4 Next to them, Meremoth, the son of Uriah and grandson of Hakkoz, repaired {part of the wall}. Next to him, Meshullam, the son of Berekiah and grandson of Meshezabel, repaired {part of the wall}. Next to him, Zadok the son of Baana repaired {part of the wall}.

Translation Words - UST

- Next...them
- Next...him (2)
- Next...him (3)
- Zadok
- the son of
- and grandson of (2)
- the son of (3)
- and grandson of (4)
- the son of
- Uriah
- repaired {part of the wall
- repaired {part of the wall
- repaired {part of the wall

Nehemiah 3:5

the Tekoites strengthened (ULT)
some people from Tekoa repaired {part of the wall (UST)

These phrases refer to repairing the wall. Alternate translation: "Tekoites repaired the wall" (See: Ellipsis)

the Tekoites (ULT)
some people from Tekoa (UST)

Tekoa is the name of one of the cities in Judah that sent a work party to help rebuild the walls of Jerusalem. The Tekoites are the people who came from this city. Alternate translation: "some people from Tekoa" (See: How to Translate Names)

but their nobles (ULT)
But the leading citizens of Tekoa (UST)

Here Nehemiah is indicating a contrast between what these people should have done and what they actually did. You can use a word like "but" to indicate this. Alternate translation: "But the leading citizens of Tekoa" (See: Connect — Contrast Relationship)

did not bring their necks to the service of their lords (ULT)
were too proud to do the work that the leaders {of Judah had asked them to do (UST)

Nehemiah does not state the reason why the nobles did not do the work, but it is implied. Alternate translation: "were too proud to do the work" (See: Assumed Knowledge and Implicit Information)

did not bring their necks to the service of their lords (ULT)
were too proud to do the work that the leaders {of Judah had asked them to do (UST)

Here, the **neck** represents the entire person, and specifically the person at work. The neck is likely associated with work because in this agrarian culture, draft animals would put their necks into yokes so that they could pull plows and drag loads. Alternate translation: "were too proud to do the work" (See: Metonymy)

to the service of their lords (ULT)
the work that the leaders {of Judah had asked them to do (UST)

Lords here most likely refers to the leaders of Judah, who had asked all the surrounding cities and towns to send work parties to help rebuild the walls of Jerusalem. Another possibility is that the plural form of the word "lord" actually refers to God. Alternate translation: "the work that the leaders of Judah had asked them to do" or "the service of their Lord" (See: Translate Unknowns)

ULT

5 And the Tekoites strengthened at their hand, but their nobles did not bring their necks to the service of their lords.

UST

5 Next to him, some people from Tekoa repaired {part of the wall}. But the leading citizens of Tekoa were too proud to do the work that the leaders {of Judah had asked them to do}.

to the service of (ULT)
the work (UST)

Service is an abstract noun that refers to the work of rebuilding the wall. You can translate the idea behind it with a concrete noun such as "work." (See: Abstract Nouns)

Translation Words - ULT

- strengthened
- their hand
- but their nobles
- their lords

Translation Words - UST

- Next...him
- repaired {part of the wall
- But the leading citizens of Tekoa
- that the leaders {of Judah had asked them to do

Nehemiah 3:6

the gate of old (ULT)
the...Old...Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Old Gate" (See: How to Translate Names)

Joiada the son of Paseah (ULT)
Joiada the...Paseah...son of (UST)

Joiada is the name of a man, and Paseah is the name of his father. (See: How to Translate Names)

and Meshullam the son of Besodeiah (ULT)
son of...and Meshullam the...Besodeiah (UST)

Meshullam is the name of a man, and Besodeiah is the name of his father. (See: How to Translate Names)

ULT

6 And Joiada the son of Paseah, and Meshullam the son of Besodeiah, strengthened the gate of old. They themselves laid its beams and erected its doors, its bolts, and its bars.

UST

6 Joiada the son of Paseah, and Meshullam the son of Besodeiah, repaired the Old Gate. They framed it with {wooden} beams, they set its doors in place, and they installed bolts and bars {for locking the gate}.

Translation Words - ULT

- the son of
- the son of (2)
- strengthened
- the gate of

Translation Words - UST

- the...son of
- son of...the (2)
- repaired
- the...Gate

Nehemiah 3:7

Melatiah the Gibeonite (ULT)
Melatiah from {the city of} Gibeon (UST)

Melatiah is the name of a man. "Gibeonite" means that he was from the city of Gibeon. (See: How to Translate Names)

and Jadon the Meronothite (ULT)
Jadon from {the town of} Meronoth (UST)

Jadon is the name of a man. "Meronothite" probably means that he was from the town of Meronoth. (See: How to Translate Names)

men of Gibeon and the Mizpah (ULT)
and other men from Gibeon and from the {city of} Mizpah (UST)

Gibeon and Mizpah were two of the cities in Judah that sent work parties to help rebuild the walls of Jerusalem. Alternate translation: "other people from Gibeon and from the city of Mizpah" (See: How to Translate Names)

to the seat of authority of the governor of Beyond-the-River (ULT)
as far as the residence of the governor of {the province} Beyond the River (UST)

This is where the governor would have stayed when visiting Jerusalem. Alternate translation: "as far as the residence of the governor of the province Beyond the River" (See: Translate Unknowns)

Translation Words - ULT

- the Gibeonite
- Gibeon
- and the Mizpah
- strengthened
- their hand
- the governor of

Translation Words - UST

- Next...them
- from {the city of} Gibeon
- Gibeon
- and from the {city of} Mizpah
- repaired {part of the wall}. They repaired it
- the governor of

ULT

7 And Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon and the Mizpah, strengthened at their hand, to the seat of authority of the governor of Beyond-the-River.

UST

7 Next to them, Melatiah from {the city of} Gibeon, Jadon from {the town of} Meronoth, and other men from Gibeon and from the {city of} Mizpah repaired {part of the wall}. They repaired it as far as the residence of the governor of {the province} Beyond the River.

Nehemiah 3:8

Nehemiah 3:8

Uzziel, the son of Harhaiah (ULT)
Uzziel the son of Harhaiah (UST)

Uzziel is the name of a man, and Harhaiah is the name of his father. (See: How to Translate Names)

of the goldsmiths (ULT)
He was one of the goldsmiths, {the workers who made jewelry and other objects from gold (UST)

This means that Uzziel was one of the goldsmiths who worked in Jerusalem. A goldsmith is a person who makes jewelry and other objects from gold. The term "goldsmith" occurs several more times in the chapter, and if you include both the name and the definition here, that would help your readers understand it in its later occurrences. Alternate translation: "He was one of the goldsmiths, the workers who made jewelry and other objects from gold." (See: Translate Unknowns)

Hananiah (ULT)
Hananiah (UST)

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

a son of the perfumers (ULT)
He was one of the workers who made perfumes (UST)

Son of here is a figurative expression that indicates that a person shares the qualities of something. In this case, the book is describing someone who shares the quality of being a maker of perfume. Alternate translation: "one of the perfumers" (See: Metaphor)

And they restored Jerusalem as far as the broad wall (ULT)
They rebuilt the wall of Jerusalem as far as the Broad Wall (UST)

This is the name of one of the features of the Jerusalem wall. This may have been a place where the wall had been built thicker and stronger for strategic purposes. Alternate translation: "They rebuilt the wall of Jerusalem as far as the Broad Wall" (See: How to Translate Names)

Translation Words - ULT

- the son of
- a son of
- strengthened
- strengthened
- his hand
- his hand (2)
- Hananiah

ULT

8 Uzziel, the son of Harhaiah, of the goldsmiths, strengthened at his hand. And Hananiah, a son of the perfumers, strengthened at his hand. And they restored Jerusalem as far as the broad wall.

UST

8 Next to them, Uzziel the son of Harhaiah repaired {part of the wall}. He was one of the goldsmiths, {the workers who made jewelry and other objects from gold}. Next to him, Hananiah repaired {part of the wall}. He was one of the workers who made perfumes. They rebuilt the wall of Jerusalem as far as the Broad Wall.

- And they restored
- Jerusalem

Translation Words - UST

- Next...them
- Next...him (2)
- of Jerusalem
- the son of
- He was one of the workers who made perfumes
- repaired {part of the wall
- repaired {part of the wall
- Hananiah
- They rebuilt the wall

Nehemiah 3:9

And Rephaiah, the son of Hur, the administrator for half of the district of Jerusalem, strengthened at their hand (ULT) Next to them, Rephaiah the son of Hur repaired {part of the wall}. Rephaiah ruled half of the district of Jerusalem (UST)

In this chapter, when Nehemiah names a person, then names their father, and then describes a role, it is the first person, not their father, who was in that role. It will be helpful to your readers if you make this clear. Alternate translation: "Next to them, Rephaiah the son of Hur repaired part of the wall. Rephaiah ruled half of the district of Jerusalem"

Rephaiah, the son of Hur (ULT)
Rephaiah the son of Hur...Rephaiah (UST)

Rephaiah is the name of a man, and Hur is the name of his father. (See: How to Translate Names)

half of the district of Jerusalem (ULT)
half of the district of Jerusalem (UST)

The city of Jerusalem and the surrounding area seem to have been divided into districts for administration. This is the name of one of those districts. Apparently it was so large and populous that it had been further divided into two parts, each with its own administrator. Alternate translation: "ruled half the district of Jerusalem" (See: Fractions)

Translation Words - ULT

- the son of
- the administrator for
- Jerusalem
- strengthened
- their hand

Translation Words - UST

- Next...them
- the son of
- repaired {part of the wall
- ruled
- Jerusalem

Nehemiah 3:10

Jedaiah the son of Harumaph (ULT)
Jedaiah the son of Harumaph (UST)

Jedaiah is the name of a man, and Harumaph is the name of his father. (See: How to Translate Names)

And...strengthened at their hand...even in front of his house (ULT)
Next to him...repaired {the part of the wall... near his house (UST)

Alternate translation: "repaired the next part of the wall, which was in front his house"

Hattush the son of Hashabneiah (ULT)
Hattush the son of Hashabneiah (UST)

Hattush is the name of a man, and Hashabneiah is the name of his father. (See: How to Translate Names)

ULT

10 And Jedaiah the son of Harumaph strengthened at their hand, even in front of his house. And Hattush the son of Hashabneiah strengthened at his hand.

UST

10 Next to him, Jedaiah the son of Harumaph repaired {the part of the wall} near his house. Next to him, Hattush the son of Hashabneiah repaired {part of the wall}.

Translation Words - ULT

- the son of
- the son of
- strengthened
- strengthened
- their hand
- his hand
- his house

Translation Words - UST

- Next...him
- Next...him
- the son of
- the son of
- repaired {the part of the wall
- repaired {part of the wall
- his house

Nehemiah 3:11

a second section (ULT)
another section {of the wall (UST)

This expression occurs six times in the chapter. Two of those times, someone who has been named earlier is said to have repaired "a second section," suggesting, "in addition to the one they did previously." But the other four times, the people have not been named earlier. So in those cases it might mean "a further section of the wall," beyond the one just described that someone else worked on. Both of these likely meanings could be accommodated by saying something like "another section of the wall" (See: Ordinal Numbers)

Malkijah the son of Harim (ULT)
Malkijah the son of Harim (UST)

Malkijah is the name of a man, and Malkijah is the name of his father. (See: How to Translate Names)

and Hasshub the son of Pahath-Moab (ULT)
and Hashub the son of Pahath-Moab (UST)

Hasshub is the name of a man, and Pahath-Moab is the name of his father. (See: How to Translate Names)

the tower of ovens (ULT)
the Tower of the Ovens (UST)

This is the name of one of the towers of the Jerusalem wall. Alternate translation: "the Tower of the Ovens" (See: How to Translate Names)

Translation Words - ULT

- the son of
- the son of
- strengthened

Translation Words - UST

- the son of
- the son of
- repaired

Nehemiah 3:12

Shallum, the son of Hallohesh (ULT)
Shallum the son of Hallohesh...Shallum (UST)

Shallum is the name of a man, and Hallohesh is the name of his
father. (See: How to Translate Names)

**the administrator for half of the district of
Jerusalem (ULT)**
**ruled the {other} half of the district of
Jerusalem (UST)**

This is the name of one of the districts into which the city and the
surrounding area were divided. Since the first half has already been
named, you could say as an alternate translation: "Shallum ruled the other half of the district of Jerusalem" (See:
How to Translate Names)

he and his daughters (ULT)
His daughers worked with him on the repairs (UST)

Alternate translation: "along with his daughters"

Translation Words - ULT

- the son of
- the administrator for
- Jerusalem
- strengthened
- his hand

Translation Words - UST

- Next...them
- the son of
- repaired {part of the wall
- ruled
- Jerusalem

ULT

12 And Shallum, the son of Hallohesh,
the administrator for half of the district
of Jerusalem, strengthened at his hand,
he and his daughters.

UST

12 Next to them, Shallum the son of
Hallohesh repaired {part of the wall}.
Shallum ruled the {other} half of the
district of Jerusalem. His daughers
worked with him on the repairs.

Nehemiah 3:13

the gate of...the valley (ULT)
the Valley...Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Valley Gate" (See: How to Translate Names)

Hanun (ULT)
Hanun (UST)

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

and the inhabitants of Zanoah (ULT)
and some people from {the city of} Zanoah (UST)

Zanoah is the name of one of the cities in Judah that sent a work party to help rebuild the walls of Jerusalem. Alternate translation: "the people from Zanoah" (See: How to Translate Names)

and a thousand cubits (ULT)
also...1500 feet (UST)

Depending on what would be most helpful to your readers, you could express this either in ancient or modern measurements, "1,000 cubits" or "460 meters" or "1,500 feet." (See: Biblical Distance)

the gate of dung (ULT)
the Rubbish Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Dung Gate" (See: How to Translate Names)

> **ULT**
>
> **13** Hanun and the inhabitants of Zanoah strengthened the gate of the valley. They themselves built it and erected its doors, its bolts, and its bars, and a thousand cubits of the wall as far as the gate of dung.
>
> **UST**
>
> **13** Hanun and some people from {the city of} Zanoah repaired the Valley Gate. They rebuilt the gate, they set its doors in place, and they installed bolts and bars {for locking the gate}. They also repaired 1500 feet of the wall, as far as the Rubbish Gate.

Translation Words - ULT

- strengthened
- the gate of
- the gate of

Translation Words - UST

- repaired...repaired
- Gate
- the...Gate

Nehemiah 3:14

the gate of dung (ULT)
the...Rubbish...Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Dung Gate" (See: How to Translate Names)

Malkijah, the son of Recab (ULT)
Malkijah. the son of Rechab...Malkijah (UST)

Malkijah is the name of a man, and Recab is the name of his father. (See: How to Translate Names)

the district of Beth-Hakkerem (ULT)
the district of Beth-Hakkerem (UST)

ULT

14 And Malkijah, the son of Recab, the administrator for the district of Beth-Hakkerem, strengthened the gate of dung. He himself was building it and erecting its doors, its bolts, and its bars.

UST

14 Malkijah. the son of Rechab, repaired the Rubbish Gate. Malkijah ruled the district of Beth-Hakkerem. He rebuilt the gate, he set its doors in place, and he installed bolts and bars {for locking the gate}.

This is the name of one of the districts into which the city and the surrounding area were divided. (See: How to Translate Names)

Translation Words - ULT

- the son of
- the administrator for
- strengthened
- gate of

Translation Words - UST

- the son of
- repaired
- the...Gate
- ruled

Nehemiah 3:15

the gate of the spring (ULT)
the...Fountain...Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Fountain Gate" (See: How to Translate Names)

Shallun, the son of Kol-Hozeh (ULT)
Shallun the son of Kol-Hozeh...Shallun (UST)

Shallun is the name of a man, and Kol-Hozeh is the name of his father. (See: How to Translate Names)

the district of the Mizpah (ULT)
the district of Mizpah (UST)

This is the name of one of the districts into which the city and the surrounding area were divided. (See: How to Translate Names)

He himself was building it and covering it (ULT)
He rebuilt the gate and put a roof over it, he... he...he (UST)

Alternate translation: "He rebuilt the gate and put a roof over it"

the wall of the pool of the Siloam (ULT)
Near the Pool of Siloam...also...the wall (UST)

Alternate translation: "the wall that surrounded the Pool of Siloam"

at the garden of the king even as far as the stairs descending from the city of David (ULT)
next to the royal garden, as far as the steps that went down from the City of David (UST)

Alternate translation: "next to the royal garden, as far as the steps that went down from the City of David."

from the city of David (ULT)
from the City of David (UST)

This was one part of Jerusalem. Alternate translation: "the City of David" (See: How to Translate Names)

Translation Words - ULT

- the son of
- the administrator for

ULT

15 And Shallun, the son of Kol-Hozeh, the administrator for the district of the Mizpah, strengthened the gate of the spring. He himself was building it and covering it and erecting its doors, its bolts, and its bars, and the wall of the pool of the Siloam at the garden of the king even as far as the stairs descending from the city of David. [1]

UST

15 Shallun the son of Kol-Hozeh repaired the Fountain Gate. Shallun ruled the district of Mizpah. He rebuilt the gate and put a roof over it, he set its doors in place, and he installed bolts and bars {for locking the gate}. Near the Pool of Siloam he also repaired the wall next to the royal garden, as far as the steps that went down from the City of David.

- the Mizpah
- strengthened
- the gate of
- the king
- David

Translation Words - UST

- the son of
- repaired...repaired
- the...Gate
- ruled
- Mizpah
- royal
- David

Nehemiah 3:16

Nehemiah, the son of Azbuk (ULT)
Nehemiah the son of Azbuk...Nehemiah (UST)

Nehemiah is the name of a man, and Azbuk is the name of his father. (This is not the same Nehemiah who wrote this book.) (See: How to Translate Names)

the district of Beth-Zur (ULT)
the district of Beth-Zur (UST)

This is the name of one of the districts into which the city and the surrounding area were divided. (See: How to Translate Names)

as far as in front of the graves of David, and as far as the pool that was made, and as far as the house of the mighty men (ULT)
as far as the place opposite the tombs in {the City of} David, to the reservoir that the people had made and the army barracks (UST)

Alternate translation: "as far as the place opposite the tombs in the City of David, to the reservoir that the people had made and the army barracks"

Translation Words - ULT

- Nehemiah
- the son of
- the administrator for
- strengthened
- the graves of
- David
- the house of
- the mighty men

Translation Words - UST

- Nehemiah...Nehemiah
- the son of
- repaired {the wall
- the tombs in
- the City of} David
- the army
- barracks
- ruled

ULT

16 After him, Nehemiah, the son of Azbuk, the administrator for half of the district of Beth-Zur, strengthened as far as in front of the graves of David, and as far as the pool that was made, and as far as the house of the mighty men.

UST

16 Next to him, Nehemiah the son of Azbuk repaired {the wall} as far as the place opposite the tombs in {the City of} David, to the reservoir that the people had made and the army barracks. Nehemiah ruled half of the district of Beth-Zur.

Nehemiah 3:17

After him, the Levites strengthened (ULT)
Next to him, some Levites repaired {parts of the wall (UST)

The Levites were descendants of Levi. They had the special assignment of helping the priests. Alternate translation: "Next to him, some Levites repaired parts of the wall." (See: How to Translate Names)

Rehum the son of Bani (ULT)
One of them was Rehum the son of Bani (UST)

Rehum is the name of a man, and Bani is the name of his father. (See: How to Translate Names)

Rehum the son of Bani (ULT)
One of them was Rehum the son of Bani (UST)

It seems clear from the context that Rehum was a Levite. If it would be helpful in your language, you could say that explicitly. Alternate translation: "One of them was Rehum the son of Bani." (See: Assumed Knowledge and Implicit Information)

Hashabiah (ULT)
Hashabiah (UST)

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

at his hand, Hashabiah…strengthened…for his district (ULT)
Next to them, Hashabiah…repaired {a section of the wall…on behalf of the people of his district (UST)

This does not mean that Hashabiah repaired this part of the wall for the benefit of his district, but rather that he did it leading a work party from his district. Alternate translation: "led a work party from his district that repaired the next section of the wall"

half of the district of Keilah (ULT)
half of the district of Keilah (UST)

This is the name of one of the districts into which the city and the surrounding area were divided. (See: How to Translate Names)

Translation Words - ULT

- the Levites
- strengthened
- strengthened
- the son of

ULT

17 After him, the Levites strengthened: Rehum the son of Bani; at his hand, Hashabiah, the administrator for half of the district of Keilah, strengthened for his district;

UST

17 Next to him, some Levites repaired {parts of the wall}. One of them was Rehum the son of Bani. Next to them, Hashabiah, who ruled half of the district of Keilah, repaired {a section of the wall} on behalf of the people of his district.

- his hand
- the administrator for

Translation Words - UST

- some Levites
- repaired {parts of the wall
- repaired {a section of the wall
- the son of
- Next...them
- who ruled

Nehemiah 3:18

their brothers strengthened (ULT)
Some other Levites} repaired...repaired (UST)

As in 3:1, **brother** could mean the biological brothers of the Levites mentioned in 3:17. However, more likely it figuratively means other Levites. Alternate translation: "some other Levites repaired more of the wall" (See: Metaphor)

Binnui, the son of Henadad, the administrator for half of the district of Keilah (ULT)
Next to them, Binnui the son of Henadad, who ruled the other half of the district of Keilah (UST)

ULT

18 after him, their brothers strengthened, Binnui, the son of Henadad, the administrator for half of the district of Keilah.

UST

18 {Some other Levites} repaired the next {section of the wall}. Next to them, Binnui the son of Henadad, who ruled the other half of the district of Keilah, repaired {more of the wall}.

Here Nehemiah does not say "at their hand" (next to them) or "strengthened" (repaired another section of the wall). Once again he is leaving out some of what a complete sentence would be expected to contain. you could fill in this information. Alternate translation: "Next to them, Binnui the son of Henadad, who ruled the other half of the district of Keilah, repaired more of the wall." (See: Ellipsis)

Binnui, the son of Henadad (ULT)
Next to them, Binnui the son of Henadad (UST)

Binnui is the name of a man, and Henadad is the name of his father. (See: How to Translate Names)

the administrator for half of the district of Keilah (ULT)
who ruled the other half of the district of Keilah (UST)

This is the name of one of the districts into which the city and the surrounding area were divided. (See: How to Translate Names)

Translation Words - ULT

- their brothers
- strengthened
- the son of
- the administrator for

Translation Words - UST

- Some other Levites
- repaired...repaired
- the son of
- who ruled

Nehemiah 3:19

Ezer, the son of Jeshua (ULT)
Ezer the son of Jeshua...Ezer...He...he (UST)

Ezer is the name of a man, and Jeshua is the name of his father. (See: How to Translate Names)

the administrator for the Mizpah (ULT)
ruled the {city of} Mizpah (UST)

Since the district of Mizpah is mentioned in 3:15, this probably means the city of Mizpah. Alternate translation: "Ezer ruled the city of Mizpah" (See: How to Translate Names)

And...was strengthening...a second section (ULT)
repaired...started...and...finished...another section {of the wall (UST)

Alternate translation: "repaired another section" (See: Ordinal Numbers)

opposite the ascent to the armory at the angle (ULT)
from a place in front of the steps that went up to the building for storing weapons...at the place where the wall bends slightly (UST)

Alternate translation: "He started from the place in front of the steps that went up to the armory, and he finished at the place where the wall bends slightly."

Translation Words - ULT

- his hand
- the son of
- the administrator for
- the Mizpah
- And...was strengthening

Translation Words - UST

- Next...him
- the son of
- repaired...started...and...finished
- ruled
- the {city of} Mizpah

ULT

19 And at his hand, Ezer, the son of Jeshua, the administrator for the Mizpah, was strengthening a second section opposite the ascent to the armory at the angle.

UST

19 Next to him, Ezer the son of Jeshua repaired another section {of the wall}. Ezer ruled the {city of} Mizpah. {He started} from a place in front of the steps that went up to the building for storing weapons, {and he finished} at the place where the wall bends slightly.

Nehemiah 3:20

Baruch the son of Zabbai (ULT)
Baruch the son of Zabbai (UST)

Baruch is the name of a man, and Zabbai is the name of his father. (See: How to Translate Names)

burned (ULT)
with great enthusiasm (UST)

Here, **burned** is probably a figurative way of saying that Baruch worked with great enthusiasm. You could say that as an alternate translation. (See: Metaphor)

and strengthened...a second section (ULT)
repaired...another section (UST)

Alternate translation: "repaired another section" (See: Ordinal Numbers)

from the angle as far as the opening of the house of Eliashib the high priest (ULT)
from the bend in the wall as far as the door of the house of Eliashib the Supreme Priest (UST)

Alternate translation: "from the bend in the wall as far as the door of the house of Eliashib the high priest"

Translation Words - ULT

- Baruch
- the son of
- and strengthened
- the house of
- the high priest

Translation Words - UST

- Baruch
- the son of
- repaired
- the house of
- the Supreme Priest

ULT

20 After him, Baruch the son of Zabbai burned, and strengthened a second section from the angle as far as the opening of the house of Eliashib the high priest. [2]

UST

20 Next to him, Baruch the son of Zabbai repaired another section with great enthusiasm, from the bend in the wall as far as the door of the house of Eliashib the Supreme Priest.

Nehemiah 3:21

Meremoth, the son of Uriah, the son of Hakkoz (ULT)
Meremoth, the son of Uriah and grandson of Hakkoz (UST)

Meremoth is the name of a man, Uriah is the name of his father, and Hakkoz is the name of his grandfather. See how you translated these names in 3:4. (See: How to Translate Names)

strengthened...a second section (ULT)
repaired...another section (UST)

Alternate translation: "repaired another section" (See: Ordinal Numbers)

> ## ULT
>
> **21** After him, Meremoth, the son of Uriah, the son of Hakkoz, strengthened a second section, from the opening of the house of Eliashib even as far as the end of the house of Eliashib.
>
> ## UST
>
> **21** Next to him, Meremoth, the son of Uriah and grandson of Hakkoz, repaired another section, from the door of the house of Eliashib to the end of that house.

from the opening of the house of Eliashib even as far as the end of the house of Eliashib (ULT)
from the door of the house of Eliashib to the end of that house (UST)

Alternate translation: "from the door of the house of Eliashib to the end of his house"

Translation Words - ULT

- the son of
- the son of (2)
- Uriah
- strengthened
- the house of
- the house of

Translation Words - UST

- the son of
- and grandson of (2)
- Uriah
- repaired
- the house of
- house

Nehemiah 3:22

the priests, the men of the valley (ULT)
some priests from the area around {Jerusalem (UST)

Jerusalem is up on a mountain, so the area around it would be "the valley." Alternate translation: "some priests from the area around Jerusalem"

Translation Words - ULT

- the priests
- strengthened

Translation Words - UST

- some priests
- repaired {a section of the wall

ULT

22 And after him, the priests, the men of the valley, strengthened.

UST

22 Next to him, some priests from the area around {Jerusalem} repaired {a section of the wall}.

Nehemiah 3:23

Benjamin and Hasshub strengthened in front of their house (ULT)
Benjamin and Hasshub repaired {a section} opposite their house (UST)

Alternate translation: "repaired a section opposite their house"

Benjamin and Hasshub (ULT)
Benjamin and Hasshub (UST)

Benjamin and Hasshub are the names of men. (See: How to Translate Names)

strengthened...beside his house (ULT)
repaired...beside his house (UST)

Alternate translation: "repaired the next section, beside his house"

Azariah, the son of Maaseiah, the son of Ananiah (ULT)
Azariah, the son of Maaseiah and grandson of Ananiah (UST)

Azariah is the name of a man, Maaseiah is the name of his father, and Ananiah is the name of his grandfather. (See: How to Translate Names)

ULT

23 After him, Benjamin and Hasshub strengthened in front of their house. After him, Azariah, the son of Maaseiah, the son of Ananiah, strengthened beside his house.

UST

23 Next to them, Benjamin and Hasshub repaired {a section} opposite their house. Azariah, the son of Maaseiah and grandson of Ananiah, repaired the next {section}, beside his house.

Translation Words - ULT

- Benjamin
- strengthened
- strengthened
- their house
- his house
- the son of
- the son of

Translation Words - UST

- Benjamin
- repaired {a section
- repaired
- their house
- his house
- the son of
- and grandson of

Nehemiah 3:24

strengthened...a second section (ULT)
repaired...another section (UST)

Alternate translation: "repaired another section" (See: Ordinal Numbers)

Binnui the son of Henadad (ULT)
Binnui the son of Henadad (UST)

Binnui is the name of a man, and Henadad is the name of his father. See how you translated these names in 3:18. (See: How to Translate Names)

from the house of Azariah as far as the angle and as far as the corner (ULT)
from the house of Azariah to the bend in the wall as far as the bulwark (UST)

Alternate translation: "from the house of Azariah to the bend in the wall as far as the bulwark"

Azariah (ULT)
Azariah (UST)

Azariah is a man, the same one mentioned in verse 23. (See: How to Translate Names)

Translation Words - ULT

- the son of
- strengthened
- from the house of

Translation Words - UST

- the son of
- repaired
- from the house of

Nehemiah 3:25

Palal the son of Uzai (ULT)
Next to him,} Palal the son of Uzai {repaired a section}. He (UST)

Palal is the name of a man, and Uzai is the name of his father. (See: How to Translate Names)

from opposite the angle and the tower projecting (ULT)
began at the place opposite the bend in the wall {where} the watchtower is taller (UST)

Here again, Nehemiah leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "He began at the place opposite the bend in the wall where the watchtower is taller than" (See: Ellipsis)

from the upper house of the king (ULT)
than the upper palace that King {Solomon built (UST)

Here, it is likely that **house** figuratively means palace, referring to where the king had lived. Alternate translation: "the upper palace of the king" (See: Metonymy)

which is by the court of the guard (ULT)
That is near the courtyard where the guards live (UST)

Alternate translation: "That is near the place where the guards stayed"

Pedaiah the son of Parosh (ULT)
Pedaiah the son of Parosh {repaired a section (UST)

Pedaiah is the name of a man, and Parosh is the name of his father. (See: How to Translate Names)

Pedaiah the son of Parosh (ULT)
Pedaiah the son of Parosh {repaired a section (UST)

Once again Nehemiah leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "Next to him, Pedaiah the son of Parosh repaired a section" (See: Ellipsis)

Translation Words - ULT

- the son of
- the son of
- from the...house of
- the king
- is by the court of
- the guard

ULT

25 Palal the son of Uzai, from opposite the angle and the tower projecting from the upper house of the king which is by the court of the guard; after him, Pedaiah the son of Parosh.

UST

25 {Next to him,} Palal the son of Uzai {repaired a section}. He began at the place opposite the bend in the wall {where} the watchtower is taller than the upper palace that King {Solomon built}. That is near the courtyard where the guards live. Next to him, Pedaiah the son of Parosh {repaired a section}.

Translation Words - UST

- the son of
- the son of
- than the...palace that King {Solomon built
- than the...palace that King...Solomon built
- is near the courtyard
- where the guards live

Nehemiah 3:26

And the Nethinim were dwelling in the Ophel, as far as in front of the gate of water to the east and the projecting tower (ULT)
The temple servants who lived on Ophel {Hill} {repaired the wall} as far as the eastern side of the Water Gate, {where there is} a tall tower (UST)

Yet again Nehemiah leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "The temple servants who lived on Ophel Hill repaired the wall as far as the eastern side of the Water Gate where there is a tall tower" (See: Ellipsis)

And the Nethinim (ULT)
The temple servants (UST)

The term **Nethinim** describes servants who worked in the temple. Alternate translation: "the temple servants" (See: How to Translate Names)

in the Ophel (ULT)
on Ophel {Hill (UST)

This is probably the name of a geographic feature, a fortified extension of the hill that the Jerusalem temple was located on. Alternate translation: "Ophel Hill" (See: Translate Unknowns)

the gate of water (ULT)
the Water Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Water Gate" (See: How to Translate Names)

and the projecting tower (ULT)
where there is} a tall tower (UST)

The phrase refers to a tall tower that juts out from the wall. Alternate translation: "a tall tower"

Translation Words - ULT

- the gate of

Translation Words - UST

- the...Gate

Nehemiah 3:27

strengthened...a second section (ULT)
repaired...another section (UST)

Alternate translation: "repaired another section of the wall" (See: Ordinal Numbers)

the Tekoites (ULT)
the people from Tekoa (UST)

Tekoa is the name of one of the cities in Judah that sent a work party to help rebuild the walls of Jerusalem. The Tekoites were the people who lived there. See how you translated this name in verse 3:5. (See: How to Translate Names)

from in front of the high projecting tower even as far as the wall of the Ophel (ULT)
from opposite the very tall watchtower as far as the wall at Ophel {Hill (UST)

Alternate translation: "from opposite the very tall watchtower as far as the wall at Ophel Hill"

Translation Words - ULT

- strengthened

Translation Words - UST

- repaired

Nehemiah 3:28

The priests (ULT)
A group of priests (UST)

This does not mean all the priests. Nehemiah is using the name of the whole group to refer to part of it. Alternate translation: "a group of priests" (See: Synecdoche)

from above the gate of horses (ULT)
starting at the Horse Gate (UST)

The word **above** is used here because the houses of the priests were likely to have been located at a higher elevation than the Horse Gate. Alternate translation: "starting at the Horse Gate"

the gate of horses (ULT)
the Horse Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Horse Gate" (See: How to Translate Names)

a man to the front of his house (ULT)
Each one...the section} in front of his own house (UST)

Here **a man** means "each one." Alternate translation: "Each one repaired the section in front of his own house." (See: Idiom)

Translation Words - ULT

- The priests
- strengthened
- the gate of
- horses
- his house

Translation Words - UST

- A group of priests
- repaired {the wall...repaired
- Horse
- the...Gate
- his own house

ULT

28 The priests strengthened from above the gate of horses, a man to the front of his house.

UST

28 A group of priests repaired {the wall} starting at the Horse Gate. Each one repaired {the section} in front of his own house.

Nehemiah 3:29

Zadok the son of Immer (ULT)
Zadok the son of Immer (UST)

Zadok is the name of a man, and Immer is the name of his father. (See: How to Translate Names)

Shemaiah, the son of Shecaniah (ULT)
Shemaiah the son of Shecaniah (UST)

Shemaiah is the name of a man, and Shecaniah is the name of his father. (See: How to Translate Names)

the keeper of the gate of the east (ULT)
who was the gatekeeper at the East Gate (UST)

Alternate translation: "the person who looked after the East Gate" or "the person who opened and closed the East Gate"

the gate of the east (ULT)
the East Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the East Gate" (See: How to Translate Names)

Translation Words - ULT

- Zadok
- the son of
- the son of
- strengthened
- strengthened
- his house
- the keeper of
- the gate of

Translation Words - UST

- Zadok
- the son of
- the son of
- repaired
- repaired
- his house
- who was the gatekeeper at
- the...Gate

> **ULT**
>
> **29** After him, Zadok the son of Immer strengthened in front of his house. And after him, Shemaiah, the son of Shecaniah, the keeper of the gate of the east, strengthened.
>
> **UST**
>
> **29** Next to them, Zadok the son of Immer repaired {the section} in front of his house. Then Shemaiah the son of Shecaniah, who was the gatekeeper at the East Gate, repaired the next {section}.

Nehemiah 3:30

strengthened...a second section (ULT)
repaired...another section (UST)

Alternate translation: "repaired another section" (See: Ordinal Numbers)

Hananiah the son of Shelemiah (ULT)
Hananiah the son of Shelemiah (UST)

Hananiah is the name of a man, and Shelemiah is the name of his father. (See: How to Translate Names)

with Hanun the sixth son of Zalaph (ULT)
and Hanun the sixth son of Zalaph (UST)

Hanun is the name of a man, and Zalaph is the name of his father. (See: How to Translate Names)

sixth (ULT)
sixth (UST)

Alternate translation: "son number six" (See: Ordinal Numbers)

Meshullam the son of Berechiah (ULT)
Meshullam the son of Berechiah (UST)

Meshullam is the name of a man, and Berechiah is the name of his father. (See: How to Translate Names)

in front of his chamber (ULT)
the section} opposite the rooms {where} he {lived (UST)

Alternate translation: "in front of the rooms where he stayed"

Translation Words - ULT

- Hananiah
- the son of
- the...son of
- the son of (2)
- strengthened
- strengthened

Translation Words - UST

- Hananiah
- the son of
- the...son of
- the son of (2)

ULT

30 After him, Hananiah the son of Shelemiah, with Hanun the sixth son of Zalaph, strengthened a second section. After him, Meshullam the son of Berechiah strengthened in front of his chamber. [3]

UST

30 Next to him, Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another section. Next to them, Meshullam the son of Berechiah repaired {the section} opposite the rooms {where} he {lived}.

- repaired
- repaired

Nehemiah 3:31

Malkijah (ULT)
Malkijah…He (UST)

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

a son of the goldsmiths (ULT)
who was {another} one of the goldsmiths (UST)

As in 3:8, this is a figurative way of saying that Malkijah was one of the goldsmiths. In this figure of speech, the "son of" something shares its qualities. Since the goldsmiths have been mentioned previously (in 3:8, where their work is described), you could say as an alternate translation: "who was another one of the goldsmiths" (See: Metaphor)

as far as the house of the Nethinim and the merchants (ULT)
as far as the building used by the temple servants and the merchants. That building (UST)

Alternate translation: "as far as the building used by the temple servants and the merchants"

the gate of mustering (ULT)
the Appointment Gate (UST)

This is the name of one of the gates of Jerusalem. "Mustering" refers to soldiers assembling to go out to battle. Alternate translation: "the Mobilization Gate" (See: How to Translate Names)

even as far as the upper chamber of the corner (ULT)
rebuilt the wall} as far as the upper apartments {of this building}, which were on the corner (UST)

Alternate translation: "He built as far as the upper apartments of this building, which were on the corner."

Translation Words - ULT

- a son of
- strengthened
- the house of
- the gate of

Translation Words - UST

- who was {another} one of the goldsmiths
- repaired
- the building used by…That building

ULT

31 After him, Malkijah, a son of the goldsmiths, strengthened as far as the house of the Nethinim and the merchants in front of the gate of mustering, even as far as the upper chamber of the corner. [4]

UST

31 Malkijah, who was {another} one of the goldsmiths, repaired the next {section}, as far as the building used by the temple servants and the merchants. That building was opposite the Appointment Gate. He {rebuilt the wall} as far as the upper apartments {of this building}, which were on the corner.

• the...Gate

Nehemiah 3:32

And…strengthened between the upper chamber of the corner to the gate of sheep (ULT)
repaired {the last section of the wall} from the corner apartments to the Sheep Gate (UST)

This brings the description of the repairs back around to where they started. If it would be helpful to your readers, you could indicate this explicitly by saying "the last section." Alternate translation: "repaired the last section of the wall, from the corner apartments to the Sheep Gate" (See: Assumed Knowledge and Implicit Information)

the goldsmiths and the merchants (ULT)
Some of the {other} goldsmiths, along with some merchants (UST)

This does not mean all the goldsmiths and all the merchants. Nehemiah is once again using the names of whole groups to refer to parts of them. Alternate translation: "some of the other goldsmiths, along with some traders" (See: Synecdoche)

to the gate of sheep (ULT)
to the Sheep Gate (UST)

This is the name of one of the gates of Jerusalem. Alternate translation: "the Sheep Gate" (See: How to Translate Names)

Translation Words - ULT

  • strengthened
  • to the gate of
  • sheep

Translation Words - UST

  • repaired {the last section of the wall
  • to the…Gate
  • Sheep

Nehemiah 4

Nehemiah 4 General Notes

Special concepts in this chapter

Dedication

The people were so dedicated to rebuilding the walls that they worked with their weapons ready for battle right next to them. Even when they were threatened with an attack, they continued to trust in Yahweh. (See: trust, trusted, trustworthy, trustworthiness)

Important figures of speech in this chapter

Rhetorical Questions

Sanballat uses a series of rhetorical questions. These are intended to show his intense anger against the Israelites. (See: Rhetorical Question)

Nehemiah 4:1

And it happened (ULT)
When (UST)

Nehemiah uses this phrase to introduce the next event in his story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. (See: Introduction of a New Event)

Sanballat (ULT)
Sanballat (UST)

This is a man's name. See how you translated this in 2:10. (See: How to Translate Names)

that...it burned him, and he was very angry (ULT)
he became furious (UST)

These two phrases mean similar things. Nehemiah uses the repetition to emphasize how angry Sanballat was. If it would be helpful in your language, you could combine these phrases and say something like "he became furiously angry" or "he became very angry" (See: Parallelism)

that...it burned him, and he was...angry (ULT)
he became furious (UST)

Here Nehemiah says that Sanballat's anger was a fire that burned inside of him. Alternate translation: "he became furious" (See: Metaphor)

Translation Words - ULT

- And he mocked
- the Jews

Translation Words - UST

- and he mocked
- the Jews

ULT

1 And it happened that, when Sanballat heard that we were building the wall, it burned him, and he was very angry. And he mocked at the Jews.

UST

1 When Sanballat heard that we were rebuilding the {city} wall, he became furious, and he mocked the Jews.

Nehemiah 4:2

And he spoke before the face of (ULT)
He spoke to (UST)

Here, **face** figuratively represents the presence of a person. The expression means that Sanballat was speaking personally to the other people who are named. Alternate translation: "He said to" (See: Metaphor)

his brothers (ULT)
the {other provincial} officials (UST)

Here, **brother** likely refers figuratively to Sanballat's fellow officials. Alternate translation: "the other provincial officials" (See: Metaphor)

and the army of Samaria (ULT)
and army officers (UST)

Sanballat was not speaking to the entire army. Nehemiah is figuratively using all of something to mean part of it. He is referring to the officers of the army by the name of the entire army. Alternate translation: "the army officers" (See: Synecdoche)

What are the feeble Jews doing? Will they restore for themselves? Will they sacrifice? Will they finish in a day (ULT)
These weak Jews will not be able to accomplish anything! They will never restore {the city! Their God} will not help them. They do not realize what a long time it would take to repair {that wall (UST)

Sanballat actually is making a series of statements, not asking a series of questions. He does not expect the officials and officers to tell him what the Jews are doing and whether they will succeed. Instead, he is using the question form to mock the Jews. If it would be helpful in your language, you could translate the ideas in his questions as a series of statements. Alternate translation: "These feeble Jews can accomplish nothing. They will never restore the city for themselves. They will not offer sacrifices. They will not finish the work any time soon." (See: Rhetorical Question)

Will they sacrifice (ULT)
Their God} will not help them (UST)

The meaning of this phrase is not entirely clear. It could be that Sanballat is speaking of the Jews offering sacrifices to try to entice God to make their project successful. Alternate translation: "They will not get their God to help them"

Will they finish in a day (ULT)
They do not realize what a long time it would take to repair {that wall (UST)

In this context, the expression "day" means "a short time." Alternate translation: "any time soon" (See: Idiom)

Will they bring to life the stones from piles of dust, when they have been burned (ULT)
The only way} they can get stones {is} by pulling them out of rubbish heaps.
And {the Babylonians} burned {the city, so those} stones are probably weak {anyway (UST)

Here Sanballat is speaking of stones as if they could come to life and stand up straight to form the wall. Alternate translation: "They will not be able to rebuild the city walls from useless stones that were burned and turned into rubble" (See: Personification)

from piles of dust, when they have been burned (ULT)
The only way} they can get stones…is} by pulling them out of rubbish heaps…
And {the Babylonians} burned {the city, so those} stones are probably weak {anyway (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "useless stones that someone has burned and turned into rubble" (See: Active or Passive)

Translation Words - ULT

- before the face of
- his brothers
- Samaria
- the…Jews
- Will they restore
- Will they sacrifice
- Will they bring to life

Translation Words - UST

- to
- the {other provincial} officials
- and army officers
- These weak Jews will not be able to accomplish anything
- They will never restore {the city
- Their God} will not help them
- The only way} they can get stones {is} by pulling them out of rubbish heaps

Nehemiah 4:3

And Tobiah the Ammonite (ULT)
Tobiah the Ammonite (UST)

This is a man's name. See how you translated this in 2:10. (See: How to Translate Names)

Yes (ULT)
Right (UST)

This word indicates that Tobiah agrees with Sanballat and that he is going to say something to support him. Alternate translation: "That's right!"

if a fox goes up on what they are building, then he would break down their wall of stones (ULT)
The wall that they are building {is so weak} that if a fox walked across the top {of it}, it would fall down (UST)

Tobiah probably does not believe that the wall would really fall down if a fox walked along the top of it. He is exaggerating to mock the work the Jews are doing. You could use a non-figurative expression in your translation instead, such as, "It wouldn't take much to make that wall fall over." However, Tobiah's expression is so colorful that you may want to retain it, but be sure that your readers understand he is exaggerating. Alternate translation: "Tobiah made fun of the Jews by saying, 'That wall they are building is so weak that if a fox climbed up on it, the stones would fall to the ground'" (See: Hyperbole)

Translation Words - ULT

- the Ammonite

Translation Words - UST

- the Ammonite

ULT

3 And Tobiah the Ammonite was beside him. And he said, "Yes, if a fox goes up on what they are building, then he would break down their wall of stones!"

UST

3 Tobiah the Ammonite was standing beside Sanballat. He made fun of the Jews by saying, "Right! The wall that they are building {is so weak} that if a fox walked across the top {of it}, it would fall down!"

Nehemiah 4:4

Nehemiah 4:4

Hear, our God (ULT)
When I heard about what they were saying, I prayed to God and said,} "O our God, listen (UST)

Nehemiah starts talking directly to God at this point in the book. The implication is that he heard about what Sanballat and Tobiah were saying, and in response, he prayed the prayer that is recorded here in 2:4-5. If it would be helpful in your language, you could say that explicitly. Alternate translation: "When I heard about what they were saying, I prayed and said, 'Listen, our God'" (See: Assumed Knowledge and Implicit Information)

Hear, our God (ULT)
When I heard about what they were saying, I prayed to God and said,} "O our God, listen (UST)

Nehemiah's prayer here is a particular type of aside. In an aside, someone who is speaking to or about one person or group will pause and speak confidentially to somebody else about them. Often an aside is spoken to the audience of a work about someone who is being addressed within the work. But in this case, Nehemiah pauses from addressing the audience that is hearing his story; he speaks confidentially to God in prayer about two of the characters in the story. If it would be helpful in your language, you could show this is a prayer is distinct from the story by making it a direct quotation. (See: Aside)

we are a contempt (ULT)
to the way} they are mocking us (UST)

The abstract noun **contempt** refers to the way Sanballat and Tobiah regarded the Jews, which led them to make fun of the Jews. You can translate the idea behind this term with a verb like "mocking." Alternate translation: "our enemies are mocking us" (See: Abstract Nouns)

and cause their taunts to return on their heads (ULT)
Make {them fail in their attempts to stop us,} so that {other} people will mock them (UST)

Return on his head is an idiom that means that what a person expected to happen to someone else happens to them instead. Alternate translation: "Make them people whom others will mock" (See: Idiom)

And give them for plunder in a land of captivity (ULT)
Allow their enemies to capture them and force them to go to a foreign land (UST)

As in 1:2, the abstract noun **captivity** refers to a conquering army forcing all or some of a captured population to move to a different place. You can translate the idea behind it with verbs such as "capture" and "force." Alternate translation: "Allow their enemies to capture them and force them to go to a foreign land" (See: Abstract Nouns)

Translation Words - ULT

- our God
- and cause...to return
- their heads
- captivity

Translation Words - UST

- O our God
- Make {them fail in their attempts to stop us,} so that {other} people will mock them
- Make...them fail in their attempts to stop us...so that...other} people will mock them
- and force them to go to a foreign land

Nehemiah 4:5

Nehemiah 4:5

And do not cover over their iniquity, and do not wipe out their sin from before your face (ULT)
They are guilty, and they have sinned against you.} Do not take away their guilt, and do not ignore their sin (UST)

These two phrases mean similar things. Nehemiah uses the repetition to emphasize how guilty Sanballat and Tobiah are for opposing the work that God has sent him to do. If it would be helpful in your language, you could combine these phrases. Alternate translation: "do not ever forgive them" (See: Parallelism)

And do not cover over their iniquity (ULT)
They are guilty...Do not take away their guilt (UST)

Nehemiah speaks of a person's sins as if they were an object that could be physically hidden. Alternate translation: "do not forgive their sins" (See: Metaphor)

and...their sin...do not wipe out (ULT)
and they have sinned...and...their sin...do not ignore (UST)

Nehemiah speaks of a person's sins as if they were something written that could be erased. Alternate translation: "do not forget their sins" (See: Metaphor)

from before your face (ULT)
against you (UST)

Here, **face** figuratively means the action of seeing or a person's notice or attention. A person can see what is in front of their face, so in this case the expression means, "from where you can see it" (See: Metaphor)

for they have provoked anger before the front of the builders (ULT)
I am asking this} because they are also causing others to be angry at the people who are rebuilding the wall (UST)

This expression could mean one of the following three things: (1) It could mean that they have made God angry by opposing the work he has commanded Nehemiah to do. Alternate translation: "they have made you become angry." This possibility seems the most likely, since Nehemiah is praying that what these men are trying to do to others will happen to them. (2) It could mean that they have caused others to be angry at the people who are rebuilding the wall. Alternate translation: "they have caused others to be angry at the people who are rebuilding the wall." (3) It could mean that Sanballat and Tobiah have made the builders angry by mocking them. Alternate translation: "they have made the builders become angry"

Translation Words - ULT

- their iniquity
- do...wipe out

• and...their sin
• from before your face

Translation Words - UST

• They are guilty...their guilt
• and they have sinned...and...their sin
• against you
• ignore

Nehemiah 4:6

So we built the wall (ULT)
But we kept building the wall (UST)

As in chapter 3, it might be helpful to say "rebuilt." The Jews were not building something brand new. See the note to 3:1.

and all the wall was joined together up to half of it (ULT)
and after some time,} we finished the wall around the whole city to about half the necessary height (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "we filled in the breaks as high as halfway up the wall" (See: Active or Passive)

and all the wall was joined together up to half of it (ULT)
and after some time,} we finished the wall around the whole city to about half the necessary height (UST)

It appears from the context that this likely took some time and perseverance after Sanballat and Tobiah began to mock and oppose the project. If it would be helpful in your language, you could say this explicitly. Alternate translation: "after some time, we filled in the breaks" (See: Assumed Knowledge and Implicit Information)

up to half of it (ULT)
to about half the necessary height (UST)

"Half" means one part out of two equal parts. (See: Fractions)

And the heart of the people was for working (ULT)
Everyone was determined to accomplish this (UST)

Here the **heart** figuratively represents the thoughts and the will of the people. Alternate translation: "Everyone was determined to accomplish this." (See: Metaphor)

Translation Words - ULT

- the heart of

Translation Words - UST

- Everyone was determined

Nehemiah 4:7

And it happened (ULT)
But (UST)

Nehemiah uses this phrase to introduce the next event in his story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. (See: Introduction of a New Event)

Sanballat, and Tobiah (ULT)
Sanballat, Tobiah (UST)

This are the names of men. See how you translated them in 2:10. (See: How to Translate Names)

and the Arabians, and the Ammonites, and the Ashdodites (ULT)
the men from {the land of} Arabia, the men from {the nation of} Ammon, and the men from {the city of} Ashdod (UST)

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

the health of the walls of Jerusalem was going up (ULT)
we were continuing to repair the wall of Jerusalem (UST)

Here Nehemiah is speaking of the wall around Jerusalem as if it were a living thing that was sick because it was broken down. Nehemiah speaks of the repairs to the wall as if the wall is becoming healthy again. Alternate translation: "we were continuing to repair the walls of Jerusalem" (See: Personification)

was going up (ULT)
we were continuing to repair (UST)

Alternate translation: "was increasing"

and the breaks were beginning to be closed (ULT)
and to fill in the gaps (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "we were continuing to ... fill in the gaps" (See: Active or Passive)

that...it burned them extremely (ULT)
they became furious (UST)

Here Nehemiah says that the anger of these enemies was a fire that burned inside of them. Alternate translation: "they became very angry" or "they became enraged" (See: Metaphor)

ULT

7 And it happened that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites heard that the health of the walls of Jerusalem was going up and the breaks were beginning to be closed, it burned them extremely.

UST

7 But when Sanballat, Tobiah, the men from {the land of} Arabia, the men from {the nation of} Ammon, and the men from {the city of} Ashdod heard that we were continuing to repair the wall of Jerusalem and to fill in the gaps, they became furious.

Translation Words - ULT

- and the Ammonites
- and the Ashdodites
- Jerusalem

Translation Words - UST

- the men from {the nation of} Ammon
- and the men from {the city of} Ashdod
- Jerusalem

Nehemiah 4:8

to fight against Jerusalem (ULT)
and fight against the people of Jerusalem (UST)

Here, **Jerusalem** refers to the people who live there. These enemies were not coming to fight against the walls and buildings. Nehemiah is describing the people of Jerusalem figuratively by reference to something associated with them, the city where they live. Alternate translation: "to fight against the people of Jerusalem" (See: Metonymy)

and to make confusion for it (ULT)
They wanted to make the people inside the city confused {and divided (UST)

The abstract noun **confusion** refers to the way these enemies hoped that their attack would make the people of Jerusalem not know what to do. The people might disagree among themselves about whether they should keep working on the wall or whether they should discontinue the work to appease the attackers. They might also disagree about how to defend themselves. you could translate the idea behind the term "confusion" with adjectives such as "confused" and "divided." Alternate translation: "They wanted to make the people inside the city confused and divided." (See: Abstract Nouns)

ULT

8 And all of them together conspired to come to fight against Jerusalem and to make confusion for it.

UST

8 All of them together made a plan to come and fight against the people of Jerusalem. They wanted to make the people inside the city confused {and divided}.

Translation Words - ULT

- against Jerusalem

Translation Words - UST

- against the people of Jerusalem

Nehemiah 4:9

And we set up a guard on account of them (ULT)
and we stationed lookouts {on the walls (UST)

Alternate translation: "and we put men around the wall to guard the city"

by day and by night (ULT)
at all times (UST)

This does not mean that some people went up on the walls to look
around at various parts of the day, and others went up at certain times of night. Nehemiah is describing how he maintained a constant guard by speaking of two times when people were on duty, the day and the night, in order to include all the time in between. Alternate translation: "at all times," otherwise "throughout the day and night" (See: Merism)

against their faces (ULT)
to watch out for them (UST)

This term could mean two different things: (1) Here, probably **Their faces** figuratively means the front of a group. This likely means that the lookouts would see the front ranks of the army as they approached. Alternate translation: "to spot them as they approached" (See: Metaphor). (2) Here, "their faces" could also be a figurative way of referring to the enemies and their hostile intentions toward the people doing the work. Alternate translations: "against them"

Translation Words - ULT

- And we prayed
- our God
- a guard
- against their faces

Translation Words - UST

- But we prayed
- our God {to protect us
- lookouts {on the walls
- to watch out for them

> **ULT**
>
> **9** And we prayed to our God. And we set up a guard on account of them, by day and by night against their faces.
>
> **UST**
>
> **9** But we prayed to our God {to protect us}, and we stationed lookouts {on the walls} at all times to watch out for them.

Nehemiah 4:10

And Judah said (ULT)
Then the people of Judah started saying (UST)

Nehemiah is describing the people of Judah figuratively by reference to something associated with them, the name of their province. Alternate translation: "Then the people of Judah started saying" (See: Metonymy)

The strength of the burden-bearers is failing (ULT)
The people who are carrying {the stones} are getting worn out (UST)

Alternate translation: "The people who are carrying the stones are getting worn out"

and...rubble (ULT)
rubbish (UST)

Alternate translation: "and … burned stone" or "and … broken rock" or "and … unusable stone"

And as for us, we are not able to build the wall (ULT)
We are not going to be able to {finish} rebuilding the wall (UST)

Alternate translation: "We are not going to be able to finish rebuilding the wall"

Translation Words - ULT

- Judah
- The strength of

Translation Words - UST

- the people of Judah
- are getting worn out

ULT

10 And Judah said, "The strength of the burden-bearers is failing, and there is much rubble. And as for us, we are not able to build the wall."

UST

10 Then the people of Judah started saying, "The people who are carrying {the stones} are getting worn out. There is too much rubbish. We are not going to be able to {finish} rebuilding the wall."

Nehemiah 4:11

They will not know, and they will not see until when we come into their midst (ULT)
Before {the Jews} know we are coming, we will rush {down} on them (UST)

These two phrases mean similar things. The enemies use the repetition to emphasize how confident they are of launching a surprise attack. If it would be helpful in your language, you could combine these phrases. Alternate translation: "They will not be expecting an attack until we are right there," otherwise "before they see us and know we are coming, we will rush down on them" (See: Parallelism)

and they will not see (ULT)
Before…the Jews} know we are coming (UST)

While the enemies could be referring to the Jews literally not seeing them approach, "seeing" could also be a figuratively way of describing knowledge, notice, or attention. In that case this expression would mean the same thing as "they will not know." Alternate translation: "they will not be expecting" (See: Metaphor)

Translation Words - ULT

- our adversaries
- They will…know

Translation Words - UST

- our enemies
- Before…the Jews} know we are coming

Nehemiah 4:12

came (ULT)
came {to Jerusalem (UST)

The implication is that they came to Jerusalem to speak with the Jewish leaders there. If it would be helpful in your language, you could say this explicitly. Alternate translation: "came to Jerusalem to speak with us" (See: Assumed Knowledge and Implicit Information)

the Jews dwelling beside them (ULT)
some of the Jews who lived near {our enemies...they (UST)

Them means the enemies Nehemiah has been talking about, so this expression likely refers to the Jews who lived near Nehemiah and those helping him. But it does not mean all of these Jews, just some who came to Jerusalem. Nehemiah is describing part of this group as if it were the whole group. Alternate translation: "some of the Jews who lived near our enemies" (See: Synecdoche)

that...they said to us ten times (ULT)
pleaded with us repeatedly (UST)

Here the number 10 is used to represent "many." Alternate translation: "spoke to us many times" (See: Idiom)

From all the places where you turn, they are on us (ULT)
Let {our men} return {home so} they {can defend} us (UST)

The meaning of this Hebrew phrase is uncertain. However, one explanation that would fit the context is that these exposed Jewish communities sent representatives to Jerusalem to tell Nehemiah that they were afraid of being attacked in their villages. The "places where you return" could mean "anywhere we live," referring to the villages, and "they are on us" could mean that the enemies could attack these undefended towns at any time. Perhaps these representatives were asking Nehemiah to release their able-bodied men from work duty and send them home so they could help defend their families and neighbors. If it would be helpful to your readers, you could say something like this explicitly. Alternate translation: "Our enemies could attack us anywhere we live, so let our men return home so they can defend us!" (See: Assumed Knowledge and Implicit Information)

From all the places (ULT)
Let {our men} return {home so} they {can defend} us (UST)

This phrase likely indicates "in every direction." The word "all" is an exaggeration for emphasis. Alternate translation: "anywhere we live" (See: Hyperbole)

Translation Words - ULT

- the Jews
- you turn

Translation Words - UST

- some of the Jews...they

ULT

12 And it happened that, when the Jews dwelling beside them came, they said to us ten times, "From all the places where you turn, they are on us!" [1]

UST

12 And when some of the Jews who lived near {our enemies} came {to Jerusalem}, they pleaded with us repeatedly, "Let {our men} return {home so} they {can defend} us!"

• Let…our men} return…home so} they…can defend} us

Nehemiah 4:13

And I stationed (ULT)
But I put {guards (UST)

If you follow the suggestion in the previous note for translating the last phrase in 4:12, then you could show here that Nehemiah is indicating a contrast between what the representatives wanted him to do and what he actually did. Instead of scattering his forces by sending the men from other towns home, he concentrated them visibly in Jerusalem, expecting that the main attack would come there. Alternate translation: "But" or "Instead"

And I stationed from the lowest of places behind the wall, in the bare places (ULT)
But I put {guards} behind the wall at the places where it was low or where there were gaps (UST)

> **ULT**
>
> **13** And I stationed from the lowest of places behind the wall, in the bare places; and I stationed the people by families with their swords, their spears, and their bows.
>
> **UST**
>
> **13** But I put {guards} behind the wall at the places where it was low or where there were gaps. I also had people from each family group stand {guard} with their swords, spears, and bows and arrows.

Alternate translation: "I put guards behind the wall at the places where it was low or where there were gaps in it."

and I stationed the people by families (ULT)
I also had people from each family group stand {guard (UST)

This does not mean all the people, and it does not mean every member of every family. Nehemiah is figuratively describing part of the people as if they were all of them, and part of each family as if it were the whole family. Chapter 3 describes how Nehemiah organized the work on the wall by family and community groups. He seems to have organized the defense of the city the same way. Alternate translation: "I positioned people from each family" (See: Synecdoche)

and their bows (ULT)
and bows and arrows (UST)

This means not just bows, but bows and arrows. (See: Translate Unknowns)

Translation Words - ULT

- their swords
- their spears
- and their bows

Translation Words - UST

- their swords
- spears
- and bows and arrows

Nehemiah 4:14

And I looked (ULT)
After I had inspected {everything (UST)

This likely means that Nehemiah literally looked over all the defenses he had put in place. Alternate translation: "After I had inspected everything"

and I rose up, and I said (ULT)
I summoned...and I said to them (UST)

Since Nehemiah immediately addresses a group of people, the implication is that he gathered them together to speak to them. If it would be helpful in your language, you could say this explicitly. Alternate translation: "I summoned … and I told them" (See: Assumed Knowledge and Implicit Information)

and I rose up (ULT)
I summoned (UST)

In this context, the expression "rose up" likely is a way of saying that Nehemiah took public action, not that he had been sitting or lying down and got up. (See: Idiom)

to the nobles, and to the prefects (ULT)
the leading citizens and the city officials (UST)

See how you translated these terms in 2:16. Alternate translation: "to the leading citizens and the city officials"

the rest of the people (ULT)
and many of the other...people (UST)

This does not mean all of the other people who lived in Jerusalem, but rather many of them who came to hear Nehemiah speak on this occasion. He is figuratively describing part of the people as if they were all of them. Alternate translation: "many of the other people" (See: Synecdoche)

Do not be afraid of their faces (ULT)
Do not be afraid of our enemies (UST)

Here, **face** figuratively describes an entire person by reference to one part, the "face," likely because the face shows what the person is thinking and feeling. Alternate translation: "Do not be afraid of our enemies" (See: Synecdoche)

Remember (ULT)
so} think about {what he can do (UST)

In this context, **remember** does not refer to a person recalling something they have forgotten. Rather, it means, "keep in mind." Alternate translation: "keep in mind" (See: Idiom)

ULT

14 And I looked, and I rose up, and I said to the nobles, and to the prefects, and to the rest of the people, "Do not be afraid of their faces. Remember my great and fearsome Lord! And fight for your brothers, your sons and your daughters, your wives and your houses."

UST

14 After I had inspected {everything}, I summoned the leading citizens and the city officials and many of the other people, and I said to them, "Do not be afraid of our enemies! The Lord is great and awesome, {so} think about {what he can do}. And fight to {protect} your families, your sons and daughters, your wives, and your homes!"

my...great and fearsome...Lord (ULT)
The Lord is...great and awesome (UST)

Nehemiah is referring here to Yahweh, the God who promised to bless and protect the Jews as his chosen people. When he says **my**, he is using himself to represent the entire community. Alternate translation: "our great and awesome God" (See: Synecdoche)

great and fearsome (ULT)
great and awesome (UST)

Nehemiah uses this same expression in 1:5. See how you translated it there. Review the note there if that would be helpful. Alternate translation: "great and glorious" (See: Doublet)

your brothers (ULT)
your families (UST)

Here, **brother** could mean biological brothers, but it is more likely that it refers figuratively to a person's relatives, that is, their whole family. Alternate translation: "your families" (See: Metaphor)

Translation Words - ULT

- and I rose up
- the nobles
- the prefects
- Do...be afraid
- and fearsome
- of their faces
- my...Lord
- your brothers
- your sons
- and your houses

Translation Words - UST

- I summoned
- the leading citizens
- and the city officials
- Do...be afraid
- and awesome
- of our enemies
- The Lord is
- your families
- your sons
- and your homes

Nehemiah 4:15

And it happened...when (ULT)
When (UST)

Nehemiah uses this phrase to introduce the next event in his story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. (See: Introduction of a New Event)

it was known to us (ULT)
we had found out about {their plan (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "we found out about their plans" (See: Active or Passive)

it was known to us (ULT)
we had found out about {their plan (UST)

It means the plan of these enemies to launch a surprise attack, as described in 4:11. If it would be helpful in your language, you could say this explicitly. Alternate translation: "we found out about their plans to launch a surprise attack" (See: Assumed Knowledge and Implicit Information)

and God had frustrated their counsels (ULT)
they realized that God had kept...from launching a surprise attack}. {They decided not to attack us (UST)

Alternate translation: "and God had kept them from doing what they planned."

that...all of us returned to the wall, a man to his work (ULT)
So we all went back to {working on} the wall. Each person continued doing {the same} work {as before (UST)

Here, **the wall** means the work on the wall. Nehemiah is describing this work figuratively by referring to something associated with it, the wall that was the object of the work. Alternate translation: "we all went back to working on the wall" (See: Metonymy)

that...all of us returned to the wall, a man to his work (ULT)
So we all went back to {working on} the wall. Each person continued doing {the same} work {as before (UST)

The implication is that when the enemies realized the Jews knew about their plans, they decided not to attack. If it would be helpful in your language, you could say this explicitly. Alternate translation: "They decided not to attack us, and we all went back to working on the wall" (See: Assumed Knowledge and Implicit Information)

ULT

15 And it happened that, when our enemies heard that it was known to us, and God had frustrated their counsels, all of us returned to the wall, a man to his work.

UST

15 When our enemies learned that we had found out about {their plan}, they realized that God had kept them {from launching a surprise attack}. {They decided not to attack us.} So we all went back to {working on} the wall. Each person continued doing {the same} work {as before}.

a man to his work (ULT)
Each person continued doing {the same} work {as before (UST)

In this context, **a man** means "each person." It does not refer only to an adult male. Alternate translation: "Each person continued doing the same work as before" (See: Idiom)

Translation Words - ULT

- our enemies
- it was known
- God
- that...returned

Translation Words - UST

- our enemies...them
- we had found out about {their plan
- God
- So...went back to {working

Nehemiah 4:16

from that day (ULT)
after that (UST)

In this context, **day** may not refer to one specific day, but rather to a more general time. Alternate translation: "from that time on" or "after that" (See: Idiom)

my young men were doing the work (ULT)
my servants worked {on the wall (UST)

This expression refers to the servants who worked for Nehemiah. While they probably were young adult males, the expression is specifically envisioning their role and status. Alternate translation: "my servants" (See: Idiom)

were doing the work (ULT)
worked {on the wall (UST)

This refers to the work on the wall. If it would be helpful in your language, you could say that explicitly. Alternate translation: "worked on the wall" (See: Assumed Knowledge and Implicit Information)

half of my young men (ULT)
only} half of my servants (UST)

Half means one part out of two equal parts. (See: Fractions)

and the bows (ULT)
bows and arrows (UST)

As in 4:13, this means not just bows, but bows and arrows. (See: Translate Unknowns)

And the officials were behind all the house of Judah (ULT)
Officers {stood} behind the workers and guards {to encourage everyone and to give orders in case there was an attack (UST)

This likely means that certain officials literally stood behind the workers and the guards. That is, they were inside the wall and close to it, while the guards stood right at the wall and the workers worked on it. Alternate translation: "Officers stood behind all the workers and guards"

And the officials were behind all the house of Judah (ULT)
Officers {stood} behind the workers and guards {to encourage everyone and to give orders in case there was an attack (UST)

The implication is that the leaders were there to give orders in case there was an attack. But it is likely that Nehemiah also wanted them to offer encouragement and maintain good morale. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Officers stood behind all the workers and guards to

encourage everyone and to give orders in case there was an attack" (See: Assumed Knowledge and Implicit Information)

And the officials (ULT)
Officers (UST)

From the context here and the use of this term in 7:2, it appears that these "officials" were responsible for giving commands in military situations. Alternate translation: "and officers"

all the house of Judah (ULT)
the workers and guards (UST)

Here, the word **house** describes all the people descended from a particular person. All of the descendants of Judah are being described figuratively as if they were one household living together. So this would ordinarily mean "the people of Judah" (See: Metaphor)

all the house of Judah (ULT)
the workers and guards (UST)

However, in this context, the expression is not referring to all the people of Judah. Nehemiah is figuratively describing part of the people as if they were all of them. He means all of the workers and guards. The expression helps clarify that Nehemiah is no longer speaking just of his own servants, whom had divided into two groups to serve as workers and guards. Alternate translation: "all the workers and guards" (See: Synecdoche)

Translation Words - ULT

- my young men
- even the spears
- the shields
- and the bows
- and the breastplates
- And the officials
- the house of
- Judah

Translation Words - UST

- my servants
- with spears
- shields
- bows and arrows
- and metal armor
- Officers
- the workers and guards
- the workers and guards

Nehemiah 4:17

and those who were carrying burdens, the loaders (ULT)
and those who carried the heavy loads {always} had their weapons with them {so that they would be prepared to fight off an attack (UST)

These two short phrases mean similar things. Nehemiah uses them together for clarity and emphasis. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "and those who carried the heavy loads" (See: Doublet)

the loaders, they were doing the work with one of his hands and one grasping weaponry (ULT)
always} had their weapons with them {so that they would be prepared to fight off an attack (UST)

Here **his hands** means "their hands." This is an exaggeration. The builders and porters did not always work with only one hand. Rather, this means that they always had their weapons with them so that they would be prepared to fight off an attack. Alternate translation: "they always had their weapons with them while they were working on the wall" (See: Hyperbole)

Translation Words - ULT

- his hands

Translation Words - UST

- always} had their weapons with them...so that they would be prepared to fight off an attack

---

ULT

17 Those who were building the wall, and those who were carrying burdens, the loaders, they were doing the work with one of his hands and one grasping weaponry.

UST

17 Those who were building the wall and those who carried the heavy loads {always} had their weapons with them {so that they would be prepared to fight off an attack}.

Nehemiah 4:18

And the builders: a man girded his sword to his loins and built (ULT)
Each builder worked with his sword strapped to his side (UST)

In this context, **a man** means "each person." Alternate translation: "each builder worked with his sword strapped to his side" (See: Idiom)

And the one who blew the ram's horn was beside me (ULT)
I stationed} someone next to me who would blow a ram's horn {if we needed a signal (UST)

The implication is that Nehemiah stationed this person next to him so that he could sound a signal if needed. (This becomes clear in 4:20.) If it would be helpful in your language, you could say that explicitly here. Alternate translation: "And I stationed someone next to me who would blow a ram's horn if we needed a signal" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- girded
- his sword
- his loins
- the ram's horn

Translation Words - UST

- with his sword
- strapped
- his side
- a ram's horn {if we needed a signal

Nehemiah 4:19

And I said (ULT)
Then I said (UST)

See how you translated these terms in 2:16. Alternate translation: "the leading citizens … the city officials"

the nobles...the prefects (ULT)
the leading citizens...the city officials (UST)

As in 4:14, this does not mean all of the other people who lived in Jerusalem, but rather many of them who came to hear Nehemiah speak on this occasion. He is figuratively describing part of the people as if they were all of them. Alternate translation: "many of the other people" (See: Synecdoche)

ULT

19 And I said to the nobles and to the prefects and to the rest of the people, "The work is great and vast, and we are separated on the wall, a man far from his brother.

UST

19 Then I said to the leading citizens, the city officials, and many of the other people, "We are working over a very wide area, and we are far apart from each other along the wall.

The work is great and vast (ULT)
are working over a very wide area (UST)

Great and **vast** mean similar things. Nehemiah uses them together to emphasize the scope of the rebuilding project. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "large-scale" or "huge" (See: Doublet)

and we are separated on the wall, a man far from his brother (ULT)
We...and we are far apart from each other along the wall (UST)

In this context, **a man** means "each person," and **brother** means "fellow Jew." Alternate translation: "each of us is far apart from our fellow Jews along the wall" (See: Idiom)

Translation Words - ULT

- the nobles
- the prefects
- from his brother

Translation Words - UST

- the leading citizens
- the city officials
- from...other

Nehemiah 4:20

the sound of the ram's horn (ULT)
the man} sounding the ram's horn (UST)

The implication is that the workers and guards would need to gather together to fight off an attack. The implication is also that while the people were widely scattered, they would all be able to hear the ram's horn even from a distance, and so it would be an effective signal. If it would be helpful in your language, you could say these things explicitly. Alternate translation: "So if we all need to gather in one place to fight off an attack, I will have someone blow a ram's horn there. You will be able to hear this signal from anywhere along the wall." (See: Assumed Knowledge and Implicit Information)

ULT

20 At the place where you hear the sound of the ram's horn, you shall gather to us there. Our God will fight for us."

UST

20 But wherever you hear {the man} sounding the ram's horn, gather around us at that place. Our God will fight for us!"

the ram's horn (ULT)
the ram's horn (UST)

See how you translated this in 4:18. Review the explanation there if that would be helpful. (See: Translate Unknowns)

Our God will fight for us (ULT)
Our God will fight for us (UST)

This does not mean that God will fight instead of the Jews, but that God will take their side and help them win. Alternate translation: "God will help us defeat our enemies"

Translation Words - ULT

- the ram's horn
- Our God

Translation Words - UST

- the ram's horn
- Our God

Nehemiah 4:21

So we were doing the work (ULT)
So we continued to work {on rebuilding the wall (UST)

This means the **work** of rebuilding the wall. If it would be helpful in your language, you could say that explicitly. Alternate translation: "So we continued to work on rebuilding the wall" (See: Assumed Knowledge and Implicit Information)

And half of them were grasping spears (ULT)
Half of the men {served as guards} and kept their weapons ready (UST)

"Them" means the men who would otherwise have been working as builders or carrying loads, but who were serving as guards instead. As verses 4:13 and 4:16 make clear, the weaponry included not just spears, but also shields and bows and arrows. So Nehemiah is using "spears" here to refer figuratively to all of the weaponry. Alternate translation: "half of the men served as guards and kept their weapons ready" (See: Synecdoche)

And half of them (ULT)
Half of the men (UST)

Here **half** means one part out of two equal parts. (See: Fractions)

from the rising of the dawn until the coming out of the stars (ULT)
at {all} times (UST)

Nehemiah is referring to the entire day by speaking of two extreme parts of it, the time when first light of morning appears and the time when it becomes dark enough to see the stars, in order to include everything in between. If it would be helpful in your language, you could express this meaning with a single phrase. Alternate translation: "at all times," otherwise "from the time when the light of dawn appeared in the morning until the time when the stars appeared at night" (See: Merism)

from the rising of the dawn (ULT)
at {all} times (UST)

This phrase refers to the daily appearance of light rising in the east in the early morning hours prior to the sun rising above the horizon. Alternate translation: "the first light of day"

the coming out of the stars (ULT)
at...all} times (UST)

Here Nehemiah describes the appearing of the stars as if they **came out** of an enclosed container. Alternate translation: "the very beginning of the night" (See: Metaphor)

Translation Words - ULT

- spears

Translation Words - UST

- their weapons

Nehemiah 4:22

a man (ULT)
Each {worker (UST)

In this context, **a man** means "each person" and more specifically "each worker." As in 4:16, "young man" means servant. Alternate translation: "each worker and his servant" (See: Idiom)

in the midst of Jerusalem (ULT)
inside Jerusalem {and not go home if they live outside the city (UST)

This could be referring to workers who had come from nearby cities and towns to help rebuild the wall. It could also include people who lived in the Jerusalem area but whose homes were outside the city, such as local farmers. If it would be helpful in your language, you could say this explicitly. Alternate translation: "spend the night inside Jerusalem and not go home if they live outside the city" (See: Assumed Knowledge and Implicit Information)

> **ULT**
> **22** Also, at that time I said to the people, "Let a man and his young man lodge the night in the midst of Jerusalem, and they will be for us by night a guard and by day a worker."
>
> **UST**
> **22** At that time, I also said to the people, "Each {worker} and his servant must spend the night inside Jerusalem {and not go home if they live outside the city}. {That way} the city will have plenty of defenders {even} at night, and they can {still} work {on the wall} during the daytime."

and they will be for us by night a guard and by day a worker (ULT)
That way} the city will have plenty of defenders {even} at night, and they can {still} work {on the wall} during the daytime (UST)

The idea is not that these men would be on guard duty all night and then work all day on the wall. Rather, their presence in the city would mean that a large number of defenders would be ready on short notice if needed. If it would be helpful in your language, you could say this explicitly. Alternate translation: "That way the city will have plenty of defenders even at night, and they can still work on the wall during the daytime"

Translation Words - ULT

- and his young man
- Jerusalem
- a guard

Translation Words - UST

- and his servant
- Jerusalem
- plenty of defenders

Nehemiah 4:23

And neither (ULT)
During that time (UST)

In this verse Nehemiah is describing something else that was also true of the conditions in Jerusalem during the time period he is describing. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "At that time, neither" (See: Connect — Simultaneous Time Relationship)

nor my brothers (ULT)
and my brothers (UST)

Here **brother** likely refers to Nehemiah's close relatives. Elsewhere in the book he indicates that his brother Hanani lived in the city and that his relatives ate with him at the governor's table (1:2, 5:14, 7:2). Alternate translation: "nor my relatives" (See: Metonymy)

nor my young men (ULT)
my servants (UST)

As in 4:16, this means "my servants." (See: Idiom)

nor the men of the guard who were behind me (ULT)
and my personal bodyguard (UST)

This likely refers to the personal bodyguard that the king would have assigned to Nehemiah when he appointed him to be the governor of Judah. (Nehemiah describes this appointment in 5:14.) Alternate translation: "my personal bodyguard" (See: Translate Unknowns)

or a man his weapon at the water (ULT)
Each of us {always had} our weapons {with us}, {even when we were washing ourselves (UST)

Here the specific meaning of the Hebrew text is unknown, but Nehemiah is almost certainly leaving out some of the words that a sentence would normally have to have in order to be complete. He says that he and his relatives, servants, and bodyguards did not take off their clothes, **or anyone his weapon at the water.** This could mean that "no one took his weapon off even when he was washing himself" or that "no one took his weapon off even when going to get water." If it would be helpful in your language, you could explain what "at the water" might mean, you could choose one of these possibilities. Alternate translation: "Each of us always had our weapons with us, even when we were washing ourselves." (See: Ellipsis)

stripped off our clothes, or a man his weapon (ULT)
took off our clothes…Each of us {always had} our weapons {with us (UST)

In this context, **a man** means **anyone.** (See: Idiom)

ULT

23 And neither I, nor my brothers, nor my young men, nor the men of the guard who were behind me, none of us stripped off our clothes, or a man his weapon at the water. [2]

4:12 [1]

4:23 [2]

UST

23 {During that time} none of us took off our clothes. I did not, and my brothers, my servants, and my personal bodyguard did not. Each of us {always had} our weapons {with us}, {even when we were washing ourselves}.

Translation Words - ULT

- nor my brothers
- nor my young men
- the guard

Translation Words - UST

- and my brothers
- my servants
- and my personal bodyguard

Nehemiah 5

Nehemiah 5 General Notes

Special concepts in this chapter

Equality

The rich made money from the poor. The rich oppressed the poor by charging interest on loans. Because Nehemiah wanted to treat everyone fairly, he did not collect any taxes from them. This chapter also emphasizes that it was wrong to enslave a fellow Jew. (See: oppress, oppressed, oppression, oppressor, dominate)

Governor

Nehemiah was a governmental leader in Jerusalem, but he was not a king. Jerusalem had a great deal of independence, but it was under the authority of the Persian king. The term "governor" reflects this idea, but a different term may be used in translation.

Nehemiah 5:1

Nehemiah 5:1

And there was (ULT)
Around this same time (UST)

Nehemiah now relates something else that was happening even while the Jews were trying to rebuild the wall and defend themselves against their enemies. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: "Around this same time" (See: Connect — Simultaneous Time Relationship)

a great outcry of the people and their wives (ULT)
many of the men and their wives complained bitterly (UST)

Outcry is an abstract noun that refers to the complaints that the poorer Jews made to Nehemiah about how the wealthier and more powerful Jews were treating them. If it would be helpful in your language, you could translate the idea behind this word with a verb such as "complain." Since Nehemiah says this was a "great" outcry, involving many serious grievances, you could intensify the verb with an adverb such as "bitterly." Alternate translation: "many of the men and their wives complained bitterly" (See: Abstract Nouns)

the people and their wives (ULT)
many of the men and their wives (UST)

Here, **the people** seems to indicate certain men who lived in Jerusalem, since Nehemiah also mentions their wives. Alternate translation: "many of the men and their wives"

their brothers (ULT)
their fellow (UST)

Here, **brother** does not seem to mean biological brothers, but to refer figuratively to other members of the same people group. Alternate translation: "their fellow Jews" (See: Metaphor)

their brothers, the Jews (ULT)
their fellow Jews (UST)

These two short phrases mean similar things. Nehemiah uses them together to emphasize how inappropriate it was for people to treat members of their own group in the ways described. If it would be helpful in your language, you could combine these phrases. Alternate translation: "their fellow Jews" (See: Doublet)

Translation Words - ULT

- a...outcry of
- their brothers
- the Jews

Translation Words - UST

- complained

* their fellow
* Jews

Nehemiah 5:2

And there were those who said (ULT)
Some of them began (UST)

Verses 2, 3, 4, and 5 do not seem to be different complaints that people brought to Nehemiah separately. Rather, the whole group seems to be complaining that because they need to get food for their families, wealthier and more powerful Jews are exploiting them. They are forcing them to take mortgages and loans and even sell their children into slavery. Nehemiah is probably depicting one speaker after another in the crowd adding details to this picture. You could suggest this to the readers of your translation by introducing these comments with a translation such as, "some of them began to say"

Our sons and our daughters, we are many (ULT)
We have many children. We (UST)

Alternate translation: "We have many children"

And let us take grain (ULT)
need to get {a lot of} food (UST)

This does not mean only grain. The people complaining to Nehemiah are using one kind of food, grain, the staple of their diet, to refer figuratively to all the foods they would need to eat. Alternate translation: "we need food" (See: Synecdoche)

And let us take grain (ULT)
need to get {a lot of} food (UST)

The implication is that because the families are large, a lot of food is needed. If it would be helpful in your language, you could say this explicitly. Alternate translation: "we need to get a lot of food" (See: Assumed Knowledge and Implicit Information)

so we can eat, and we can live (ULT)
to feed them {all (UST)

These two short phrases mean similar things. The people use them together to emphasize the urgency and importance of having food. If it would be helpful in your language, you could combine these phrases. Alternate translation: "to get enough food to stay alive" (See: Doublet)

Translation Words - ULT

- Our sons
- grain
- and we can live

Translation Words - UST

- children

- a lot of} food
- to feed them...all

Nehemiah 5:3

**And there were those who said (ULT)
Others added (UST)**

(See the applicable note to 2:2 and Assumed Knowledge and Implicit Information) Alternate translation: "Others added"

**We are mortgaging our fields and our vineyards and our houses so we can get grain during the famine (ULT)
We have had to promise to give someone our fields, vineyards, and houses if we do not pay back the money {he} has loaned us. We had {to borrow the money} to buy food during this time when food is scarce (UST)**

ULT

3 And there were those who said, "We are mortgaging our fields and our vineyards and our houses so we can get grain during the famine."

UST

3 Others added, "We have had to promise to give someone our fields, vineyards, and houses if we do not pay back the money {he} has loaned us. We had {to borrow the money} to buy food during this time when food is scarce."

It might be helpful to explain to your readers what a **mortgage** is, if you think they might not know. Alternate translation: "We have had to promise to give someone our fields, vineyards, and houses if we do not pay back the money we borrowed. We had to borrow the money to buy food during this time when food is scarce." (See: Translate Unknowns)

Translation Words - ULT

- and our vineyards
- and our houses
- grain
- during the famine

Translation Words - UST

- vineyards
- and houses
- food
- during this time when food is scarce

Nehemiah 5:4

And there were those who said (ULT)
Still others said (UST)

Different people in the crowd apparently continue to add details to the complaint. Alternate translation: "Still others said"

We have borrowed silver (ULT)
We have had to borrow money (UST)

Silver here means "money." Nehemiah is describing money figuratively by reference to the commodity that is being used as a means of exchange, silver. Alternate translation: "We have had to borrow money" (See: Metonymy)

for the tribute of the king on our fields and our vineyards (ULT)
to {pay} the taxes that the king {commanded us to pay} on our fields and our vineyards (UST)

Tribute means "taxes" here. Alternate translation: "the taxes that the king commanded us to pay on our fields and our vineyards" (See: Translate Unknowns)

Translation Words - ULT

- silver
- for the tribute of...on
- the king
- and our vineyards

Translation Words - UST

- money
- to {pay} the taxes that...commanded us to pay
- the king
- and our vineyards

Nehemiah 5:5

Nehemiah 5:5

And now (ULT)
This is how bad things have gotten (UST)

This term indicates that the sentence that follows is a further development of the thought from the previous sentence. (See: Connecting Words and Phrases)

our flesh is as the flesh of our brothers, our sons are as their sons (ULT)
But we are Jews, just like the people who are doing these things to us (UST)

Here the Jews are insisting that they are of the same Jewish descent as the other Jews and that they of the same importance as the others. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Yet our families are Jews just like the other Jews' families, and our children are just as important to us as their children are to them" (See: Assumed Knowledge and Implicit Information)

our flesh is as the flesh of our brothers, our sons are as their sons (ULT)
But we are Jews, just like the people who are doing these things to us (UST)

> **ULT**
>
> **5** And now, our flesh is as the flesh of our brothers, our sons are as their sons. And behold, we are putting our sons and our daughters into bondage as slaves. There are those even of our daughters who have been put into bondage, and there is nothing to God in our hand, for our fields and our vineyards belong to others."
>
> **UST**
>
> **5** {This is how bad things have gotten.} We are selling our children into slavery. In fact, we have even sold some of our daughters. Our creditors took the fields and vineyards {we pledged as security for loans}, so there was nothing {else} we could do. But we are Jews, just like the people who are doing these things to us!"

These two phrases mean similar things. The people complaining to Nehemiah are using the repetition to emphasize how shameful it is for the wealthy and powerful to sell their own fellow Jews into slavery. If it would be helpful in your language, you could combine these phrases. Alternate translation: "And we are Jews, just like the people who are doing these things to us!" (See Abstract Nouns)

our flesh is as the flesh of our brothers, our sons are as their sons (ULT)
But we are Jews, just like the people who are doing these things to us (UST)

You could move this sentence to the end of the verse, since it is the culmination of the argument.

our brothers (ULT)
But we are Jews, just like the people who are doing these things to us (UST)

Here, **brother** figuratively describes the Jews who are exploiting their poor and vulnerable fellow Jews. Alternate translation: "And we are Jews, just like the people who are doing these things to us!" (See: Metaphor)

And behold (ULT)
In fact (UST)

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If it would be helpful to your readers, you could use some emphatic term or expression in your language that would have this same effect.

we are putting our sons and our daughters into bondage as slaves. There are those even of our daughters who have been put into bondage (ULT)
We are selling our children into slavery...we have even sold some of our daughters (UST)

In this context, the construction **are putting** likely indicates that the poor are on the verge of selling their children into slavery. The next sentence shows that they have already done this in some instances. It appears that in this culture, in dire situations, girls were sold before boys, perhaps because they could become either domestic servants or concubines. A concubine was a woman who was both a slave and a secondary wife to her master. If it would be helpful in your language, you could express this statement that way. Alternate translation: "We are on the verge of selling our children into slavery. In fact, we have already sold some of our daughters as servants and concubines." (See: Assumed Knowledge and Implicit Information)

and there is nothing to God in our hand, for our fields and our vineyards belong to others (ULT)
Our creditors took the fields and vineyards {we pledged as security for loans}, so there was nothing {else} we could do (UST)

If it would be helpful in your language, you could reverse the order of these phrases because the second phrase gives the reason why the first phrase is true. Alternate translation: "because our creditors took the fields and vineyards we pledged as security for loans, there is nothing else we can do in this situation." (See: Connect — Reason-and-Result Relationship)

and there is nothing to God in our hand (ULT)
so there was nothing {else} we could do (UST)

There is nothing to God in our hand is an idiom that means that the speaker does not have the power to do what they are describing. Alternate translation: "there is nothing else we can do in this situation" (See: Idiom)

for our fields and our vineyards belong to others (ULT)
Our creditors took the fields and vineyards {we pledged as security for loans (UST)

The implication is that when the poor could not pay back their loans, their creditors took the fields and vineyards they had pledged as collateral. If it would be helpful in your language, you could say this explicitly. Alternate translation: "because our creditors took the fields and vineyards we pledged as security for loans." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- is as the flesh of
- our flesh
- our brothers
- are as their sons
- our sons
- our sons
- as slaves
- in our hand
- and our vineyards

Translation Words - UST

- But we are Jews, just like the people who are doing these things to us
- But we are Jews, just like the people who are doing these things to us
- our children
- into slavery
- and vineyards
- so there was nothing...else} we could do
- But we are Jews, just like the people who are doing these things to us
- But we are Jews, just like the people who are doing these things to us
- But we are Jews, just like the people who are doing these things to us

Nehemiah 5:6

And it burned me extremely (ULT)
I got very angry (UST)

Here Nehemiah says that his anger was a fire that burned inside of
him. Alternate translation: "I got very angry" (See: Metaphor)

**when I heard their outcry and these words
(ULT)**
**when I heard these things that they were
complaining about (UST)**

ULT

6 And it burned me extremely when I
heard their outcry and these words.

UST

6 I got very angry when I heard these
things that they were complaining
about.

Outcry is an abstract noun that refers to complaints that the poorer Jews made to Nehemiah about how the
wealthier and more powerful Jews were treating them. You can translate the idea behind this word with a verb such
as "complain." Alternate translation: "when I heard how they were complaining" (See: Abstract Nouns)

their outcry and these words (ULT)
these things that they were complaining about (UST)

These two short phrases mean similar things. They are used together to emphasize the urgency and severity of
these complaints. You do not need to repeat both phrases in your translation if that would be confusing for your
readers. Alternate translation: "everything that they were complaining about" (See: Doublet)

Nehemiah 5:7

Nehemiah 5:7

And my heart reigned over me (ULT)
I thought hard about what to do (UST)

Here Nehemiah is speaking about his heart as if it were a living thing that could act like a king and rule over him. However, he is not saying that his feelings commanded his actions. (He says in the previous verse that he became very angry, but in the next verse he describes acting in a careful and deliberate manner.) Instead, this means that his heart "took counsel" with him, the way a king would take counsel with advisors. In effect, Nehemiah is saying that he talked the matter over with himself. Alternate translation: "I thought hard about what to do" (See: Personification)

And my heart reigned over me (ULT)
I thought hard about what to do (UST)

Here, the **heart** figuratively represents the thoughts and the will. Alternate translation: "I thought hard about what to do" (See: Metaphor)

and I contended (ULT)
Then I brought charges against (UST)

Contended is a technical term that means "to bring charges." It means to initiate a lawsuit that would require the defendants to answer for themselves publicly, in the presence of their fellow citizens. Alternate translation: "Then I brought charges"

the nobles...the prefects (ULT)
the leading citizens...and the city officials (UST)

See how you translated these terms in 2:16. Alternate translation: "the leading citizens and the city officials"

This expression means to charge interest when loaning money to another person. Alternate translation: "You are charging interest" (See: Idiom)

interest, a man against his brother (ULT)
interest {on loans} to your fellow Jews (UST)

The Law of Moses specifically forbade charging interest on a loan to a fellow Jew. So this was not just an exploitive business practice, it was a violation of God's Law. The rich and powerful Jews would certainly have been expected to know this. If it would be helpful in your language, you could say this explicitly. Alternate translation: "You are charging interest on loans to your fellow Jews. You know that is forbidden in the Law of Moses." (See: Assumed Knowledge and Implicit Information)

a man against his brother (ULT)
to your fellow Jews (UST)

In this context, "a man" means "each person." It does not mean only an adult male. (See: Idiom)

ULT

7 And my heart reigned over me, and I contended with the nobles and with the prefects. And I said to them, "You are lending interest, a man against his brother!" And I put forth a great assembly against them.

UST

7 I thought hard about what to do. Then I brought charges against the leading citizens and the city officials. I called together a large group of people {to hear} the charges against them. I told these leaders, "You are charging interest {on loans} to your fellow Jews. {You know that is forbidden in the Law of Moses}."

a man against his brother (ULT)
to your fellow Jews (UST)

Here, **brother** could conceivably include even biological brothers, but in context it likely refers figuratively to fellow Jews. Alternate translation: "to your fellow Jews" (See: Metaphor)

And I put forth a great assembly against them (ULT)
I called together a large group of people {to hear} the charges against them (UST)

This means that, as part of conducting the lawsuit against these wealthy and powerful Jews, Nehemiah brought together a large group of their fellow citizens to hear the charges against them. This group was the "assembly." Alternate translation: "I put them on trial in front of their fellow citizens" (See: Translate Unknowns)

And I put forth a great assembly against them (ULT)
I called together a large group of people {to hear} the charges against them (UST)

To present the events in chronological order, if that would be helpful to your readers, you could put this before the previous sentence, which describes the first charge that Nehemiah brought at this trial. (See: Order of Events)

Translation Words - ULT

- my heart
- And…reigned
- the nobles
- the prefects
- against his brother
- a…assembly

Translation Words - UST

- I thought hard about what to do
- I thought hard about what to do
- the leading citizens
- and the city officials
- a…group of people
- to your fellow Jews

Nehemiah 5:8

Nehemiah 5:8

We ourselves...have bought back (ULT)
we have been buying...back (UST)

We likely means Nehemiah and his relatives, as in 4:23. If it would be helpful in your language, you could say this explicitly. Alternate translation: "My relatives and I have bought back" (See: Assumed Knowledge and Implicit Information)

We...have bought back our brothers, the Jews, the ones who were sold to the nations (ULT)
Whenever our fellow Jews have had to sell themselves into slavery to people from {other} nations...have been buying them back (UST)

To present the events in chronological order, if that would be helpful to your readers, you could put the information that some Jews had to sell themselves into slavery before the information that Nehemiah and his relatives bought their freedom. Alternate translation: "Whenever our Jewish relatives have had to sell themselves into slavery to people from other nations ... we have been buying them back" (See: Order of Events)

according to our ability (ULT)
to {the best of} our ability (UST)

Alternate translation: "to the best of our ability"

our brothers...the Jews (ULT)
our fellow Jews...them (UST)

These two short phrases mean similar things. They are used together to emphasize that buying them back was an honorable and expected action. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "our Jewish relatives" (See: Doublet)

our brothers (ULT)
our fellow Jews...them (UST)

Here, **brother** likely refers figuratively to fellow Jews. Alternate translation: "our fellow Jews" (See: Metaphor)

the Jews, the ones who were sold (ULT)
Whenever...our fellow Jews...have had to sell themselves into slavery...them (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "our fellow Jews have had to sell themselves" (See: Active or Passive)

ULT

8 And I said to them, "We ourselves, according to our ability, have bought back our brothers, the Jews, the ones who were sold to the nations. But even you yourselves are selling your brothers, and they are being bought back by us!" Then they were silent, and they did not find a word.

UST

8 I said to them, "Whenever our fellow Jews have had to sell themselves into slavery to people from {other} nations, to {the best of} our ability we have been buying them back. But you are actually selling your fellow Jews into slavery to get back the money they owe you. These are some of the very people we have been buying back!" They knew that these charges were true, so there was absolutely nothing they could say in response.

But even you yourselves are selling your brothers, and they are being bought back by us (ULT)
But you are actually selling your fellow Jews into slavery to get back the money they owe you. These are some of the very people we have been buying back (UST)

This means that they are selling their family members, both men and women, as slaves to their fellow Jews. The full meaning of this statement can be made clear. Alternate translation: "Now you are selling your own people to be slaves of your fellow Jews, so that they might later sell them back to us" (See: Assumed Knowledge and Implicit Information)

the ones who were sold to the nations (ULT)
Whenever...have had to sell themselves into slavery to people from {other} nations (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "who people had sold as slaves to the nations" (See: Active or Passive)

But even...yourselves (ULT)
But you...actually (UST)

This is an emphatic expression. Nehemiah uses it to show how serious the offense is. If it would be helpful in your language, you could indicate this emphasis in some way in your translation. Alternate translation: "you are actually"

you...are selling your brothers (ULT)
are...selling your fellow Jews into slavery to get back the money they owe you (UST)

This means that the creditors were selling the debtors into slavery to recover the money they owed. If it would be helpful in your language, you could say this explicitly. Alternate translation: "you are actually selling your fellow Jews into slavery to get back the money they owe you" (See: Assumed Knowledge and Implicit Information)

your brothers (ULT)
your fellow Jews (UST)

Here, **brother** likely refers figuratively to fellow Jews. Alternate translation: "your fellow Jews" (See: Metaphor)

and they are being bought back by us (ULT)
These are some of the very people we have been buying back (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "They are some of the very people we have been buying back!" (See: Active or Passive)

Then they were silent, and they did not find a word (ULT)
They knew that these charges were true, so there was absolutely nothing they could say in response (UST)

The implication is that the accused said nothing because they knew that Nehemiah's charges were true. If it would be helpful in your language, you could say that explicitly. Alternate translation: "They knew that these charges were true, so they were silent. They could not answer a single word." (See: Assumed Knowledge and Implicit Information)

Then they were silent, and they did not find a word (ULT)
They knew that these charges were true, so there was absolutely nothing they could say in response (UST)

These two phrases mean similar things. Nehemiah uses the repetition to emphasize how completely guilty the accused people were. If it would be helpful in your language, you could combine these phrases. Alternate translation: "there was absolutely nothing they could say in response." (See: Parallelism)

Translation Words - ULT

- our brothers
- your brothers
- the Jews
- to the nations

Translation Words - UST

- our fellow Jews...them
- your fellow Jews
- our fellow Jews...them
- to people from {other} nations

Nehemiah 5:9

This thing that you are doing is not good (ULT)
What you are doing is wrong (UST)

In this context, **good** does have a moral connotation. Nehemiah is saying more than that this is not a good idea. Alternate translation: "What you are doing is wrong!"

Should you not walk in the fear of our God, because of the reproach of the nations, our enemies (ULT)
You certainly ought to obey God and do what is right! Otherwise, our enemies will mock us even more (UST)

Nehemiah is making a statement, not asking a question. He does not expect the accused to give him reasons why they should not obey God. Instead, he is using the question form to emphasize how important it is for these wealthy and powerful Jews to stop doing these wrong things. Alternate translation: "You really ought to live your life in a way that honors God!" (See: Rhetorical Question)

Should you not walk in the fear of our God (ULT)
You certainly ought to obey God and do what is right (UST)

In this context, **fear** does not mean to be afraid. It means to show respect and reverence, specifically by obeying instead of disobeying. Alternate translation: "live your life in a way that honors God" (See: Idiom)

you...walk (ULT)
You certainly ought to obey God and do what is right (UST)

Here, **walk** is an idiom that describes a person's conduct in life. Alternate translation: "live your life" (See: Idiom)

because of the reproach of the nations, our enemies (ULT)
Otherwise, our enemies will mock us even more (UST)

This may be a reference to the way the enemies of the Jews were already mocking them, or to the way they would mock them if they learned of what was happening. It could mean both things. Alternate translation: "Otherwise, our enemies will mock us even more"

because of the reproach of the nations, our enemies (ULT)
Otherwise, our enemies will mock us even more (UST)

Reproach is an abstract noun that refers to the way the enemies of the Jews were mocking them. If it would be helpful in your language, you could translate the same idea with a verb such as "mock." Alternate translation: "to keep the nations who are our enemies from mocking us" (See: Abstract Nouns)

the nations, our enemies (ULT)
Otherwise, our enemies will mock us even more (UST)

These two short phrases mean similar things. Nehemiah uses them together to emphasize the identity and hostility of the people who are opposing the Jews. If it would be helpful in your language, you could combine them. Alternate translation: "our enemies" (See: Doublet)

Translation Words - ULT

- is...good
- you...walk
- in the fear of
- our God
- because of the reproach of
- the nations
- our enemies

Translation Words - UST

- is wrong
- You certainly ought to obey God and do what is right
- You certainly ought to obey God and do what is right
- You certainly ought to obey God and do what is right
- Otherwise, our enemies will mock us even more
- Otherwise, our enemies will mock us even more
- Otherwise, our enemies will mock us even more

Nehemiah 5:10

Also, even I, my brothers, and my young men (ULT)
I myself, my relatives, and my servants (UST)

As in 4:23, this means, "I myself, my relatives, and my servants." The term "brother" here likely includes one or more of Nehemiah's biological brothers, but more generally it refers figuratively to his close relatives. Alternate translation: "I myself, my relatives, and my servants" (See: Metaphor)

are lending against them silver and grain (ULT)
have been lending money and grain {to anyone in need without charging interest (UST)

The implication is that Nehemiah and his companions are lending without charging any interest. If it would be helpful in your language, you could say this explicitly. Alternate translation: "have been lending money and grain to those in need without charging interest" (See: Assumed Knowledge and Implicit Information)

silver (ULT)
money (UST)

Silver here means "money." Nehemiah is describing money figuratively by reference to the commodity that is being used as a means of exchange, silver. Alternate translation: "money" (See: Metonymy)

Please, let us forsake this interest (ULT)
All of us should stop charging interest on loans (UST)

It is clear from the context that **us** in this sentence does not mean Nehemiah and his companions, but rather the entire Jewish community, of which they are a part. Nehemiah could say to the defendants, accusingly, "You must stop charging interest!" But he includes himself and the entire community as a way of being encouraging rather than condemning. (This would be a use of "we/us" that includes the addressees. You should make this clear in your translation if your language makes that distinction.) Alternate translation: "All of us should stop charging interest on loans."

Translation Words - ULT

- my brothers
- and my young men
- silver
- and grain
- let us forsake

Translation Words - UST

- my relatives
- and my servants
- money

ULT

10 Also, even I, my brothers, and my young men are lending against them silver and grain. Please, let us forsake this interest!

UST

10 I myself, my relatives, and my servants have been lending money and grain {to anyone in need without charging interest}. All of us should stop charging interest on loans.

- and grain
- All of us...stop

Nehemiah 5:11

Nehemiah 5:11

Please...return to them (ULT)
Give them back...pay back (UST)

This is worded as a polite request, but it is really a demand. If it would be helpful in your language, you could express it with an imperative. "Give them back"

even today (ULT)
Do it right away (UST)

This does not necessarily mean on this same day, but without waiting. Alternate translation: "Do it right away!" (See: Idiom)

and a hundred of (ULT)
And...the 12% annual {interest you have been collecting} on (UST)

> ### ULT
>
> **11** Please, even today, return to them their fields, their vineyards, their olive orchards, and their houses, and a hundred of the silver and the grain, the new wine, and the oil that you are lending against them."
>
> ### UST
>
> **11** Give them back their fields, vineyards, olive orchards, and houses. Do it right away! And pay back the 12% annual {interest you have been collecting} on the money, grain, wine, and olive oil that you have lent them."

In this context, this expression means "the hundredth part," or one per cent. In this culture, this was likely charged monthly, so it would have amounted to 12% annual interest. In an economy that was based more on commodities than on cash, this would have been an exorbitant amount. If your culture typically calculates interest at an annual rate, you could express it that way here to help your readers understand the likely meaning. Alternate translation: "the 12% annual interest" (See: Fractions)

the silver (ULT)
the money (UST)

Silver means "money" here, as in verse 10. Alternate translation: "money" (See: Metonymy)

are lending against them (ULT)
have lent them (UST)

Alternate translation: "charging them" or "making them pay" (See: Idiom)

Translation Words - ULT

- return
- their vineyards
- their olive orchards
- and their houses
- the silver
- and the grain
- the new wine
- and the oil

Translation Words - UST

- Give...back...pay back
- vineyards

- olive orchards
- and houses
- the money
- grain
- wine
- and olive oil

Nehemiah 5:12

And they said (ULT)
These leaders replied (UST)

They means the leading citizens and the city officials. Alternate translation: "These leaders replied"

We will return (ULT)
We will give back {their fields, vineyards, olive orchards, and houses (UST)

The implication is that they will return the fields, vineyards, olive orchards, and houses that they took from the poor, as Nehemiah demanded in 5:11. If it would be helpful in your language, you could say this explicitly. Alternate translation: "We will give back their fields, vineyards, olive orchards, and houses" (See: Assumed Knowledge and Implicit Information)

and we will seek nothing from them (ULT)
And we will stop {charging} them {interest (UST)

Alternate translation: "And we will stop charging them interest"

we will do according to what you say (ULT)
we will do what you say (UST)

If it would be helpful in your language, you could put this statement first, since it is the reason for the results that follow, the return of property and the cancelling of interest. Alternate translation: "Yes, we will do what you say" (See: Connect — Reason-and-Result Relationship)

And I called the priests, and I caused them to swear to do according to this word (ULT)
Then I called the priests, and I made the leaders swear {to God in front of them} that they would do what they had promised (UST)

The implication is that the priests would have these leaders swear an oath before God. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Then I called the priests, and I made the leaders swear to God in front of them that they would do what they had promised." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- We will return
- we will seek
- And I called
- the priests
- and I caused them to swear

ULT

12 And they said, "We will return, and we will seek nothing from them. Thus we will do according to what you say." And I called the priests, and I caused them to swear to do according to this word.

UST

12 These leaders replied, "Yes, we will do what you say. We will give back {their fields, vineyards, olive orchards, and houses}. And we will stop {charging} them {interest}." Then I called the priests, and I made the leaders swear {to God in front of them} that they would do what they had promised.

Translation Words - UST

- We will give back {their fields, vineyards, olive orchards, and houses
- we will stop {charging…interest
- Then I called
- the priests
- and I made the leaders swear {to God in front of them

Nehemiah 5:13

I shook out my bosom (ULT)
I...shook out the folds of my robe (UST)

Bosom here refers figuratively to Nehemiah's robe. It refers specifically by association to the part that he could gather together in front of him to form a pouch. Alternate translation: "I shook out the folds of my robe" (See: Metonymy)

I shook out my bosom (ULT)
I...shook out the folds of my robe (UST)

Nehemiah gathered his robe together in front of him, the way someone would if they wanted to carry something in its folds. Then he flung the robe open and shook it, so that anything that was in it would have scattered. By doing this, he demonstrated symbolically to the Jewish leaders what would happen to them if they broke the promise they made. Alternate translation: "I shook out the folds of my robe" (See: Symbolic Action)

Alternate translation: "In the same way, may God take away the home and all the possessions of anyone who does not keep this promise"

ULT

13 Also, I shook out my bosom, and I said, "Thus may God shake out from his house and from his labor every man who does not cause this word to stand. And thus may he be shaken out and emptied." And all the assembly said, "Amen!" And they praised Yahweh, and the people did according to this word.

UST

13 I also shook out the folds of my robe and said to them, "In this same way, may God fling anyone who does not keep this oath away from everything he owns. Yes, may that person lose everything!" Then everyone who was there said, "We agree!" And they praised Yahweh. After that none of the Jews took houses or fields to guarantee loans, and none of them charged interest any more.

every...man (ULT)
anyone (UST)

In this context, this expression means "anyone." It could include women as well as men. Alternate translation: "anyone" (See: When Masculine Words Include Women)

cause this word to stand (ULT)
does...keep this oath (UST)

The **word** means the promise that the leaders have made and the oath they have taken to confirm it. Nehemiah is speaking of this promise figuratively as if it were a living thing that could stand, that is, stay in place rather than go away. Alternate translation: "keep this oath" (See: Personification)

from his house and from his labor (ULT)
away from everything he owns (UST)

These two short phrases mean similar things. They are used together to express the totality of what a person owns. If it would be helpful in your language, you could combine them. Alternate translation: "everything he owns" (See: Doublet)

and from his labor (ULT)
away from everything he owns (UST)

Labor here figuratively refers to the "fruits of labor," that is, the possessions that a person acquires through labor. Alternate translation: "all his possessions"

And thus may he be shaken out and emptied (ULT)
Yes, may that person lose everything (UST)

This sentence repeats the meaning of the previous one. Nehemiah uses the repetition for emphasis. You would not need to use the same repetition in your translation if it were already clear that Nehemiah is speaking emphatically in the first sentence. However, you could also rephrase the meaning. Alternate translation: "Yes, may that person be separated from everything he owns" (See: Parallelism)

shaken out and emptied (ULT)
Yes, may that person lose everything (UST)

These two short phrases mean similar things. They are used together to emphasize how completely Nehemiah wants God to punish anyone who breaks the oath. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "be separated from everything he owns" (See: Doublet)

all the assembly (ULT)
everyone who was there (UST)

This means everyone who was there, both the leaders who were the defendants and the citizens Nehemiah had gathered to hear the charges against them. Alternate translation: "everyone who was there"

Amen (ULT)
We agree (UST)

This is an expression that means, "Truly, it is so." It expresses agreement with what someone has just said. You could express the meaning with a phrase such as, "We agree!" Or you could use the Hebrew term and explain its meaning: "Amen! It is true." (See: Idiom)

every...And they praised...Yahweh (ULT)
anyone...And they praised...Yahweh (UST)

Alternate translation: "they worshipped God"

and the people did according to this word (ULT)
After that none of the Jews took houses or fields to guarantee loans, and none of them charged interest any more (UST)

The people means "the Jews." "This word" means the promises they made. Alternate translation: "After that, none of the Jews took houses or fields to guarantee loans, and none of them charged interest"

Translation Words - ULT

- God
- from his house
- the assembly
- Amen
- And they praised
- Yahweh

Translation Words - UST

- God
- away from everything he owns
- who was there
- We agree
- And they praised
- Yahweh

Nehemiah 5:14

Also (ULT)
Here is something else I did to help the people (UST)

As explained in the note to 3:1, in this book, Nehemiah is recording everything that he did to help the people of Judah. He hopes and prays that God will bless him for what he did. He has just described how he rescued the poor from foreclosures and interest. Now he is going to describe something further that he did to help them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Here is something else I did to help the people" (See: Assumed Knowledge and Implicit Information)

from the day that he appointed me to be their governor in the land of Judah, from year 20… of Artaxerxes the king (ULT)
had appointed me to be the governor of {the province of} Judah during the twentieth year {of his reign…from the time that…appointed me…Artaxerxes, the king {of Persia…he (UST)

This is background information that helps explain what Nehemiah will say next. Alternate translation: "Artaxerxes, the king of Persia, had appointed me to be the governor of the province of Judah during the twentieth year of his reign"

from the day…even until year 32 of Artaxerxes the king (ULT)
from the time…Artaxerxes, the king {of Persia…he…until the thirty-second year of his reign (UST)

Alternate translation: "During the twelve years from that time until the thirty-second year of his reign"

from the day (ULT)
from the time (UST)

This is an idiom that means "from the time." Alternate translation: "from that time" (See: Idiom)

from year 20 even until year 32 (ULT)
during the twentieth year {of his reign…until the thirty-second year of his reign (UST)

Alternate translation: "from the 20th year until the 32nd year of the reign of Artaxerxes as king" or "from year 20 until year 32 in the reign of Artaxerxes as king" (See: Ordinal Numbers)

ULT

14 Also, from the day that he appointed me to be their governor in the land of Judah, from year 20 even until year 32 of Artaxerxes the king, twelve years, I myself did not eat the bread of the governor, nor did my brothers.

UST

14 Here is something else I did to help the people. Artaxerxes, the king {of Persia}, had appointed me to be the governor of {the province of} Judah during the twentieth year {of his reign}. During the twelve years from the time that he appointed me until the thirty-second year of his reign, I did not accept the governor's food allowance, and {I did not use it to feed} my relatives. {I knew that the people were poor and could not afford to pay for it.}

twelve years (ULT)
During the twelve years (UST)

Alternate translation: "12 years" or "during those 12 years" (See: Numbers)

I myself did not eat the bread of the governor, nor did my brothers (ULT)
I did not accept the governor's food allowance, and {I did not use it to feed}
my relatives. {I knew that the people were poor and could not afford to pay
for it (UST)

As Nehemiah explains in the next verse, he recognized that the people were poor and could not afford to provide very much for the expenses of the governor. If it would be helpful to your readers, you could say that explicitly here. Alternate translation: "Because I knew that the people were poor and could not afford to pay for it, I did not accept the governor's food allowance, and I did not use it to feed my relatives"

myself…I…did not eat…did (ULT)
I…did not accept…I knew that the people were poor and could not afford to
pay for it (UST)

Alternate translation: "I did not accept"

the bread of the governor (ULT)
the governor's food allowance (UST)

Nehemiah is using bread to refer figuratively to the entire food allowance that he was entitled to as the governor of Judah. He is describing all the food by the name of one part of it, the bread. Alternate translation: "the food that the people provided for the governor" or "the governor's food allowance" (See: Synecdoche)

nor…my brothers (ULT)
and {I did not use it to feed} my relatives (UST)

As in 4:23, **brother** here likely refers to Nehemiah's actual brother Hanani and the other close relatives who were with him. Alternate translation: "and I did not use it to feed my relatives" (See: Metaphor)

Translation Words - ULT

- he appointed
- their governor
- the governor
- Judah
- of Artaxerxes
- the king
- the bread of
- nor…my brothers

Translation Words - UST

- Artaxerxes…he

- the king {of Persia
- had appointed…appointed
- the governor
- the governor
- the province of} Judah
- s food allowance
- and {I did not use it to feed} my relatives

Nehemiah 5:15

But the former governors who were before my face (ULT)
The governors before me...They (UST)

Former and **before my face** mean similar things. If it would be helpful in your language, you could combine them. Alternate translation: "The men who were governors before me" (See: Doublet)

were before my face (ULT)
before me (UST)

Here **face** figuratively describes an entire person by reference to one part of them, the "face." Alternate translation: "before me" (See: Synecdoche)

had been heavy on the people (ULT)
had made life very difficult for the people (UST)

Here Nehemiah speaks figuratively as if these governors had been a great burden that the people were carrying, making their lives very difficult. Alternate translation: "made life very difficult for the people" (See: Metaphor)

and they took from them bread and wine, after forty silver shekels (ULT)
had demanded that the people supply them with bread and wine and forty silver shekels every day (UST)

After indicates that the supplies of bread and wine were in addition to the money. Nehemiah is likely describing what the former governors required of the people each day. If it would be helpful in your language, you could say that explicitly. Alternate translation: "They demanded that they supply them with bread and wine and forty silver shekels every day." (See: Assumed Knowledge and Implicit Information)

forty silver shekels (ULT)
forty silver shekels (UST)

In ancient times, a silver shekel weighed about 11 grams or about a third of an ounce. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate over time, since those values can change from year to year. Instead, you could say something general like "40 silver coins," or give the equivalent weight, or use the biblical term in the text and give the weight in a note. (See: Biblical Money)

forty silver shekels (ULT)
forty silver shekels (UST)

Alternate translation: "forty silver shekels" or "40 pieces of silver" (See: Numbers)

on...Also, their young men had acted dominantly...the people (ULT)
for...Even their servants oppressed the people (UST)

Alternate translation: "Even their servants oppressed the people."

But I myself did not do thus, from the face of the fear of God (ULT)
But I respected and honored God, and so I did not oppress them (UST)

In this sentence, If it would be helpful in your language, you could put the reason before the result. Alternate translation: "But because of my fear of God, I did not take the food" (See: Connect — Reason-and-Result Relationship)

from the face of the fear of God (ULT)
I respected and honored God, and so (UST)

Here, **face** figuratively represents Nehemiah's personal perception. "Fearing" God does not mean being afraid of God, but recognizing that God deserves respect and honor. Nehemiah is speaking of this perception figuratively, as if this recognition was always directly in front of him in a place where he could see it. He means that he was always aware of it. Alternate translation: "because I knew I needed to respect God" (See: Metaphor)

Translation Words - ULT

- But the...governors
- and wine
- silver
- had acted dominantly
- from the face of
- the fear of
- God

Translation Words - UST

- The governors...They
- and wine
- silver
- oppressed
- I respected and honored
- God
- and so

Nehemiah 5:16

I held fast to the work of this wall (ULT)
I devoted myself to the work of {rebuilding} the wall (UST)

Nehemiah describes himself figuratively as **holding fast to**, meaning "holding onto," the work of rebuilding the wall. This means that he was devoted to it, and he did not pursue other interests, including ones that could have made money for him. Alternate translation: "I devoted myself to the work of rebuilding of the wall" (See: Metaphor)

and we did not buy a field (ULT)
My relatives and I} did not buy any property, {even though we could have gotten it cheaply because the poor were so desperate (UST)

We likely refers to Nehemiah and his relatives, since he mentions his servants next.

and we did not buy a field (ULT)
My relatives and I} did not buy any property, {even though we could have gotten it cheaply because the poor were so desperate (UST)

Nehemiah is using the term **field** figuratively to describe any kind of real property that he and his relatives might have bought. Verse 11 shows that this could have included not just fields but also things like vineyards, olive orchards, and houses. He is describing all real property by reference to one kind, a field. Alternate translation: "My relatives and I did not buy any property" (See: Synecdoche)

and we did not buy a field (ULT)
My relatives and I} did not buy any property, {even though we could have gotten it cheaply because the poor were so desperate (UST)

The implication is that they could have bought property cheaply because the poor were so desperate. If it would be helpful in your language, you could say this explicitly. Alternate translation: "My relatives and I did not buy any property, even though we could have gotten it cheaply because the poor were so desperate" (See: Assumed Knowledge and Implicit Information)

And all my young men were gathered there for the work (ULT)
I...assigned all of my servants to work {on the wall (UST)

There means at the wall, and **for the work** means the work of rebuilding the wall. If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "I gathered all of my servants there to work on the wall" (See: Active or Passive)

Translation Words - ULT

- my young men

ULT

[16] Yes, also I held fast to the work of this wall, and we did not buy a field. And all my young men were gathered there for the work.

UST

[16] I devoted myself to the work of {rebuilding} the wall. {My relatives and I} did not buy any property, {even though we could have gotten it cheaply because the poor were so desperate}. I also assigned all of my servants to work {on the wall}.

Translation Words - UST

- my servants

Nehemiah 5:17

Now the Jews (ULT)
Jewish leaders (UST)

While this expression means "the Jewish people" in most of the book, in the context here and in 2:16 it seems to mean "Jewish leaders." Nehemiah is describing some members of this people group, its leaders, as if they were the whole group. Alternate translation: "the Jewish leaders" (See Synecdoche)

and the prefects (ULT)
and city officials (UST)

See how you translated this term in 2:16. Alternate translation: "city officials" (See Translate Unknowns)

were 150 men…at my table (ULT)
150…As governor,} I {was responsible for} feeding…I also entertained (UST)

Nehemiah is using the word **table** to refer to the act of feeding people. He is describing that act figuratively by reference to something associated with it, the table that the food was served on. Alternate translation: "every day I was responsible to feed 150 Jewish leaders and officials" (See: Metonymy)

with the ones coming to us from the nations that were around us (ULT)
Jewish} visitors who came from nearby countries (UST)

This likely refers to Jews who lived in other countries but who came to Jerusalem. Their own communities may have sent them as representatives, or they may have come on their own for business or personal reasons. Alternate translation: "and we also fed the Jewish visitors who came from other countries around us" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- Now the Jews
- and the prefects
- the nations

Translation Words - UST

- Jewish leaders
- and city officials
- countries

Nehemiah 5:18

And what was made for one day was one bull, six choice sheep, and birds were made for me (ULT)
Each day {I told my servants} to prepare {for us} one ox, six good sheep, and various kinds of poultry. I paid for these myself...I also brought in (UST)

Nehemiah seems once again to be leaving out some of the words that a sentence would ordinarily need in order to be complete. He probably means something like, "What was prepared for one day is as follows: One bull, six choice sheep, and birds; that is what was prepared for me." You could simplify the sentence for your readers by not including "were prepared for me" again at the end. Alternate translation: "Each day I told my servants to prepare one ox, six good sheep, and various kinds of poultry" (See: Ellipsis)

And what was made for...day was one (ULT)
Each day {I told my servants} to prepare {for us...I also brought in (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "Each day I told my servants to prepare" or "Each day I told my servants to serve us the meat from" (See: Active or Passive)

and birds (ULT)
and various kinds of poultry (UST)

It is likely that the birds were domesticated rather than wild, and if it would be helpful to your readers, you could use a term that indicates this. Alternate translation: "and various kinds of poultry" (See: Translate Unknowns)

and between ten days all kinds of wine in abundance (ULT)
Every ten days...an abundant supply of various kinds of wine (UST)

Nehemiah is once again leaving out some words that a sentence would ordinarily need to be complete. If it would be helpful in your language, you express the meaning more fully. Alternate translation: "Every ten days I also had my servants bring in an abundant supply of various kinds of wine" (See: Ellipsis)

and between ten days (ULT)
Every ten days (UST)

This expression means "every ten days." (See: Idiom)

ULT

18 And what was made for one day was one bull, six choice sheep, and birds were made for me, and between ten days all kinds of wine in abundance. So with this I did not seek the bread of the governor, because the bondage was heavy on this people.

UST

18 Each day {I told my servants} to prepare {for us} one ox, six good sheep, and various kinds of poultry. I paid for these myself. Every ten days I also brought in an abundant supply of various kinds of wine. But {I knew that} the people were struggling to survive, and so {I paid for all of these things at my own expense}. I did not accept the governor's food allowance.

wine in abundance (ULT)
an abundant...various kinds of wine (UST)

Alternate translation: "enough wine for everyone"

So with this I did not seek the bread of the governor (ULT)
But...I paid for all of these things at my own expense}. I did not accept the governor's food allowance (UST)

As in 5:14, "the bread of the governor" means "the governor's food allowance." The implication is that, at his own expense, Nehemiah paid for all of the things he has just described. If it would be helpful in your language, you could say that explicitly. Alternate translation: "I paid for all of these things at my own expense. I did not accept the governor's food allowance"

the bondage was heavy on this people (ULT)
I knew that} the people were struggling to survive (UST)

The abstract noun **bondage** refers to the way the people were struggling to survive in difficult times. If it would be helpful in your language, you could translate the idea behind it with a verb such as "struggle." Alternate translation: "I knew that the people were struggling to survive" (See: Abstract Nouns)

the bondage was heavy on this people (ULT)
I knew that} the people were struggling to survive (UST)

Here Nehemiah is speaking of bondage or struggle as if it were a great burden that the people were carrying, making their lives very difficult. Alternate translation: "I knew that the people were struggling to survive" (See: Metaphor)

the bondage was heavy on this people (ULT)
I knew that} the people were struggling to survive (UST)

You can put this before Nehemiah's statement that he did not accept the governor's food allowance, because it gives the reason why he refused it. Alternate translation: "I knew that the people were struggling to survive, so I did not accept the governor's food allowance." (See: Connect — Reason-and-Result Relationship)

Translation Words - ULT

- sheep
- wine
- I did...seek
- the bread of
- the governor

Translation Words - UST

- sheep
- various kinds of wine
- I paid for all of these things at my own expense}. I did...accept
- governor

• the…s food allowance

Nehemiah 5:19

Remember me, my God, for good (ULT)
My God, think of me, and reward me for...the good (UST)

As in 4:4, here Nehemiah speaks directly to God. You could indicate this by putting this verse in quotation marks. Review the note at 4:4 about asides like this if that would be helpful. (See: Aside)

Remember me...for good (ULT)
think of me...me...and reward...for...the good (UST)

To remember someone **for good** is an idiom that means to reward someone with good things for the good that they have done. (See: Idiom)

Remember me, my God, for good (ULT)
My God, think of me, and reward me for...the good (UST)

In this context, **remember** means to think about someone and consider what action you can take on their behalf. Nehemiah is not suggesting that God has forgotten him. Alternate translation: "think of me" (See: Idiom)

all that I have done for this people (ULT)
all...that I have done for the people of Judah (UST)

Nehemiah is once again leaving out some words that a sentence would ordinarily need. He is asking God to do good things for him because of all the good things he has done for the people of Judah as their governor. Alternate translation: "reward me because of all the good that I have done for the people of Judah"

Translation Words - ULT

- my God
- for good
- people

Translation Words - UST

- My God
- and reward...for...the good
- the people

ULT

19 Remember me, my God, for good, all that I have done for this people. 5:9 [1]

UST

19 My God, think of me, and reward me for all the good that I have done for the people of Judah.

Nehemiah 6

Nehemiah 6 General Notes

Structure and formatting

The building of the wall is completed in this chapter.

The ULT sets the lines in 6:6-7 farther to the right on the page than the rest of the text because they are part of a long quotation.

Special concepts in this chapter

Miracle

Completing this city wall in only 52 days was considered proof that God had helped the Jews, especially given the opposition that they had experienced from the people in surrounding areas.

Nehemiah 6:1

And it happened (ULT)
learned (UST)

Nehemiah uses this phrase to introduce the next event in his story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. (See: Introduction of a New Event)

it was heard (ULT)
learned (UST)

This means that these enemies learned somehow that the wall was finished. Perhaps someone came and told them, or perhaps they received a written report. Nehemiah figuratively uses hearing, one means of discovering things, to describe these men learning this. Alternate translation: "when our enemies learned" (See: Synecdoche)

ULT

1 And it happened, when it was heard by Sanballat and Tobiah, and by Geshem the Arabian, and by the rest of our enemies, that I had built the wall and a break was not remaining in it (although until that time I had not set up the doors in the gates),

UST

1 Sanballat, Tobiah, Geshem the Arabian, and our other enemies learned that we had finished rebuilding the wall, and that there were now no more gaps in it. (However, we had not yet put the doors in the gates.)

when it was heard...and by the rest of our enemies (ULT)
learned...and our other enemies (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "when our enemies learned" (See: Active or Passive)

by Sanballat and Tobiah (ULT)
Sanballat, Tobiah (UST)

These are the names of men. See how you translated them in 2:10. (See: How to Translate Names)

and by Geshem (ULT)
Geshem (UST)

This is the name of a man and his people group. See how you translated these names in 2:19. (See: How to Translate Names)

I had built the wall (ULT)
we had finished rebuilding the wall (UST)

As in 4:14, Nehemiah is using himself to represent the entire community that he is a part of. Alternate translation: "that we had finished rebuilding the wall" (See: Synecdoche)

although (ULT)
However (UST)

This term expresses a weak contrast between the sentence that comes before and the sentence that comes after. There was no break in the wall except for the spaces where the doors had not yet been hung in the gates. Alternate translation: "however" (See: Connect — Contrast Relationship)

until that time I had not set up the doors in the gates (ULT)
we had not yet put the doors in the gates (UST)

Once again Nehemiah is using himself to represent the entire community that he is a part of. Alternate translation: "we had not yet put the doors in the gates" (See: Synecdoche)

Translation Words - ULT

- our enemies
- time
- in the gates

Translation Words - UST

- our…enemies
- yet
- in the gates

Nehemiah 6:2

that...sent...to me (ULT)
So...sent...a message...me (UST)

Alternate translation: "sent me a messenger to me"

Come, and let us appoint a time to meet together (ULT)
We want to arrange to meet with you (UST)

These enemies use the word **come** to encourage Nehemiah to accept their invitation. If it would be helpful in your language, you could translate the word as something other than an imperative to make the message sound inviting. Alternate translation: "We would like to arrange to meet with you"

among the villages in the valley of Ono (ULT)
in one of the villages in the plain of Ono (UST)

Ono is the name of a place about twenty miles from Jerusalem. It is down from the mountains towards the Mediterranean coast, so it can be described as a "valley" or "plain." Alternate translation: "in one of the villages in the plain of Ono" (See: How to Translate Names)

And they were thinking to do evil to me (ULT)
But {I knew that they were saying this because} they wanted to harm me (UST)

In this context, **evil** means "harm." Alternate translation: "they wanted to harm me" (See: Idiom)

And they were thinking to do evil to me (ULT)
But {I knew that they were saying this because} they wanted to harm me (UST)

The implication is that Nehemiah figured this out even though in their invitation these enemies pretended to be sincere. If it would be helpful in your language, you could say this explicitly. Alternate translation: "But I recognized that they were saying this because they wanted to harm me." (See: Assumed Knowledge and Implicit Information)

ULT

2 that Sanballat and Geshem sent to me, saying, "Come, and let us appoint a time to meet together among the villages in the valley of Ono." And they were thinking to do evil to me.

UST

2 So Sanballat and Geshem sent me {a message that} said, "We want to arrange to meet with you in one of the villages in the plain of Ono." But {I knew that they were saying this because} they wanted to harm me.

Translation Words - ULT

• evil

Translation Words - UST

• harm

Nehemiah 6:3

I am doing a great work (ULT)
The work I am doing {here} is very important (UST)

Nehemiah is once again using himself to represent the whole community and its work of rebuilding of the wall. Alternate translation: "We are doing a great work" (See: Synecdoche)

and I am not able to go down (ULT)
I am not able to travel {while it is going on (UST)

Nehemiah does not mean that he is physically unable to travel to Ono. He means that he cannot leave his supervision of the work for the several days it would take to travel there and back. Alternate translation: "I am not able to travel while it is going on"

to go down (ULT)
to travel {while it is going on (UST)

Nehemiah uses the word **down** because the plain of Ono is at a lower elevation than Jerusalem. Alternate translation: "meet with you"

Why should the work stop while I abandon it and go down to you (ULT)
There is no reason for me to stop the work and leave it so that I can meet with you (UST)

Nehemiah is making a statement, not asking a question. He does not expect Sanballat and Geshem to give him reasons why the work should stop as he travels to meet with them. Instead, Nehemiah is using the question form to emphasize how important it is for the work of rebuilding the walls to continue. If it would be helpful in your language, you could translate his question as a statement. Alternate translation: "I cannot let the work stop and come down to you" (See: Rhetorical Question)

and go down to you (ULT)
so that I can meet with you (UST)

The word **down** is used here because the plain of Ono where they were requesting Nehemiah to come is at a lower elevation than Jerusalem.

Translation Words - ULT

- messengers

Translation Words - UST

- messengers

ULT

3 And I sent messengers to them, saying, "I am doing a great work, and I am not able to go down. Why should the work stop while I abandon it and go down to you?"

UST

3 So I sent messengers to tell them, "The work I am doing {here} is very important. I am not able to travel {while it is going on}. There is no reason for me to stop the work and leave it so that I can meet with you."

Nehemiah 6:4

And they sent to me according to this word four times (ULT)
They sent me the same message four times (UST)

Alternate translation: "They sent me the same message four times"

and I turned them back (ULT)
and {each time} I refused them (UST)

Turned them back means **refused them** The implication is that Nehemiah did this each time. If it would be helpful in your language, you could say that explicitly. Alternate translation: "and each time I refused them" (See: Assumed Knowledge and Implicit Information)

according to...word...this (ULT)
message...same (UST)

Alternate translation: "for this same reason"

Translation Words - ULT

- and I turned...back

Translation Words - UST

- and {each time} I refused

ULT

4 And they sent to me according to this word four times, and I turned them back according to this word.

UST

4 They sent me the same message four times, and {each time} I refused them for this same reason.

Nehemiah 6:5

Then Sanballat sent his young man to me a fifth time according to this word (ULT)
Then Sanballat sent one of his servants to me...the same request for a fifth time (UST)

Alternate translation: "Sanballat sent his servant to me with this same message for a fifth time" or "this was time number five that Sanballat sent his servant to me with this same message" (See: Ordinal Numbers)

and an opened letter was in his hand (ULT)
bringing...This time the message was written, but it was not sealed. Sanballat {left the letter unsealed so that others would find out what it said, because he wanted to pressure me to meet with him (UST)

This means that this fifth message was written in a letter, but the letter was unsealed. Alternate translation: "This time the message was written, but it was not sealed"

and an opened letter was in his hand (ULT)
bringing...This time the message was written, but it was not sealed. Sanballat {left the letter unsealed so that others would find out what it said, because he wanted to pressure me to meet with him (UST)

As a diplomatic communication, the letter should have been sealed. Because it was not, others could read it and spread its contents among the people of the region. It appears that Sanballat deliberately left the letter unsealed to pressure Nehemiah to meet with him. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Sanballat left the letter unsealed so that others would find out what it said, because he wanted to pressure me to meet with him" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- his young man
- was in his hand

Translation Words - UST

- one of his servants
- bringing

Nehemiah 6:6

Nehemiah 6:6

In it was written (ULT)
The letter said (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "The letter said" (See: Active or Passive)

It is heard among the nations…that (ULT)
The people in} the countries {around us} are saying (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "The rumor in the region is" (See: Active or Passive)

and Gashmu is saying (ULT)
and Geshem confirms {that it is true (UST)

The claim appears to be that Geshem has investigated these rumors and told Sanballat that they are true. If it would be helpful in your language, you could say this explicitly. Alternate translation: "and Geshem confirms that it is true" (See: Assumed Knowledge and Implicit Information)

and Gashmu (ULT)
and Geshem (UST)

Gashmu here is an alternate form of the name **Geshem** found in 6:1. If it would be helpful in your language, you could translate the name as **Geshem** here as well. (See: How to Translate Names)

you and the Jews are thinking to rebel, therefore you are building the wall (ULT)
that you and the Jewish people are planning to rebel {against King Artaxerxes}. That is why you are rebuilding the wall (UST)

This means specifically that the Jews would rebel against Artaxerxes, the Persian king, who was currently ruling them. If it would be helpful in your language, you could say this explicitly. Alternate translation: "you and the Jewish people are rebuilding the wall because you are planning to rebel against King Artaxerxes" (See: Assumed Knowledge and Implicit Information)

and the Jews (ULT)
and the Jewish people (UST)

Here this expression means **the Jewish people** specifically the ones living in Judah and Jerusalem. Alternate translation: "the Jewish people"

ULT

6 In it was written, "It is heard among the nations, and Gashmu is saying, that you and the Jews are thinking to rebel, therefore you are building the wall. And you are becoming a king over them, according to these words.

UST

6 The letter said, "{The people in} the countries {around us} are saying, and Geshem confirms {that it is true}, that you and the Jewish people are planning to rebel {against King Artaxerxes}. That is why you are rebuilding the wall. {They are also} saying that you intend to become the king of the Jews yourself.

And you are becoming a king over them (ULT)
you intend to become the king of the Jews yourself (UST)

Alternate translation: "They are also saying that you intend to make yourself the king of the Jews"

Translation Words - ULT

- among the nations
- and the Jews
- to rebel
- a king

Translation Words - UST

- The people in} the countries {around us
- and the Jewish people
- to rebel {against King Artaxerxes
- the king

Nehemiah 6:7

And also (ULT)
These people are} also {saying that (UST)

This phrase indicates that what follows is more of the report that Sanballat claims he is hearing from the people in the surrounding countries. If it would be helpful in your language, you could put something in your translation to indicate this. Alternate translation: "These people are also saying that" (See: Connecting Words and Phrases)

you have set up prophets to call out concerning you in Jerusalem (ULT)
you have appointed prophets to make a proclamation about you in Jerusalem (UST)

Alternate translation: "you have appointed prophets to make this proclamation about you in Jerusalem"

ULT

7 And also, you have set up prophets to call out concerning you in Jerusalem, saying, 'A king is in Judah!' And now, it will be heard by the king according to these words. So now, come, and let us consult together."

UST

7 {These people are} also {saying that} you have appointed prophets to make a proclamation about you in Jerusalem. They are saying, 'The Jews {now} have a king {of their own}!' King Artaxerxes will certainly hear these reports, {and when he does, he will be very angry with you}. So we really should meet together and talk {about this}."

saying, 'A king is in Judah (ULT)
They are saying, 'The Jews {now} have a king {of their own (UST)

The proclamation can be presented as a direct quotation. "Saying" can be represented by the quotation marks and whatever punctuation your language uses to introduce a quotation. Alternate translation: "The Jews now have a king of their own"

And now (ULT)
certainly (UST)

This is not a reference to time. Sanballat is using this expression to introduce a further inference. Alternate translation: "certainly"

it will be heard by the king according to these words (ULT)
King Artaxerxes will...hear these reports, {and when he does, he will be very angry with you (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "King Artaxerxes will certainly hear these reports" (See: Active or Passive)

it will be heard by the king according to these words (ULT)
King Artaxerxes will...hear these reports, {and when he does, he will be very angry with you (UST)

The implication is that when Artaxerxes hears these reports, he will be very angry with Nehemiah. If it would be helpful in your language, you could say that explicitly. Alternate translation: "King Artaxerxes will certainly hear these reports, and when he does, he will be very angry with you" (See: Assumed Knowledge and Implicit Information)

And now (ULT)
certainly (UST)

This is not a reference to time. Sanballat is using this expression to introduce his conclusion. This term expresses that the sentences that came before provide the reason for the sentence that comes after. Alternate translation: "Therefore" (See: Connect — Reason-and-Result Relationship)

come, and let us consult together (ULT)
we really should meet together and talk {about this (UST)

As in 6:2, "come" is a word of encouragement rather than a command. Alternate translation: "So we really should meet together and talk about this"

Translation Words - ULT

- prophets
- to call out
- in Jerusalem
- A king
- by the king
- is in Judah

Translation Words - UST

- prophets
- to make a proclamation
- in Jerusalem
- The Jews {now} have
- a king {of their own
- King Artaxerxes

Nehemiah 6:8

And I sent to him (ULT)
I sent...back to him (UST)

Alternate translation: "I sent a message back to him"

No such thing has been done according to these words that you are saying (ULT)
None of these things that you are saying are true (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "I have not done any of the things you have written" (See: Active or Passive)

but you are inventing them out of your own heart (ULT)
You are just making them up yourself (UST)

Here, the **heart** figuratively represents someone's thoughts and feelings. Sanballat's thoughts and feelings, in turn, represent him as a person. Alternate translation: "you have made all this up in your own imagination" (See: Metaphor)

but (ULT)
just (UST)

This term expresses a contrast between the clause that comes before and the clause that comes after. (See: Connect — Contrast Relationship)

Translation Words - ULT

- out of your own heart

Translation Words - UST

- yourself

Nehemiah 6:9

Nehemiah 6:9

For all of them were frightening us (ULT)
I knew that they were all {just trying to} frighten us (UST)

This likely means, "they were all trying to frighten us." The implication is that Nehemiah recognized that this was the motive behind the letters. If it would be helpful in your language, you could say that explicitly. Alternate translation: "I knew that they were all just trying to frighten us" (See: Assumed Knowledge and Implicit Information)

saying (ULT)
They thought (UST)

Alternate translation: "They were thinking"

Their hands will drop from the work (ULT)
The Jews will become so afraid that} they will stop working {on the wall (UST)

Here, **hand** figuratively represents strength, power, control, or action. Alternate translation: "The workers will stop doing the work on the wall" (See: Metaphor)

Their hands will drop from the work (ULT)
The Jews will become so afraid that} they will stop working {on the wall (UST)

The implication is that the enemies expected the Jews to become so afraid of being accused of rebelling for rebuilding the wall that they would stop doing that. If it would be helpful in your language, you could say this explicitly. Alternate translation: "The Jews will become so afraid that they will stop working on the wall" (See: Assumed Knowledge and Implicit Information)

from the work (ULT)
The Jews will become so afraid that} they will stop working...on the wall (UST)

This means specifically the work on the wall. If it would be helpful in your language, you could say this explicitly. Alternate translation: "working on the wall" (See: Assumed Knowledge and Implicit Information)

and it will not be done (ULT)
and they will never finish {rebuilding it (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who will do the action. Alternate translation: "they will never finish rebuilding it" (See: Active or Passive)

So now, strengthen my hands (ULT)
So {I prayed, "O God,} give me courage (UST)

Nehemiah speaks directly to God once again here. This instance is like the one in 4:4, where Nehemiah records what he prayed at the time of the events he is describing. If it would be helpful to your readers, you could indicate

ULT

9 For all of them were frightening us, saying, "Their hands will drop from the work, and it will not be done." So now, strengthen my hands.

UST

9 I knew that they were all {just trying to} frighten us. They thought, "{The Jews will become so afraid that} they will stop working {on the wall}, and they will never finish {rebuilding it}." So {I prayed, "O God,} give me courage.{"}

this by introducing the prayer with a phrase such as "so I prayed," by presenting the prayer as a direct quotation, and by having Nehemiah address God directly at the beginning. Alternate translation: "So I prayed, 'O God, give me courage'" (See: Aside)

strengthen my hands (ULT)
give me courage (UST)

Here the strength of a person's hands figuratively stands for the courage they are feeling inside. Alternate translation: "strengthen me" (See: Metaphor)

Translation Words - ULT

- were frightening
- Their hands
- my hands
- strengthen

Translation Words - UST

- were…just trying to} frighten
- The Jews will become so afraid that} they will stop working…on the wall
- give me courage
- give me courage

Nehemiah 6:10

Now as for me (ULT)
Around this time} I (UST)

Nehemiah uses this phrase to introduce something else that happened around this same time. Alternate translation: "Around this time" (See: Connect — Simultaneous Time Relationship)

I entered the house of (ULT)
went to visit (UST)

Alternate translation: "I went to visit"

Shemaiah, the son of Delaiah, the son of Mehetabel (ULT)
Shemaiah, the son of Delaiah and grandson of Mehetabel (UST)

Shemaiah is the name of a man, Delaiah is the name of his father, and Mehetabel is the name of his grandfather. Alternate translation: "Shemaiah, the son of Delaiah and grandson of Mehetabel" (See: How to Translate Names)

ULT

10 Now as for me, I entered the house of Shemaiah, the son of Delaiah, the son of Mehetabel, and he was confined. And he said, "Let us appoint a time to meet in the house of God, in the midst of the temple. And let us shut the doors of the temple, for they are coming to kill you. Yes, at night they are coming to kill you."

UST

10 {Around this time} I went to visit Shemaiah, the son of Delaiah and grandson of Mehetabel. {I went to see him in his home, because} he was not leaving {his house}. He was a priest, and he was trying to show that it was not safe for Jewish leaders to go out in public. He told me, "{We are not safe even here.} We need to go into the temple and lock the doors, because people are trying to kill you. One night they are going to come and kill you."

and he was confined (ULT)
I went to see him in his home, because} he was not leaving {his house}. He was a priest, and he was trying to show that it was not safe for Jewish leaders to go out in public (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "he was not leaving his house." (See: Active or Passive)

and he was confined (ULT)
I went to see him in his home, because} he was not leaving {his house}. He was a priest, and he was trying to show that it was not safe for Jewish leaders to go out in public (UST)

Nehemiah does not say why Shemaiah was not leaving his house. He could have been sick or he could have been ceremonially unclean, so you might choose not to specify any reason. However, the context suggests that Shemaiah may have been trying to symbolize that it was not safe for Jewish leaders to go around in public. A man by the name of Shemaiah is listed in 10:8 as one of the priests who signed the community agreement. This could be the same person since he has access to the temple and is therefore likely a priest. If it would be helpful in your language, you could suggest this reason explicitly. Alternate translation: "He was a priest, and he was trying to show that it was not safe for Jewish leaders to go out in public, so he was not leaving his house" (See: Symbolic Action)

Let us appoint a time to meet in the house of God, in the midst of the temple (ULT)
We are not safe even here.} We need to go into the temple (UST)

Shemaiah seems to be proposing that he and Nehemiah move their meeting to the temple, suggesting that they are not even safe in his house. Alternate translation: "We are not safe even here. We need to go into the temple, to the sacred place inside the temple" (See: Assumed Knowledge and Implicit Information)

in the house of God, in the midst of the temple (ULT)
We are not safe even here...We need to go into the temple (UST)

These two phrases mean similar things. Shemaiah uses the repetition to emphasize the danger he is suggesting they are in. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "into the temple" (See Parallelism)

the house of God (ULT)
We are not safe even here...We need to go into the temple (UST)

Shemaiah is referring to the temple figuratively as the "house of God," as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

And let us shut the doors of the temple (ULT)
and lock the doors (UST)

This means to not just close the doors but lock them. Alternate translation: "and lock the doors"

for they are coming to kill you (ULT)
because people are trying to kill you (UST)

Shemaiah does not say who these people are. It would be possible to say something based on what can reasonably be inferred. For example, "Your enemies have hired people to kill you." However, the vagueness seems to be part of Shemaiah's strategy to frighten Nehemiah. So it might be more effective to leave this indefinite. Alternate translation: "because people are trying to kill you"

Yes, at night they are coming to kill you (ULT)
One night they are going to come and kill you (UST)

Shemaiah's confidence in the detail of "at night" seems designed to make Nehemiah even more afraid because this means that the killers will come in the dark when he is asleep, so he won't be able to protect himself. It could be helpful to your readers for your translation to reflect this confidence. Alternate translation: "I know that one night they are going to come and kill you"

Translation Words - ULT

- the house of
- the son of
- the son of
- the house of
- the temple

• the temple
• God

Translation Words - UST

• went to visit
• the son of
• and grandson of
• We are not safe even here...We need to go into the temple
• We are not safe even here...We need to go into the temple
• the doors
• We are not safe even here...We need to go into the temple

Nehemiah 6:11

And I said (ULT)
I responded (UST)

Alternate translation: "I responded"

Should a man such as I run away (ULT)
I am not the kind of man who would run away (UST)

Nehemiah is making a statement, not asking a question. He does not expect Shemiah to tell him whether or not he should run away. Instead, Nehemiah is using the question form to emphasize that he is not going to do what Shemaiah has suggested. If it would be helpful in your language, you could translate this question as a statement. Alternate translation: "A man like me would not run away." (See: Rhetorical Question)

And who, such as I, is it that could go in to the temple and live (ULT)
Besides, I am the governor, {and everyone knows me,} so I could not save my life by {trying to} hide in the temple (UST)

Once again Nehemiah is making a statement, not asking a question. He does not expect Shemiah to tell him whether going into the temple would save his life. Alternate translation: "A man like me would not go into the temple just to hide to stay alive." (See: Rhetorical Question)

And who, such as I, is it that could go in to the temple and live (ULT)
Besides, I am the governor, {and everyone knows me,} so I could not save my life by {trying to} hide in the temple (UST)

It is not entirely clear what Nehemiah means by this. He could be saying that he should not go into the temple because he is not a priest. However, the Bible records instances of other people who were not priests going into the temple to seek sanctuary. So Nehemiah may be saying instead that because he is the governor he is too well known to escape from assassins by hiding in the temple. You could say that explicitly. Alternate translation: "Besides, I am the governor, and everyone knows me, so I could not save my life by trying to hide in the temple" (See: Assumed Knowledge and Implicit Information)

I will not go in (ULT)
I refuse to do it (UST)

Alternate translation: "I refuse to do it!"

Translation Words - ULT

- the temple
- and live

ULT

11 And I said, "Should a man such as I run away? And who, such as I, is it that could go in to the temple and live? I will not go in!"

UST

11 I responded, "I am not the kind of man who would run away! Besides, I am the governor, {and everyone knows me,} so I could not save my life by {trying to} hide in the temple. I refuse to do it!"

Translation Words - UST

- I could not save my life
- the temple

Nehemiah 6:12

And I recognized, and behold (ULT)
All of a sudden I realized that (UST)

The term "behold" is used to focus attention on the words that follow. Within this episode as a whole, it creates the impression of Nehemiah suddenly realizing something that had not been clear to him before. Alternate translation: "All of a sudden I realized"

God had not sent him (ULT)
God had not given Shemaiah (UST)

Shemaiah seems to have been pretending that God had revealed to him prophetically that people would be coming secretly at night to kill Nehemiah. If it would be helpful in your language, you could say this explicitly. Alternate translation: "God had not given Shemaiah a prophetic message for me" (See: Assumed Knowledge and Implicit Information)

But he spoke the prophecy against me, for Tobiah and Sanballat had hired him (ULT)
a prophetic message for me. Instead, he was saying these things because Tobiah and Sanballat had paid him {to say them (UST)

Alternate translation: "Instead, he was saying these things to hinder my work because Tobiah and Sanballat had paid him to say them"

Translation Words - ULT

- God

Translation Words - UST

- God

Nehemiah 6:13

For this purpose he was hired, so that I would be afraid (ULT)
They} had paid him the money specifically to {say things that} would scare me (UST)

This is the reason why Nehemiah's enemies had hired Shemaiah; because they wanted to cause Nehemiah to be afraid. If it would be helpful in your language, you could say this explicitly. Alternate translation: "The reason they had hired him was to scare me. They hoped that as a result" (See: Connect — Reason-and-Result Relationship)

For this purpose (ULT)
specifically (UST)

This term introduces the purpose for the sentence contained in the verse. (See: Connect — Goal (Purpose) Relationship)

and I would do thus and sin (ULT)
They were hoping they could make me sin {by abandoning my responsibilities and hiding in the temple (UST)

This phrase expresses the goal for the sentence contained in the verse. (See: Connect — Goal (Purpose) Relationship)

and I would do thus and sin (ULT)
They were hoping they could make me sin {by abandoning my responsibilities and hiding in the temple (UST)

It is not entirely clear why Nehemiah says it would have been a sin for him to hide in the temple since it was a time-honored tradition in Israel to allow people to seek sanctuary there. Perhaps the explanation is that Nehemiah knew God had sent him to Judah on a special mission to help and protect the Jewish community there. And so, if he had abandoned that mission to save his life, he would have been disobeying God. If it would be helpful to your readers, you could say something like that explicitly. Alternate translation: "They were hoping they could make me sin by abandoning my responsibilities and hiding in the temple." (See: Assumed Knowledge and Implicit Information)

And it might become an evil name to them, so that they could reproach me (ULT)
If I had done that,} they would have ruined my reputation and discredited me (UST)

Here, **name** is a figurative way of referring to the fame or reputation of a person. If he hid in the temple to save his own life, Nehemiah would get a bad reputation as a coward who was concerned only for himself. Alternate translation: "this would give me a bad reputation, and they could say bad things about me to everyone" (See: Metonymy)

ULT

13 For this purpose he was hired, so that I would be afraid, and I would do thus and sin. And it might become an evil name to them, so that they could reproach me.

UST

13 {They} had paid him the money specifically to {say things that} would scare me. They were hoping they could make me sin {by abandoning my responsibilities and hiding in the temple}. {If I had done that,} they would have ruined my reputation and discredited me.

so that (ULT)
and discredited me (UST)

This term expresses that the clause that comes after is the goal for the clause that comes before. (See: Connect — Goal (Purpose) Relationship)

Translation Words - ULT

- I would be afraid
- and sin
- evil
- an…name
- they could reproach me

Translation Words - UST

- to…say things that} would scare me
- sin {by abandoning my responsibilities and hiding in the temple
- they would have ruined my reputation
- they would have ruined my reputation
- and discredited me

Nehemiah 6:14

My God (ULT)
My God (UST)

As in 4:4 and 6:9, Nehemiah records here what he prayed at the time of the events he is describing. You can indicate this by introducing these words as a prayer and presenting the prayer as a direct quotation. Alternate translation: "So I prayed, 'My God…'"

remember…Tobiah, and Sanballat according to these deeds of his (ULT)
So I prayed…treat…Tobiah and Sanballat the way they deserve for what they have done (UST)

His refers to both Sanballat and Tobiah. In this context, "remember" means to think about someone and consider what action you should take in their regard. Nehemiah is not suggesting that God has forgotten about Tobiah and Sanballat. Alternate translation: "treat Tobiah and Sanballat the way they deserve for what they have done" (See: Idiom)

and also Noadiah the prophetess, and the rest of the prophets who are frightening me (ULT)
Do the same for the female prophet Noadiah and all the other prophets who are {trying to} make me afraid (UST)

Alternate translation: "Do the same for the female prophet Noadiah and all the other prophets who are trying to make me afraid"

Noadiah (ULT)
for…Noadiah (UST)

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

Translation Words - ULT

- My God
- the prophetess
- the prophets
- frightening

Translation Words - UST

- My God
- the female prophet
- prophets
- are…trying to} make…afraid

ULT

14 My God, remember Tobiah, and Sanballat according to these deeds of his, and also Noadiah the prophetess, and the rest of the prophets who are frightening me.

UST

14 {So I prayed,} "My God, treat Tobiah and Sanballat the way they deserve for what they have done. Do the same for the female prophet Noadiah and all the other prophets who are {trying to} make me afraid."

Nehemiah 6:15

And the wall was finished (ULT)
We finished {rebuilding} the wall (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "We finished rebuilding the wall" (See: Active or Passive)

on 25 of Elul (ULT)
on the twenty-fifth {day} of the month of Elul (UST)

Elul is the sixth month of the Hebrew calendar. Alternate translation: "on the twenty-fifth day of the month of Elul" (See: Hebrew Months)

on 25 of Elul (ULT)
on the twenty-fifth {day} of the month of Elul (UST)

Alternate translation: "on day 25 of the month of Elul" (See: Ordinal Numbers)

on day 52 (ULT)
after {working on it} for 52 days (UST)

Alternate translation: "after working on it for 52 days" (See: Numbers)

ULT

[15] And the wall was finished on 25 of Elul, on day 52.

UST

[15] We finished {rebuilding} the wall on the twenty-fifth {day} of the month of Elul, after {working on it} for 52 days.

Nehemiah 6:16

And it happened (ULT)
When (UST)

Nehemiah uses this phrase to introduce the next event in his story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. (See: Introduction of a New Event)

when all our enemies heard (ULT)
When…all of our enemies learned that we had completed the rebuilding in such a short time (UST)

This means that these enemies learned by some means that work had been completed. Nehemiah figuratively uses hearing, one means of discovering things, to describe the enemies learning this. Alternate translation: "when all of our enemies learned" (See: Synecdoche)

when all our enemies heard (ULT)
When…all of our enemies learned that we had completed the rebuilding in such a short time (UST)

This means specifically, "When all our enemies learned that we had completed the rebuilding in such a short time." If it would be helpful in your language, you could say that explicitly. (See: Assumed Knowledge and Implicit Information)

that…all the nations that were around us were afraid, and they fell extremely in their eyes (ULT)
This made the people in the countries around us lose all of their confidence (UST)

These two phrases mean similar things. Nehemiah uses the repetition to emphasize how intimidated the people in the surrounding countries felt. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "they thought much less of themselves" or "they lost confidence in themselves," otherwise "they became afraid and felt humiliated" (See Parallelism)

and they fell extremely in their eyes (ULT)
lose all of their confidence (UST)

Here, **fell** is a figurative way of saying "become less." (See: Metaphor)

and they fell extremely in their eyes (ULT)
lose all of their confidence (UST)

Here, **eyes** stand for "seeing," and "seeing" figuratively means judgment. This means that these people were no longer so great or powerful in their own estimation. Alternate translation: "they lost confidence in themselves" (See: Metaphor)

ULT

16 And it happened that, when all our enemies heard, all the nations that were around us were afraid, and they fell extremely in their eyes. And they knew that this work was done by our God.

UST

16 When all of our enemies learned that we had completed the rebuilding in such a short time, they realized that our God must have helped {us}. This made the people in the countries around us lose all of their confidence.

And they knew that this work was done by our God (ULT)
they realized that our God must have helped {us (UST)

You can put this right before the statement that the enemies were afraid and thought less of themselves, because it is the reason that explains that result. Alternate translation: "They realized that our God had helped us complete this work" (See: Connect — Reason-and-Result Relationship)

this work was done by our God (ULT)
our God must have helped {us (UST)

You can say this with an active form. Alternate translation: "our God had helped us complete this work" (See: Active or Passive)

Translation Words - ULT

- our enemies
- the nations
- And they knew
- our God

Translation Words - UST

- our enemies
- they realized
- our God
- the people in the countries

Nehemiah 6:17

Also, in those days (ULT)
During this time (UST)

Nehemiah uses this phrase to introduce something else that was happening at the same time as the other events he has just described. Alternate translation: "During this time" (See: Connect — Simultaneous Time Relationship)

in those days (ULT)
this time (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "at this time" (See: Idiom)

the nobles of Judah (ULT)
the leading citizens of Judah (UST)

See how you translated this term in 2:16. Alternate translation: "the leading citizens of Judah"

were multiplying...their letters (ULT)
many...were writing...letters...to give him information about me (UST)

The implication is these citizens were sending information to Tobiah about Nehemiah. If it would be helpful in your language, you could say this explicitly. Alternate translation: "sent many messengers with letters to Tobiah to give him information about me" (See: Assumed Knowledge and Implicit Information)

and those belonging to Tobiah were coming to them (ULT)
and he was sending letters back to them {with instructions (UST)

Here Nehemiah speaks of Tobiah's letters as if they could come on their own to the people he was answering. Alternate translation: "Tobiah sent letters" or "Tobiah sent many messengers with letters" (See: Personification)

and those belonging to Tobiah were coming to them (ULT)
and he was sending letters back to them {with instructions (UST)

The implication is that Tobiah was sending back instructions to his allies. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Tobiah sent many messengers with letters back to them with instructions" (See: Assumed Knowledge and Implicit Information)

Tobiah (ULT)
Tobiah (UST)

This is the name of a man. See how you translated it in 2:10. (See: How to Translate Names)

Translation Words - ULT

- the nobles of

ULT

17 Also, in those days, the nobles of Judah were multiplying their letters going to Tobiah, and those belonging to Tobiah were coming to them.

UST

17 During this time, the leading citizens of Judah were writing many letters to Tobiah {to give him information about me}, and he was sending letters back to them {with instructions}.

• Judah

Translation Words - UST

• the leading citizens of
• Judah

Nehemiah 6:18

For many in Judah were masters of oath to him (ULT)
And so...many people in Judah had sworn oaths to {be loyal to} Tobiah (UST)

This means that many Judeans were "owners of oaths" to Tobiah. That is, they had sworn oaths to be loyal to him. Alternate translation: "Many people in Judah had sworn an oath to be loyal to him" (See: Idiom)

For many in Judah were masters of oath to him (ULT)
And so...many people in Judah had sworn oaths to {be loyal to} Tobiah (UST)

You can put this information last in the verse because it is a result, and the rest of the verse gives the reason why the people swore these oaths. (See: Connect — Reason-and-Result Relationship)

because he was the son-in-law of Shecaniah the son of Arah (ULT)
Tobiah was married to the daughter of {a powerful and influential member of the community,} Shecaniah the son of Arah...for those reasons (UST)

This statement means that Tobiah was married to the daughter of Shecaniah. The implication is that Shecaniah was a powerful and influential member of the community. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Tobiah was married to the daughter of a powerful and influential member of the community, Shecaniah the son of Arah" (See: Assumed Knowledge and Implicit Information)

of Shecaniah the son of Arah (ULT)
a powerful and influential member of the community,} Shecaniah the son of Arah (UST)

Shecaniah is the name of a man, and Arah is the name of his father. This is probably the same Shecaniah who is mentioned in 3:29. See how you translated his name there. (See: How to Translate Names)

And Jehohanan his son had taken the daughter of Meshullam the son of Berechiah (ULT)
His son Jehohanan was married to the daughter of {another powerful and influential man,} Meshullam the son of Berechiah (UST)

The implication is that Meshullam was another powerful and influential member of the community. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Tobiah's son Jehohanan was married to the daughter of another powerful and influential man, Meshullam the son of Berechiah" (See: Assumed Knowledge and Implicit Information)

And Jehohanan (ULT)
Jehohanan (UST)

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

his son (ULT)
His son (UST)

His means that Jehohanan was the son of Tobiah.

had taken the daughter of (ULT)
was married to the daughter of (UST)

Alternate translation: "was married to the daughter of"

Meshullam the son of Berechiah (ULT)
another powerful and influential man,} Meshullam the son of Berechiah (UST)

Meshullam is the name of a man, and Berechiah is the name of his father. He is mentioned in 3:4 and 3:30. See how you translated his name there. (See: How to Translate Names)

Translation Words - ULT

- in Judah
- oath
- the son of
- his son
- the son of

Translation Words - UST

- the son of
- His son
- the son of
- in Judah
- oaths

Nehemiah 6:19

they were saying his good deeds before my face (ULT)
would…come and} tell me what good things he was doing (UST)

Here, **face** figuratively represents the presence of a person. Alternate translation: "told me personally about Tobiah's good deeds" (See: Metaphor)

they were (ULT)
would…come and} tell me (UST)

They means the people who were loyal to Tobiah.

and they were taking out my words to him (ULT)
and then they would report to him everything I said {in response (UST)

Taking out here is an idiom that means these people were "reporting" Nehemiah's responses to Tobiah. Alternate translation: "and then told him about my responses" (See: Idiom)

ULT

19 Also, they were saying his good deeds before my face, and they were taking out my words to him. Tobiah sent letters to frighten me.

UST

19 {The people who were loyal to Tobiah} would also {come and} tell me what good things he was doing, and then they would report to him everything I said {in response}. Tobiah also sent me many letters to try to make me afraid.

Translation Words - ULT

- his good deeds
- before my face
- to frighten me

Translation Words - UST

- would…come and} tell me
- what good things he was doing
- to try to make me afraid

Nehemiah 7

Nehemiah 7 General Notes

Special concepts in this chapter

Genealogy

The people who returned from Persia were counted according to their families. Nehemiah ensured that those who lived in Jerusalem had a completely Jewish ancestry.

Different lists

This list is paralleled in Ezra 2. The lists do contain some differences in numbers. This is probably due to the timing of their counting. They were likely counted at different times.

Nehemiah 7:1

Nehemiah 7:1

And it happened (ULT)
Once (UST)

This expression introduces a new event in the story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. (See: Introduction of a New Event)

when the wall was built (ULT)
Once…we had finished rebuilding the wall (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "when we had finished the wall" (See: Active or Passive)

and I had set up the doors (ULT)
and we had put the doors in the gates (UST)

As in 4:14 and 6:1,, Nehemiah is using himself to represent the entire community that he is a part of. Alternate translation: "and we had put the doors in the gates" (See: Synecdoche)

that…the gatekeepers and the ones who sang and the Levites were appointed (ULT)
we assigned the gatekeepers and singers and Levites to their tasks (UST)

You can say this with an active form, and you can say who did the action. Nehemiah may have done this personally, or the people in charge of each of these groups may have done it. Because of the uncertainly, a good approach might be to say "we" to indicate the community. Alternate translation: "we assigned the gatekeepers and singers and Levites to their tasks" (See: Active or Passive)

the gatekeepers (ULT)
the gatekeepers (UST)

These were people who were assigned to each gate of Jerusalem. They were responsible for controlling access to the city. They would open and close the gates at times and for reasons set by the city administrators. For example, Shemaiah the son of Shecaniah is named in 3:29 as the keeper of the East Gate. (See: Translate Unknowns)

and the ones who sang (ULT)
and singers (UST)

This means vocal musicians who led in worship, in processions, and ceremonies, producing music and chants that emphasized and enhanced the occasion. Alternate translation: "singers" (See: Translate Unknowns)

Translation Words - ULT

- and the Levites
- that…were appointed

Translation Words - UST

- we assigned...to their tasks
- and Levites

Nehemiah 7:2

Nehemiah 7:2

And I gave Hanani, my brother, and Hananiah...charge...over Jerusalem (ULT)
I appointed two men...my brother Hanani and Hananiah...I appointed Hananiah...to {help me} govern Jerusalem (UST)

Alternate translation: "I appointed two men to help me govern Jerusalem, my brother Hanani and Hananiah"

Hanani...my brother (ULT)
my brother...Hanani (UST)

As in 1:2, **brother** here most likely indicates that Hanani was Nehemiah's biological brother. Alternate translation: "my brother Hanani"

Hanani (ULT)
Hanani (UST)

This is the name of a man. See how you translated it in 1:2(See: How to Translate Names)

Hananiah (ULT)
and Hananiah...Hananiah (UST)

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

the official for the citadel (ULT)
the commander of the fortress {in Jerusalem (UST)

Alternate translation: "who was in charge of the fortress"

For he was according to a faithful man (ULT)
because he was trustworthy, and because he (UST)

He means Hananiah. "He was as a faithful man" is a way of saying "he was such as only a faithful man would be." Alternate translation: "I appointed Hananiah because he was trustworthy"

and he feared God more than many (ULT)
showed God more reverence and respect than most people do (UST)

Here, **fear** does not mean to be afraid of God, but to show God reverence and respect. Alternate translation: "because he showed God more reverence and respect than most people do" (See: Idiom)

Translation Words - ULT

- my brother

• Hananiah
• the official for
• the citadel
• Jerusalem
• faithful
• and he feared
• God

Translation Words - UST

• Jerusalem
• my brother
• and Hananiah...Hananiah
• the commander of
• the fortress {in Jerusalem
• was trustworthy
• showed...reverence and respect
• God

Nehemiah 7:3

Nehemiah 7:3

Let not the gates of Jerusalem be opened (ULT)
Do not open the gates of Jerusalem (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "Do not order the gates of Jerusalem to be opened" (See: Active or Passive)

Let not the gates of Jerusalem be opened (ULT)
Do not open the gates of Jerusalem (UST)

Hanani and Hananiah would not have opened the gates physically themselves. Rather, they would have ordered this to be done. Alternate translation: "Do not order the gates of Jerusalem to be opened" (See: Assumed Knowledge and Implicit Information)

until the sun becomes hot (ULT)
until broad daylight. {That way we will be able to see anything our enemies are doing (UST)

Here Nehemiah probably uses the heat of the sun to represent the light of the sun. His intent is to open the gates some time after the sun rises regardless of how hot the sun shines on any particular day. Alternate translation: "until broad daylight" (See: Metonymy)

until the sun becomes hot (ULT)
until broad daylight. {That way we will be able to see anything our enemies are doing (UST)

The implication is that the gatekeepers should not open the gates at sunrise, as would have been customary, because the enemies of the Jews could launch a surprise attack in the dim light before most of the city was up and ready for the day. If it would be helpful in your language, you could say this explicitly. Alternate translation: "until broad daylight. That way we will be able to see anything our enemies are doing" (See: Assumed Knowledge and Implicit Information)

And while they are still standing, let them shut the doors, and they must bar them (ULT)
Have the gatekeepers close {the gates} and put the bars across the doors while they are still guarding {the gates before they go home for the night (UST)

They means the gatekeepers, and "standing" means keeping guard. Alternate translation: "Order the doors to be shut and locked while the gatekeepers are still on guard"

And set up watches for those who dwell in Jerusalem, a man in his watch, and a man in front of his house (ULT)
I also told them, "Have the men who live in Jerusalem take turns keeping watch in their own neighborhoods (UST)

In this context, **a man** means **each man.** It is likely that adult males were intended for this dangerous night duty. "A man in his watch" means that each man should take a turn, and "a man in front of his house" means that each man should keep watch in his own neighborhood. Alternate translation: "Have the men who live in Jerusalem take turns keeping watch in their own neighborhoods" (See: Idiom)

Translation Words - ULT

- the gates of
- Jerusalem
- Jerusalem
- watches for
- in his watch
- his house

Translation Words - UST

- the gates of
- Jerusalem
- Jerusalem
- I also told them...Have
- take turns keeping watch
- in their own neighborhoods

Nehemiah 7:4

Now the city was wide on two hands and great (ULT)
The city of Jerusalem covered a large area (UST)

These two short phrases mean similar things. Nehemiah uses them together to emphasize how large Jerusalem was. If it would be helpful in your language, you could combine them. Alternate translation: "The city of Jerusalem covered a large area" (See: Doublet)

was wide on two hands (ULT)
covered a large area (UST)

Here, **hand** figuratively means "side." The image is that if you stood in the city, there would be a lot of it on both sides of you. Alternate translation: "covered a large area" (See: Idiom)

and the people were few in the midst of it (ULT)
but {at that time} not many people lived in the city (UST)

Alternate translation: "but not many people lived there"

And there were no built houses (ULT)
and they had not yet built houses {for themselves (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "the people had not yet rebuilt the houses" (See: Active or Passive)

Translation Words - ULT

- two hands
- houses

Translation Words - UST

- covered a large area
- houses

> **ULT**
>
> **4** Now the city was wide on two hands and great, and the people were few in the midst of it. And there were no built houses.
>
> **UST**
>
> **4** The city of Jerusalem covered a large area, but {at that time} not many people lived in the city, and they had not yet built houses {for themselves}.

Nehemiah 7:5

Nehemiah 7:5

And my God gave to my heart (ULT)
So {as a first step towards filling Jerusalem
with people again}, God led me (UST)

The implication is that registering the people was a first step toward filling Jerusalem with people again, a process that Nehemiah will describe in chapter 11. If it would be helpful in your language, you could say that explicitly. Alternate translation: "as a first step towards filling Jerusalem with people again, God led me" (See: Assumed Knowledge and Implicit Information)

And my God gave to my heart (ULT)
So {as a first step towards filling Jerusalem
with people again}, God led me (UST)

As in 2:12, Nehemiah's **heart** figuratively represents his thoughts and will. Alternate translation: "God inspired me" or "led me" (See: Metaphor)

and I gathered together (ULT)
to gather together (UST)

This word indicates that what Nehemiah did was in response to the situation just described. Alternate translation: "so I gathered together" (See: Connect — Reason-and-Result Relationship)

the nobles and the prefects (ULT)
the leading citizens and the city officials (UST)

See how you translated these terms in 2:16. Alternate translation: "the leading citizens and the city officials" (See: Translate Unknowns)

and...the people (ULT)
and the city officials...and the other people...living in the city (UST)

In context, this likely means "the other people living in the city."

to be enrolled by genealogy (ULT)
to register them according to their family histories (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "and to register them by genealogies" (See: Active or Passive)

to be enrolled by genealogy (ULT)
to register them according to their family histories (UST)

Alternate translation: "to be enrolled according to their family histories"

ULT

5 And my God gave to my heart, and I gathered together the nobles and the prefects and the people to be enrolled by genealogy. And I found the book of the genealogy for the ones who came up at the first. And I found written in it:

UST

5 So {as a first step towards filling Jerusalem with people again}, God led me to gather together the leading citizens and the city officials and the other people {living in the city} to register them according to their family histories. I also found a book containing the records of the first group of people who had returned {to Jerusalem} from the exile. This is what those records said.

And I found the book of the genealogy for the ones who came up at the first (ULT)
I also found a book containing the records of the first group of people who had returned {to Jerusalem} from the exile (UST)

This means a list of the first group of Jews who had returned from exile, about a hundred years earlier. Alternate translation: "I also found a book containing the records of the first group of people who had returned to Jerusalem from the exile." (See: Translate Unknowns)

And I found written in it (ULT)
This is what those records said (UST)

You can say this with an active form, and you can say who did the action. Alternate translation: "I found that those people had written the following in it" (See: Active or Passive)

Translation Words - ULT

- my God
- my heart
- the nobles
- the prefects

Translation Words - UST

- God
- me
- the leading citizens
- and the city officials

Nehemiah 7:6

the sons of the province (ULT)
the people from Judah (UST)

The document speaks here of the province of Judah as if it were the ancestor of all the Jews who lived there. Alternate translation: "the people from the province of Judah" (See: Personification)

the province (ULT)
Judah (UST)

The province means the province of Judah. The document is referring to Judah by something associated with it, its status as a province. (See: Metonymy)

the ones who went up (ULT)
who returned home (UST)

ULT

6 "These are the sons of the province, the ones who went up from the captivity of the exiles, whom Nebuchadnezzar the king of Babylon exiled. And they returned to Jerusalem and to Judah, a man to his city,

UST

6 "These are {the names of} the people from Judah who returned home from exile. Nebuchadnezzar the king of Babylon had taken {their ancestors} away {to Babylon}. But they returned to Jerusalem and to {other places in} Judah. They returned to the {same} towns where their {ancestors had lived}.

Went up means "traveled from Babylon back to Judah," since that involves going from a river valley up into the mountains. Alternate translation: "returned to Judah from Babylon" (See: Idiom)

from the captivity of the exiles, whom Nebuchadnezzar the king of Babylon exiled (ULT)
from exile. Nebuchadnezzar the king of Babylon had taken {their ancestors} away {to Babylon (UST)

Captivity and **exile** are abstract nouns. If it would be helpful in your language, you could translate the idea behind them with verbs. Alternate translation: "Nebuchadnezzar, the king of Babylon, captured their ancestors and took them away" (See: Abstract Nouns)

from the captivity of the exiles (ULT)
from exile (UST)

Captivity and **exile** mean basically the same thing. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "after being taken away" (See: Doublet)

a man to his city (ULT)
They returned to the {same} towns where their {ancestors had lived (UST)

Here, **a man** means "each one" or "each person" Alternate translation: "They went to live in the same towns where their families had lived before."

Translation Words - ULT

- the sons of
- the province
- and to Judah
- from the captivity of

- the exiles
- exiled
- Nebuchadnezzar
- the king of
- Babylon
- And they returned
- to Jerusalem

Translation Words - UST

- the people from
- Judah
- to Jerusalem
- and to {other places in} Judah
- from exile
- from exile
- had taken…away {to Babylon
- Nebuchadnezzar
- the king of
- Babylon
- But they returned

Nehemiah 7:7

the ones who came with (ULT)
The people who came back were following...
who returned (UST)

This phrase introduces a list of the men who led this group back to Judah. Alternate translation: "The leaders of this group were"

Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah (ULT)
Zerubbabel, Joshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah (UST)

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

The number of the men of the people of Israel (ULT)
This is a list of} the number of men from {each} Israelite {clan (UST)

In keeping with the practices of the time, the totals in the list that follows likely include just the men and not also the women and children. While all of these people were from Judah, they were from the Israelite people group. Alternate translation: "This is how many men came back from each Israelite clan and town"

> ## ULT
>
> **7** the ones who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel:
>
> ## UST
>
> **7** The people who came back were following Zerubbabel, Joshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, and Baanah. {This is a list of} the number of men from {each} Israelite {clan who returned}:

Translation Words - ULT

- Zerubbabel
- Nehemiah
- Mordecai
- the people of
- Israel

Translation Words - UST

- Zerubbabel
- Nehemiah
- Mordecai
- Israelite {clan
- Israelite...clan

Nehemiah 7:8

The sons of Parosh were 2, 172 (ULT)
2172 men from {the clan of} Parosh (UST)

This means, "From the descendants of Parosh, 2,172 returned." To help make this clear for your readers, you could say something like "returned" throughout verses 8–45, after the name of each group and the number that is given.

> **ULT**
>
> **8** The sons of Parosh were 2, 172.
>
> **UST**
>
> **8** 2172 men from {the clan of} Parosh;

The sons of Parosh (ULT)
men from {the clan of} Parosh (UST)

Sons figuratively means "descendants" Alternate translation: "from the descendants of Parosh" (See: Metaphor)

Parosh (ULT)
Parosh (UST)

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

Translation Words - ULT

• The sons of

Translation Words - UST

• men from {the clan of

Nehemiah 7:9

The sons of Shephatiah (ULT)
men from {the clan of} Shephatiah (UST)

Sons figuratively means "descendants" Alternate translation: "from the descendants of Shephatiah" (See: Metaphor)

Shephatiah (ULT)
Shephatiah (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

ULT

9 The sons of Shephatiah were 372.

UST

9 372 men from {the clan of} Shephatiah;

Nehemiah 7:10

The sons of Arah (ULT)
men from {the clan of} Arah (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Arah" (See: Metaphor)

Arah (ULT)
Arah (UST)

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

Translation Words - ULT

> • The sons of

Translation Words - UST

> • men from {the clan of

Nehemiah 7:11

The sons of Pahath-Moab, of the sons of Jeshua and Joab (ULT)
men from {the clan of} Pahath-Moab, who are descendants of Jeshua and Joab (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Pahath-Moab who were descendants of Jeshua and Joab" (See: Metaphor)

Pahath-Moab...Jeshua and Joab (ULT)
Pahath-Moab...Jeshua and Joab (UST)

Pahath-Moab is the name of a man, and Jeshua and Joab are the names of two of his descendants. (See: How to Translate Names)

Translation Words - ULT

- The sons of
- of the sons of
- and Joab

Translation Words - UST

- men from {the clan of
- who are descendants of
- and Joab

Nehemiah 7:12

The sons of Elam (ULT)
men from {the clan of} Elam (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Elam" (See: Metaphor)

Elam (ULT)
Elam (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

> **ULT**
> **12** The sons of Elam were 1, 254.
>
> **UST**
> **12** 1254 men from {the clan of} Elam;

Nehemiah 7:13

The sons of Zattu (ULT)
men from {the clan of} Zattu (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Zattu" (See: Metaphor)

Zattu (ULT)
Zattu (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

Nehemiah 7:14

The sons of Zakkai (ULT)
men from {the clan of} Zakkai (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Zakkai" (See: Metaphor)

Zakkai (ULT)
Zakkai (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

Nehemiah 7:15

The sons of Binnui (ULT)
men from {the clan of} Binnui (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Binnui" (See: Metaphor)

Binnui (ULT)
Binnui (UST)

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

Translation Words - ULT

  • The sons of

Translation Words - UST

  • men from {the clan of

ULT

15 The sons of Binnui were 648.

UST

15 648 men from {the clan of} Binnui;

Nehemiah 7:16

The sons of Bebai (ULT)
men from {the clan of} Bebai (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Bebai" (See: Metaphor)

Bebai (ULT)
Bebai (UST)

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

Translation Words - ULT

• The sons of

Translation Words - UST

• men from {the clan of

Nehemiah 7:17

The sons of Azgad (ULT)
men from {the clan of} Azgad (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Azgad" (See: Metaphor)

Azgad (ULT)
Azgad (UST)

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

Translation Words - ULT

  • The sons of

Translation Words - UST

  • men from {the clan of

Nehemiah 7:18

The sons of Adonikam (ULT)
men from {the clan of} Adonikam (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Adonikam" (See: Metaphor)

Adonikam (ULT)
Adonikam (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

ULT

18 The sons of Adonikam were 667.

UST

18 667 men from {the clan of} Adonikam;

Nehemiah 7:19

The sons of Bigvai (ULT)
men from {the clan of} Bigvai (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Bigvai" (See: Metaphor)

Bigvai (ULT)
Bigvai (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

Nehemiah 7:20

The sons of Adin (ULT)
men from {the clan of} Adin (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Adin" (See: Metaphor)

Adin (ULT)
Adin (UST)

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

Translation Words - ULT

• The sons of

Translation Words - UST

• men from {the clan of

Nehemiah 7:21

The sons of Ater, of Hezekiah (ULT)
men from {the clan of} Ater who were descendants of Hezekiah (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Ater who were descendants of Hezekiah" (See: Metaphor)

Ater (ULT)
Ater (UST)

Ater is the name of a man, and Hezekiah is the name of one of his descendants. (See: How to Translate Names)

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

Nehemiah 7:22

The sons of Hashum (ULT)
men from {the clan of} Hashum (UST)

Sons figuratively means **descendants.** Alternate translation: "from the descendants of Hashum" (See: Metaphor)

Hashum (ULT)
Hashum (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

Nehemiah 7:23

The sons of Bezai (ULT)
men from {the clan of} Bezai (UST)

Sons figuratively means **descendants.** Alternate translation: "from the descendants of Bezai" (See: Metaphor)

Bezai (ULT)
Bezai (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

ULT

23 The sons of Bezai were 324.

UST

23 324 men from {the clan of} Bezai;

Nehemiah 7:24

The sons of Hariph (ULT)
men from {the clan of} Hariph (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Hariph" (See: Metaphor)

Hariph (ULT)
Hariph (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

ULT

24 The sons of Hariph were 112.

UST

24 112 men from {the clan of} Hariph;

Nehemiah 7:25

The sons of Gibeon (ULT)
men from {the clan of} Gibeon (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Gibeon" (See: Metaphor)

Gibeon (ULT)
Gibeon (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from {the clan of

ULT

25 The sons of Gibeon were 95.

UST

25 95 men from {the clan of} Gibeon.

Nehemiah 7:26

Bethlehem and Netophah (ULT)
Bethlehem and Netophah (UST)

Bethlehem and Netophah are the names of towns. Alternate translation: "from the towns of Bethlehem and Netophah" (See: How to Translate Names)

Translation Words - ULT

- Bethlehem

Translation Words - UST

- Bethlehem

ULT

26 The men of Bethlehem and Netophah were 188.

UST

26 {Some other} men {also returned, whose ancestors had lived in these towns}: 188 men from Bethlehem and Netophah;

Nehemiah 7:27

Anathoth (ULT)
Anathoth (UST)

Anathoth is the name of a town. Alternate translation: "from the town of Anathoth" (See: How to Translate Names)

ULT
27 The men of Anathoth were 128.

UST
27 128 men from Anathoth;

Nehemiah 7:28

Beth Azmaveth (ULT)
Beth-Azmaveth (UST)

Beth Azmaveth is the name of a town. Alternate translation: "from the town of Beth Azmaveth" (See: How to Translate Names)

ULT

28 The men of Beth Azmaveth were 42.

UST

28 42 men from Beth-Azmaveth;

Nehemiah 7:29

Kiriath Jearim, Kephirah, and Beeroth (ULT)
Kiriath-Jearim, Kephirah and Beeroth (UST)

Kiriath Jearim, Kephirah, and Beeroth are the names of towns. Alternate translation: "from the towns of Kiriath Jearim, Kephirah, and Beeroth" (See: How to Translate Names)

ULT

29 The men of Kiriath Jearim, Kephirah, and Beeroth were 743.

UST

29 743 men from Kiriath-Jearim, Kephirah and Beeroth;

Nehemiah 7:30

Ramah and Geba (ULT)
Ramah and Geba (UST)

Ramah and Geba are the names of towns. Alternate translation: "from the towns of Ramah and Geba" (See: How to Translate Names)

Translation Words - ULT

- Ramah

Translation Words - UST

- Ramah

ULT
30 The men of Ramah and Geba were 621.

UST
30 621 men from Ramah and Geba;

Nehemiah 7:31

Michmas (ULT)
Michmas (UST)

Michmas is the name of a town. Alternate translation: "from the town of Michmas" (See: How to Translate Names)

ULT

31 The men of Michmas were 122.

UST

31 122 men from Michmas;

Nehemiah 7:32

Bethel and Ai (ULT)
Bethel and Ai (UST)

Bethel and Ai are the names of towns. Alternate translation: "from the towns of Bethel and Ai" (See: How to Translate Names)

Translation Words - ULT

- Bethel
- Bethel
- Bethel
- and Ai

Translation Words - UST

- Bethel
- Bethel
- Bethel
- and Ai

ULT

32 The men of Bethel and Ai were 123.

UST

32 123 men from Bethel and Ai;

Nehemiah 7:33

the...Nebo (ULT)
Nebo (UST)

Nebo is the name of a town. Alternate translation: "from another town called Nebo" (See: How to Translate Names)

ULT

33 The men of the other Nebo were 52.

UST

33 52 men from a {small town} called Nebo;

Nehemiah 7:34

the other Elam (ULT)
a {small town} called Elam (UST)

Elam is the name of a town. Alternate translation: "from another town called Elam" (See: How to Translate Names)

the...Elam (ULT)
Elam (UST)

The document speaks here of the town of Elam as if it were the ancestor of all the people who lived there. It is saying figuratively that these men were from families that had originally lived in that town. Alternate translation: "from another town called Elam" (See: Personification)

Translation Words - ULT

 • The sons of

Translation Words - UST

 • men from

Nehemiah 7:35

The sons of Harim (ULT)
men from Harim (UST)

The document speaks here of the town of Harim as if it were the ancestor of all the people who lived there. It is saying figuratively that these men were from families that had originally lived in that town. Alternate translation: "from the town of Harim" (See: Personification)

Harim (ULT)
Harim (UST)

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

Translation Words - ULT

- The sons of

Translation Words - UST

- men from

ULT

35 The sons of Harim were 320.

UST

35 320 men from Harim;

Nehemiah 7:36

The sons of Jericho (ULT)
men from Jericho (UST)

The document speaks here of the city of Jericho as if it were the ancestor of all the people who lived there. It is saying figuratively that these men were from families that had originally lived in that city. Alternate translation: "from the city of Jericho" (See: Personification)

Jericho (ULT)
Jericho (UST)

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

Translation Words - ULT

- The sons of
- Jericho

Translation Words - UST

- men from
- Jericho

ULT

36 The sons of Jericho were 345.

UST

36 345 men from Jericho;

Nehemiah 7:37

The sons of Lod, Hadid, and Ono (ULT)
men from Lod, Hadid, and Ono (UST)

The document speaks here of the towns of Lod, Hadid, and Ono as if they were the ancestors of all the people who lived in them. It is saying figuratively that these men were from families that had originally lived in those towns. Alternate translation: "from towns of Lod, Hadid, and Ono" (See: Personification)

Lod, Hadid, and Ono (ULT)
Lod, Hadid, and Ono (UST)

Lod, Hadid, and Ono are the names of towns. (See: How to Translate Names)

Translation Words - ULT

- The sons of

Translation Words - UST

- men from

ULT

37 The sons of Lod, Hadid, and Ono were 721.

UST

37 721 men from Lod, Hadid, and Ono;

Nehemiah 7:38

The sons of Senaah (ULT)
men from Senaah (UST)

The document speaks here of the town of Senaah as if it were the ancestor of all the people who lived there. It is saying figuratively that these men were from families that had originally lived in that town. Alternate translation: "from the town of Senaah" (See: Personification)

Senaah (ULT)
Senaah (UST)

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

Translation Words - ULT

  • The sons of

Translation Words - UST

  • men from

Nehemiah 7:39

The priests (ULT)
These priests also returned (UST)

Alternate translation: "This is how many men returned from each family of priests"

the sons of Jedaiah, of the house of Jeshua (ULT)
men from {the clan of} Jedaiah who are descendants of Jeshua (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Jedaiah who were descendants of Jeshua" (See: Metaphor)

Jedaiah...Jeshua (ULT)
the clan of} Jedaiah...Jeshua (UST)

Jedaiah is the name of a man, and Jeshua is the name of one of his descendants. (See: How to Translate Names)

of the house of Jeshua (ULT)
who are descendants of Jeshua (UST)

Here, the word **house** describes all the people descended from a particular person. The document is describing all of the descendants of Jeshua figuratively as if they were one household living together. Alternate translation: "who were descendants of Jeshua" (See: Metonymy)

> ### ULT
> **39** The priests: the sons of Jedaiah, of the house of Jeshua, were 973;
>
> ### UST
> **39** These priests also returned: 973 men from {the clan of} Jedaiah who are descendants of Jeshua;

Translation Words - ULT

  • The priests
  • the sons of
  • of the house of

Translation Words - UST

  • These priests also returned
  • men from
  • who are descendants of

Nehemiah 7:40

the sons of Immer (ULT)
men from {the clan of} Immer (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Immer" (See: Metaphor)

Immer (ULT)
the clan of} Immer (UST)

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

Translation Words - ULT

> • the sons of

Translation Words - UST

> • men from

Nehemiah 7:41

the sons of Pashhur (ULT)
men from {the clan of} Pashhur (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Pashhur" (See: Metaphor)

Pashhur (ULT)
the clan of} Pashhur (UST)

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

Translation Words - ULT

- the sons of

Translation Words - UST

- men from

ULT

41 the sons of Pashhur were 1, 247;

UST

41 1247 men from {the clan of} Pashhur;

Nehemiah 7:42

the sons of Harim (ULT)
men from {the clan of} Harim (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Harim" (See: Metaphor)

Harim (ULT)
the clan of} Harim (UST)

Harim is the name of a man. Alternate translation: "from the descendants of Harim" (See: How to Translate Names)

Translation Words - ULT

- the sons of

Translation Words - UST

- men from

ULT

42 the sons of Harim were 1,017.

UST

42 1017 men from {the clan of} Harim.

Nehemiah 7:43

The Levites (ULT)
These Levites also returned (UST)

Alternate translation: "Some of the descendants of Levi also returned."

the sons of Jeshua, of Kadmiel, of the sons to Hodevah (ULT)
men from the clan of Jeshua and {the clan of} Kadmiel, all of them descendants of Hodevah (UST)

> **ULT**
>
> **43** The Levites: the sons of Jeshua, of Kadmiel, of the sons to Hodevah, were 74. [1]
>
> **UST**
>
> **43** These Levites also returned: 74 men from the clan of Jeshua and {the clan of} Kadmiel, all of them descendants of Hodevah.

Sons figuratively means "descendants." Alternate translation: "from the descendants of Jeshua and Kadmiel, who were descended from Hodevah" (See: Metaphor)

Jeshua, of Kadmiel...to Hodevah (ULT)
Jeshua and {the clan of} Kadmiel...Hodevah (UST)

Jeshua and Kadmiel are men's names, and Hodevah is the name of their ancestor. (See: How to Translate Names)

Translation Words - ULT

   • The Levites
   • the sons of
   • of the sons

Translation Words - UST

   • These Levites also returned
   • men from the clan of
   • all of them descendants of

Nehemiah 7:44

The ones who sang (ULT)
members of the {sacred} choir {also returned (UST)

As in 7:1, this refers to vocal musicians who led in worship, in processions, and ceremonies, producing music and chants that emphasized and enhanced the occasion. Alternate translation: "singers" (See: Translate Unknowns)

The ones who sang (ULT)
members of the {sacred} choir {also returned (UST)

Alternate translation: "Some of the descendants of the singers also returned."

the sons of Asaph (ULT)
All of them were from the clan of Asaph (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Asaph" (See: Metaphor)

Asaph (ULT)
Asaph (UST)

Asaph is a man's name. (See: How to Translate Names)

Translation Words - ULT

   - the sons of
   - Asaph

Translation Words - UST

   - All of them were from the clan of
   - Asaph

Nehemiah 7:45

The gatekeepers (ULT)
temple} gatekeepers {also returned (UST)

See how you translated this term in 7:1. Alternate translation: "Some of the descendants of the gatekeepers also returned"

the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai (ULT)
They were from the clan of Shallum, the clan of Ater, the clan of Talmon, the clan of Akkub, the clan of Hatita, and the clan of Shobai (UST)

ULT

45 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, were 138.

UST

45 138 {temple} gatekeepers {also returned}. They were from the clan of Shallum, the clan of Ater, the clan of Talmon, the clan of Akkub, the clan of Hatita, and the clan of Shobai.

Sons figuratively means "descendants." Alternate translation: "from the descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai" (See: Metaphor)

Shallum...Ater...Talmon...Akkub...Hatita...Shobai (ULT)
the...Shallum...Ater...Talmon...Akkub...Hatita...Shobai (UST)

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

Translation Words - ULT

- The gatekeepers
- the sons of
- the sons of (2)
- the sons of (3)
- the sons of (4)
- the sons of
- the sons of

Translation Words - UST

- temple} gatekeepers {also returned
- They were from...clan of
- the clan of (2)
- the clan of (3)
- the clan of (4)
- the clan of
- and the clan of

Nehemiah 7:46

The Nethinim were (ULT)
Some temple workers also returned...from (UST)

As in 3:26, the term "Nethinim" describes servants who worked in the temple. Alternate translation: "the temple servants" (See: Translate Unknowns)

The Nethinim were (ULT)
Some temple workers also returned...from (UST)

Alternate translation: "Some of the descendants of the temple servants also returned"

the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth (ULT)
They were...the clan of Ziha, the clan of Hasupha, the clan of Tabbaoth (UST)

Sons figuratively means "descendants." Alternate translation: "from the descendants of Shallum, Ater, Talmon, Akkub, Hatita, and Shobai" (See: Metaphor)

Ziha...Hasupha...Tabbaoth (ULT)
Ziha...Hasupha...Tabbaoth (UST)

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

Translation Words - ULT

- the sons of
- the sons of
- the sons of

Translation Words - UST

- They were...the clan of
- the clan of
- the clan of

ULT

46 The Nethinim were: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,

UST

46 Some temple workers also returned. They were from the clan of Ziha, the clan of Hasupha, the clan of Tabbaoth,

Nehemiah 7:47

the sons of Keros, the sons of Sia, the sons of Padon (ULT)
the clan of Keros, the clan of Sia, the clan of Padon (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Keros, Sia, Padon," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of (2)
- the sons of

Translation Words - UST

- the clan of
- the clan of (2)
- the clan of

Nehemiah 7:48

the sons of Lebana, the sons of Hagaba, the sons of Shalmai (ULT)
the clan of Lebanah, the clan of Hagabah, the clan of Shalmai (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Lebana, Hagaba, Shalmai," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of
- the sons of

Translation Words - UST

- the clan of
- the clan of
- the clan of

ULT

48 the sons of Lebana, the sons of Hagaba, the sons of Shalmai,

UST

48 the clan of Lebanah, the clan of Hagabah, the clan of Shalmai,

Nehemiah 7:49

the sons of Hanan, the sons of Giddel, the sons of Gahar (ULT)
the clan of Hanan, the clan of Giddel, the clan of Gahar (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Hanan, Giddel, Gahar," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of (2)
- the sons of (3)

Translation Words - UST

- the clan of
- the clan of (2)
- the clan of (3)

ULT

49 the sons of Hanan, the sons of Giddel, the sons of Gahar,

UST

49 the clan of Hanan, the clan of Giddel, the clan of Gahar,

Nehemiah 7:50

the sons of Reaiah, the sons of Rezin, the sons of Nekoda (ULT)
the clan of Reaiah, the clan of Rezin, the clan of Nekoda (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Reaiah, Rezin, Nekoda," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of
- the sons of

Translation Words - UST

- the clan of
- the clan of
- the clan of

ULT

50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda,

UST

50 the clan of Reaiah, the clan of Rezin, the clan of Nekoda,

Nehemiah 7:51

the sons of Gazzam, the sons of Uzza, the sons of Paseah (ULT)
the clan of Gazzam, the clan of Uzza, the clan of Paseah (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Gazzam, Uzza, Paseah," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of (2)
- the sons of

Translation Words - UST

- the clan of
- the clan of (2)
- the clan of

ULT

51 the sons of Gazzam, the sons of Uzza, the sons of Paseah,

UST

51 the clan of Gazzam, the clan of Uzza, the clan of Paseah,

Nehemiah 7:52

the sons of Besai, the sons of Meunim, the sons of Nephushesim (ULT)
the clan of Besai, the clan of Meunim, the clan of Nephushesim (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Besai, Meunim, Nephushesim," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of (2)
- the sons of

Translation Words - UST

- the clan of
- the clan of (2)
- the clan of

Nehemiah 7:53

the sons of Bakbuk, the sons of Hakupha, the sons of Harhur (ULT)
the clan of Bakbuk, the clan of Hakupha, the clan of Harhur (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Bakbuk, Hakupha, Harhur," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of
- the sons of

Translation Words - UST

- the clan of
- the clan of
- the clan of

ULT

53 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,

UST

53 the clan of Bakbuk, the clan of Hakupha, the clan of Harhur,

Nehemiah 7:54

the sons of Bazluth, the sons of Mehida, the sons of Harsha (ULT)
the clan of Bazlith, the clan of Mehida, the clan of Harsha (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Bazluth, Mehida, Harsha," (See: Metaphor)

Translation Words - ULT

- sons of
- sons of
- sons of

Translation Words - UST

- the clan of
- the clan of
- the clan of

ULT

54 the sons of Bazluth, the sons of Mehida, the sons of Harsha,

UST

54 the clan of Bazlith, the clan of Mehida, the clan of Harsha,

Nehemiah 7:55

the sons of Barkos, the sons of Sisera, the sons of Temah (ULT)
the clan of Barkos, the clan of Sisera, the clan of Temah (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these three men. Alternate translation: "Barkos, Sisera, Temah," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of
- the sons of (2)

Translation Words - UST

- the clan of
- the clan of
- the clan of (2)

ULT

55 the sons of Barkos, the sons of Sisera, the sons of Temah,

UST

55 the clan of Barkos, the clan of Sisera, the clan of Temah,

Nehemiah 7:56

the sons of Neziah, the sons of Hatipha (ULT) the clan of Neziah, and the clan of Hatipha (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:46, you can just list the names of these two men, and end the series in this verse. Alternate translation: "Neziah, and Hatipha." (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of (2)

Translation Words - UST

- the clan of
- and the clan of (2)

ULT

56 the sons of Neziah, the sons of Hatipha.

UST

56 the clan of Neziah, and the clan of Hatipha.

Nehemiah 7:57

The sons of the servants of Solomon were (ULT)
Some descendants of the laborers that King Solomon {first conscripted also returned}. These were from (UST)

By **servants of Solomon**, this document does not mean officials who served in Solomon's court. Rather, this phrase refers to people whom Solomon first conscripted as laborers. They were descendants of the groups that were living in the land of Canaan before the Israelites occupied it. They and their descendants remained conscripted laborers under later kings. You could call these people "the laborers that King Solomon first conscripted." Alternate translation: "laborers who had worked for the kingdom" (See: Translate Unknowns)

The sons of the servants of Solomon were (ULT)
Some descendants of the laborers that King Solomon {first conscripted also returned}. These were from (UST)

Sons figuratively means "descendants." Alternate translation: "Some of the descendants of the laborers who had worked for the kingdom also returned." (See: Metaphor)

the sons of Sotai, the sons of Sophereth, the sons of Perida (ULT)
the clan of Sotai, the clan of Sophereth, the clan of Perida (UST)

Sons figuratively means "descendants." Alternate translation: "They were from the descendants of Sotai, Sophereth, Perida" (See: Metaphor)

Sotai...Sophereth...Perida (ULT)
Sotai...Sophereth...Perida (UST)

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

Translation Words - ULT

- The sons of...were
- the sons of
- the sons of (2)
- the sons of
- the servants of
- Solomon

Translation Words - UST

- the laborers that King Solomon...first conscripted
- the laborers that King Solomon {first conscripted
- Some descendants of...also returned}. These were from
- the clan of

- the clan of (2)
- the clan of

Nehemiah 7:58

the sons of Jaala, the sons of Darkon, the sons of Giddel (ULT)
the clan of Jaalah, the clan of Darkon, the clan of Giddel (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:57, you can just list the names of these three men. Alternate translation: "Jaala, Darkon, Giddel," (See: Metaphor)

Translation Words - ULT

- the sons of
- the sons of
- the sons of

Translation Words - UST

- the clan of
- the clan of
- the clan of

ULT

58 the sons of Jaala, the sons of Darkon, the sons of Giddel,

UST

58 the clan of Jaalah, the clan of Darkon, the clan of Giddel,

Nehemiah 7:59

the sons of Shephatiah, the sons of Hattil, the sons of Pochereth Hazzebaim, the sons of Amon (ULT)
the clan of Shephatiah, the clan of Hattil, the clan of Pochereth-Hazzebaim, and the clan of Amon (UST)

Sons figuratively means "descendants." If you continue the sentence from 7:57, you can just list the names of these four men and end the series in this verse. Alternate translation: "Shephatiah, Hattil, Pochereth Hazzebaim, and Amon" (See: Metaphor)

ULT

59 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth Hazzebaim, the sons of Amon.

UST

59 the clan of Shephatiah, the clan of Hattil, the clan of Pochereth-Hazzebaim, and the clan of Amon.

Translation Words - ULT

- the sons of
- the sons of
- the sons of
- the sons of

Translation Words - UST

- the clan of
- the clan of
- the clan of
- and the clan of

Nehemiah 7:60

All the Nethinim and the sons of the servants of Solomon were 392 (ULT)
Altogether, there were 392 descendants of the {temple} workers and {conscripted} laborers {who returned (UST)

Alternate translation: "Altogether 392 men returned who were descendants of temple servants or of laborers who had worked for the kingdom"

Translation Words - ULT

- and the sons of
- the servants of
- Solomon

Translation Words - UST

- descendants of
- and {conscripted} laborers
- and...conscripted} laborers

ULT

60 All the Nethinim and the sons of the servants of Solomon were 392.

UST

60 Altogether, there were 392 descendants of the {temple} workers and {conscripted} laborers {who returned}.

Nehemiah 7:61

And these are the ones who went up (ULT)
Another group also returned {that came from the towns of...in Babylonia (UST)

As in 7:6, "went up" means "traveled from Babylon back to Judah," since that involves going from a river valley up into the mountains. Alternate translation: "Some others returned to Judah from Babylon" (See: Idiom)

from Tel Melah, Tel Harsha, Kerub, Addon, and Immer (ULT)
Tel-Melah, Tel-Harsha, Kerub, Addon, and Immer (UST)

These are the names of five towns in Babylonia. Alternate translation: "who had been living in the towns of Tel Melah, Tel Harsha, Kerub, Addon, and Immer." (See: How to Translate Names)

but they were not able to tell (ULT)
But they could not prove (UST)

Alternate translation: "They had no records to prove"

the house of their fathers and their seed, whether they were from Israel (ULT)
that they were descendants of Israelites (UST)

These two longer phrases mean similar things. The second phrase explains the meaning of the first for clarity and emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: "that their ancestors had been Israelites," otherwise "what clan they were from or who their ancestors were, whether they were really Israelites" (See Parallelism)

the house of their fathers and their seed (ULT)
that they were descendants of Israelites (UST)

These two short phrases mean similar things. They are used together to emphasize that accurate records would be required to prove a person's lineage. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "what their lineage was" (See: Doublet)

the house of their fathers and their seed (ULT)
that they were descendants of Israelites (UST)

Among the Israelites, the expression **father's house** or **house of the father** originally described an extended clan. It later came to be used more generally to refer to a larger clan within a tribe. (For example, the two expressions are used interchangeably in Exodus 6:14, "These were the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanok, Pallu, Hezron, and Karmi. These were the clan ancestors of Reuben.") In this expression, the word **house** figuratively describes all the people descended from a particular person. The term

ULT

⁶¹ And these are the ones who went up from Tel Melah, Tel Harsha, Kerub, Addon, and Immer, but they were not able to tell the house of their fathers and their seed, whether they were from Israel.

UST

⁶¹ Another group also returned {that came from the towns of} Tel-Melah, Tel-Harsha, Kerub, Addon, and Immer {in Babylonia}. But they could not prove that they were descendants of Israelites.

views all of those descendants as if they were one household living together. Alternate translation: "what clan they were from" (See: Metaphor)

and their seed (ULT)
that they were descendants of Israelites (UST)

Here, **seed** is a metaphor meaning "offspring." It is a comparison: Just as plants produce seeds that grow into many more plants, so people can have many offspring. In the Bible, the term refers most often to a person's descendants. But here it is describing the ancestors of these people, that is, "whose seed they were." Alternate translation: "who their ancestors were" (See: Metaphor)

Translation Words - ULT

- the house of
- their fathers
- and their seed
- were from Israel

Translation Words - UST

- that they were descendants of Israelites
- that they were descendants of Israelites
- that they were descendants of Israelites
- that they were descendants of Israelites

Nehemiah 7:62

The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, were 642 (ULT)
These 642 men were from the clan of Delaiah, the clan of Tobiah, and the clan of Nekoda (UST)

Alternate translation: "Altogether 642 men returned who were from the descendants of Delaiah, Tobiah, and Nekoda"

> **ULT**
>
> **62** The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, were 642.
>
> **UST**
>
> **62** These 642 men were from the clan of Delaiah, the clan of Tobiah, and the clan of Nekoda.

The sons of Delaiah, the sons of Tobiah, the sons of Nekoda (ULT)
the clan of Delaiah, the clan of Tobiah, and the clan of Nekoda (UST)

Sons figuratively means "descendants." Alternate translation: "They were from the descendants of Delaiah, Tobiah, and Nekoda" (See: Metaphor)

Delaiah…Tobiah…Nekoda (ULT)
Delaiah…Tobiah…Nekoda (UST)

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

Translation Words - ULT

- The sons of
- the sons of
- the sons of

Translation Words - UST

- the clan of
- the clan of
- and the clan of

Nehemiah 7:63

And from the priests (ULT)
Some priests {also returned who were} from (UST)

Alternate translation: "Some of the men who returned from those towns were descendants of the priests"

the sons of Habaiah; the sons of Hakkoz; the sons of Barzillai (ULT)
the clan of Hobaiah, the clan of Hakkoz, and the clan of Barzillai (UST)

Sons figuratively means "descendants." Alternate translation: "They were from the descendants of Habaiah, Hakkoz, and Barzillai" (See: Metaphor)

Habaiah...Hakkoz...Barzillai (ULT)
Hobaiah...Hakkoz...Barzillai (UST)

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

Barzillai the Gileadite (ULT)
a man named Barzillai from the region of Gilead (UST)

Barzillai is the name of a man, and Gileadite means that he was from the region of Gilead. (See: How to Translate Names)

who took a wife from the daughters of Barzillai the Gileadite (ULT)
Barzillai had married a woman who was a descendant of a man named Barzillai from the region of Gilead. He (UST)

Alternate translation: "Barzillai married a woman who was one of the descendants of Barzillai the Gileadite"

from the daughters of Barzillai the Gileadite (ULT)
who was a descendant of a man named Barzillai from the region of Gilead (UST)

Daughters figuratively means "descendants." Alternate translation: "the descendants of Barzillai the Gileadite" (See: Metaphor)

and he was called by their name (ULT)
had taken the family name of his wife (UST)

Alternate translation: "and he took the name of her clan as his own name"

ULT

63 And from the priests: the sons of Habaiah; the sons of Hakkoz; the sons of Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he was called by their name.

UST

63 Some priests {also returned who were} from the clan of Hobaiah, the clan of Hakkoz, and the clan of Barzillai. Barzillai had married a woman who was a descendant of a man named Barzillai from the region of Gilead. He had taken the family name of his wife.

Translation Words - ULT

- the priests
- the sons of
- the sons of
- the sons of (2)
- the Gileadite
- their name

Translation Words - UST

- priests
- the clan of
- the clan of
- and the clan of (2)
- from the region of Gilead
- the family name of his wife

Nehemiah 7:64

These ones sought their record among the ones who were enrolled by genealogy, but it was not found (ULT)
These {priests} searched the records that contained the names of the Israelite ancestors, but they could not find the names of their families (UST)

Alternate translation: "They were not able to find any mention of their names in the lists of people who were descendants of the priests"

And they were desecrated from the priesthood (ULT)
They did not qualify to be priests because they could not trace their family history,} so they were not allowed to have {the rights and duties of} priests (UST)

Alternate translation: "So they were not allowed to serve as priests."

Translation Words - ULT

- sought
- And they were desecrated
- the priesthood

Translation Words - UST

- searched
- They did not qualify to be priests because they could not trace their family history,} so they were not allowed
- the rights and duties of} priests

Nehemiah 7:65

the Tirshatha (ULT)
The governor (UST)

This was the formal Persian title of the governor. If it would be helpful in your language, you could state the title and then explain it. Alternate translation: "The Tirshatha, that is, the governor" (See: Translate Unknowns)

And the Tirshatha said to them that they must not eat from the holiest holy food (ULT)
The governor told them that they must not eat any of the share of food taken from the sacrifices and kept for the priests (UST)

In this case, **the holy of holies** does not refer to the inmost part of the Temple. Rather, it refers to the most sacred part of the food offerings, which was reserved for the priests. Alternate translation: "told them that they would not be allowed to eat the most sacred food" (See: Translate Unknowns)

until the priest stood with Urim and Thummim (ULT)
They would have to wait until the priest {in charge of the temple} had begun his duties and could ask {God} what to do {about this situation (UST)

Here, **stand** is a figurative way of saying that a person has assumed the duties of their office. The priest means specifically the high priest, since he had the objects described. Alternate translation: "Until the high priest was once again on duty" (See: Metaphor)

with Urim and Thummim (ULT)
and could ask {God} what to do {about this situation (UST)

This was a pair of objects that the high priest kept in the breastpiece of his robe. It is unknown exactly what type of objects they were, but they were used to answer yes-or-no questions and to decide between two alternatives. If the priest, without looking, pulled out the Urim, that meant one answer, while if he pulled out the Thummim, that meant the other answer. If it would be helpful in your language, you could describe these objects by their function rather than by their names. Alternate translation: "and could use the sacred objects to decide their cases." (See: Translate Unknowns)

Translation Words - ULT

- the Tirshatha
- from...holy
- the holiest...food
- the priest

Translation Words - UST

- The governor
- any of the share of food taken from the sacrifices and kept for the priests
- any of the share of food taken from the sacrifices and kept for the priests

• the priest {in charge of the temple

Nehemiah 7:66

All the assembly, as one, was 42, 360 (ULT) Altogether, 42360 people {returned to Judea (UST)

Alternate translation: "The total number of men who returned was 42,360"

Translation Words - ULT

- the assembly

Translation Words - UST

- Altogether...people...returned to Judea

ULT

66 All the assembly, as one, was 42, 360:

UST

66 Altogether, 42360 people {returned to Judea}.

Nehemiah 7:67

apart from their male servants and their female servants, these were 7, 337 (ULT)
There were also 7337 male servants and female servants (UST)

Alternate translation: "not counting their 7,337 male and female servants"

and for them, the men who sang and the women who sang were 245 (ULT)
and 245 male singers and female singers (UST)

ULT

67 apart from their male servants and their female servants, these were 7, 337; and for them, the men who sang and the women who sang were 245.

UST

67 There were also 7337 male servants and female servants, and 245 male singers and female singers.

This is a different group from "the ones who sang" in 7:44. Those were Levites who sang in connection with Israel's worship. The group here is a class of servants who were employed to provide music for public and private events. Alternate translation: "and the 245 male and female singers they employed." (See: Translate Unknowns)

Translation Words - ULT

- their male servants
- and their female servants

Translation Words - UST

- male servants
- and female servants

Nehemiah 7:68

The horses were 736. The mules were 245 (ULT)
The Israelites also brought back from Babylonia} 736 horses, 245 mules (UST)

Alternate translation: "The group also brought back with them 736 horses, 245 mules"

Translation Words - ULT

- The horses

Translation Words - UST

- The Israelites also brought back from Babylonia…horses

ULT

68 The horses were 736. The mules were 245. [2]

UST

68 {The Israelites also brought back from Babylonia} 736 horses, 245 mules,

Nehemiah 7:69

Alternate translation: "435 camels, and 6,720 donkeys."

Translation Words - ULT

- The camels
- The donkeys

Translation Words - UST

- camels
- and...donkeys

ULT

69 The camels were 435. The donkeys were 6, 720.

UST

69 435 camels, and 6720 donkeys.

Nehemiah 7:70

the heads of the fathers (ULT)
the leaders of the ancestral clans (UST)

This seems to be an abbreviated way of saying "the heads of father's houses." The full expression "father's house" or "house of the father" is used in verse 61. See how you translated it there, and review the note there if that would be helpfull. Alternate translation: "some of the clan leaders" (See: Ellipsis)

the heads of (ULT)
the leaders of (UST)

Head here is a figurative way of saying "leader." Alternate translation: "the leaders of" (See: Metaphor)

gave to the treasury (ULT)
gave into the treasury (UST)

Even though in the book of Nehemiah **the work** typically means the work of rebuilding the wall of Jerusalem, in this document it refers to the work of re-establishing the temple. That was the project that Zerubbabel and the group that returned under his leadership worked on. Alternate translation: "gave gifts towards the costs of re-establishing the temple" (See: Translate Unknowns)

The Tirshatha gave to the treasury 1,000 gold darics, 50 basins, 530 tunics of priests (ULT)
The governor gave into the treasury more than 8 kilograms of gold, 50 bowls {to be used in the temple}, and 530 robes for the priests (UST)

Alternate translation: "The Tirshatha, that is, the governor, donated to the temple treasury 1,000 gold coins, 50 bowls to be used in the temple, and 530 garments for the priests to wear"

The Tirshatha (ULT)
The governor (UST)

As in 7:65, this was the formal Persian title of the governor. Alternate translation: "The Tirshatha, that is, the governor" (See: Translate Unknowns)

1,000 gold darics (ULT)
more than 8 kilograms of gold (UST)

In ancient times, a gold daric weighed about 8 or 8.5 grams or about a quarter of an ounce. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate over time, since those values can change from year to year. Instead, you could say something general like "1,000 gold coins," or give the equivalent weight, or use the biblical term in the text and give the weight in a note. (See: Biblical Money)

ULT

70 And some from the extremity of the heads of the fathers gave to the work. The Tirshatha gave to the treasury 1,000 gold darics, 50 basins, 530 tunics of priests.

UST

70 Some of the leaders of the ancestral clans gave {gifts} for the work {of rebuilding the temple}. The governor gave into the treasury more than 8 kilograms of gold, 50 bowls {to be used in the temple}, and 530 robes for the priests.

50 basins (ULT)
50 bowls {to be used in the temple (UST)

These were large, flat bowls that were used in the temple to collect the blood of sacrifices. When the Law called for some of this blood to be sprinkled on the altar, in the air, or on a person or a garment, that would be done from one of these bowls. Alternate translation: "50 bowls to be used in the temple" (See: Translate Unknowns)

530 tunics of priests (ULT)
and 530 robes for the priests (UST)

These were the special garments that priests would wear while performing their duties in the temple. Alternate translation: "530 garments for the priests to wear" (See: Translate Unknowns)

Translation Words - ULT

- the heads of
- the fathers
- The Tirshatha
- gold
- tunics of
- priests

Translation Words - UST

- the leaders of
- the ancestral clans
- The governor
- gold
- and…robes for
- the priests

Nehemiah 7:71

And some from the heads of the fathers gave to the treasury of the work (ULT)
Some of the leaders of the ancestral clans also gave into the {temple} treasury for the work {of rebuilding the temple a total of (UST)

As in 7:70, **the heads of the fathers** seems to be an abbreviated way of saying "the heads of father's houses." See how you translated that expression in 7:61, and review the note there if that would be helpful. Alternate translation: "Some of the clan leaders donated to the temple treasury" (See: Ellipsis)

And some from the heads of (ULT)
Some of the leaders of (UST)

Head here is a figurative way of saying "leader." Alternate translation: "leaders" (See: Metaphor)

20,000 gold darics (ULT)
153 kilograms of gold (UST)

See the note about **darics** in verse 7:70. Alternate translation: "20,000 gold coins" (See: Biblical Money)

and 2, 200 silver minas (ULT)
and 1460 kilograms of silver (UST)

In ancient times, a silver mina weighed about half a kilogram or about 1.25 pounds. However, as in the case of darics, it would probably be best to say something general like "2,200 silver bars," or give the equivalent weight, or use the biblical term and give the equivalent weight in a note. (See: Biblical Money)

ULT

71 And some from the heads of the fathers gave to the treasury of the work 20,000 gold darics and 2, 200 silver minas.

UST

71 Some of the leaders of the ancestral clans also gave into the {temple} treasury for the work {of rebuilding the temple a total of} 153 kilograms of gold, and 1460 kilograms of silver.

Translation Words - ULT

- And some from the heads of
- the fathers
- gold
- and…silver

Translation Words - UST

- Some of the leaders of
- the ancestral clans
- of gold
- and…of silver

Nehemiah 7:72

And what the remnant of the people gave was 20,000 gold darics, and 2,000 silver minas, and 67 tunics of priests (ULT)
And the remainder of the people gave {a total of} 153 kilograms of gold, 1330 kilograms of silver, and 67 robes for the priests (UST)

See the notes in 7:70 and 7:71 about "darics," "minas," and "tunics." Alternate translation: "The rest of the people donated 20,000 gold coins, 2,000 silver bars, and 67 garments for the priests to wear" (See: Biblical Money)

Translation Words - ULT

- the remnant of
- gold
- and...silver
- and...tunics of
- priests

Translation Words - UST

- the remainder of
- of gold
- of silver
- and...robes for
- the priests

Nehemiah 7:73

And...dwelt (ULT)
So...started to} live (UST)

At the end of 7:72, Nehemiah stops quoting from the document about the first group of people who returned to Judah. The story now goes on to tell what happened next. You could introduce this verse with a word or phrase that indicates this. Alternate translation: "And so … dwelt" (See: Connect — Sequential Time Relationship)

the priests, and the Levites, and the gatekeepers, and the ones who sang, and some from the people, and the Nethinim, and all Israel (ULT)
the priests, the Levites, the gatekeepers, the singers, the {temple} workers, and many ordinary people...All these people were Israelites (UST)

Five of the groups in this list are also named in the document about the people who returned from exile: the priests (verses 39–43), the Levites (verse 43), the gatekeepers (verse 45), the singers (verse 44), and the temple servants (verses 46–56). You can use those same names for these groups here. It is not immediately clear who "some from the people" are, and why they are not included in "all Israel." You could just say "many ordinary people." However, there is very similar list in 10:28 that names these same five groups and also describes people who dedicated themselves to following the law of God. That would unfortunately not have included all of Israel at this point, so that may be the distinction that is in view here. Alternate translation: "the priests, the Levites, the gatekeepers, the singers, the temple servants, some people who dedicated themselves to follow the law, and the rest of the Israelites" (See: Translate Unknowns)

And...dwelt...in their cities. And the seventh month came, and the sons of Israel were in their cities (ULT)
So...started to} live...in the {towns and} cities {of Judea where} their {ancestors had lived...By the seventh month {all of} the Israelites had gone to their cities and had started living in them (UST)

The rebuilding of the wall was completed that year near the end of Elul, the sixth month of the Hebrew calendar. The implication is that everyone who had come to Jerusalem to work on the wall was then allowed to return home. Within about a week, by the beginning of the seventh month, they were all back home. If it would be helpful in your language, you could say this explicitly. Alternate translation: "So … returned to their homes, because the rebuilding of the wall had been completed. By the beginning of the next month, they were all back home." (See: Assumed Knowledge and Implicit Information)

the seventh month (ULT)
the seventh month (UST)

Alternate translation: "month seven" (See: Ordinal Numbers)

ULT

73 And the priests, and the Levites, and the gatekeepers, and the ones who sang, and some from the people, and the Nethinim, and all Israel dwelt in their cities. And the seventh month came, and the sons of Israel were in their cities.
7:43 [1]
7:68 [2]

UST

73 So the priests, the Levites, the gatekeepers, the singers, the {temple} workers, and many ordinary people {started to} live in the {towns and} cities {of Judea where} their {ancestors had lived}. All these people were Israelites. By the seventh month {all of} the Israelites had gone to their cities and had started living in them.

Translation Words - ULT

- the priests
- and the Levites
- and the gatekeepers
- Israel
- Israel (2)
- the...month
- and the sons of

Translation Words - UST

- the priests
- the Levites
- the gatekeepers
- Israelites
- the Israelites (2)
- the...month
- all of

Nehemiah 8

Nehemiah 8 General Notes

Special concepts in this chapter

Reading of the law

During the exile, the Hebrew language was no longer spoken. Only the priests and Levites still understood it. Ezra read the book of the law to the people in Hebrew and the Levites walked among the crowd translating it into Aramaic for the people to understand. (See: priest, priesthood and law, law of Moses, law of Yahweh, law of God)

Festival of Shelters

After they heard Ezra read the law of Moses, the people obeyed it by making temporary shelters for themselves with tree branches. They did this to remember that their ancestors slept in shelters when they came out of slavery in Egypt.

Nehemiah 8:1

Nehemiah 8:1

all the people (ULT)
A huge crowd of people (UST)

The word **all** is a generalization that indicates that everyone who was able and available came to Jerusalem for this occasion. By "the people," Nehemiah means the groups he described in the previous verse who had come back to live in Judah and Jerusalem. Alternate translation: "The people of Judah" (See: Hyperbole)

And...gathered...as one man (ULT)
gathered...together (UST)

Verses 8 and 9 explain that the people had gathered for a festival, and 8:2 states that this was the first day of the seventh month, which means that the people had gathered in Jerusalem for the Festival of Trumpets. In the Law of Moses, Yahweh had commanded the people to observe this celebration on this date. If it would be helpful to your readers to know why the people came together on this day, you could say that specifically. Alternate translation: "gathered in Jerusalem in a huge crowd for a special celebration known as the Festival of Trumpets." (See: Assumed Knowledge and Implicit Information)

as one man (ULT)
together (UST)

As one man is an idiom that means "as if they were a single person," that is, all in once place at the same time. Alternate translation: "gathered in a huge crowd" (See: Idiom)

to the open area (ULT)
in the plaza (UST)

This means a "plaza" or "square" in the city where there were no buildings and so where public events like this could be held. Alternate translation: "in the square" (See: Translate Unknowns)

is before the face of the gate of water (ULT)
near the Water Gate (UST)

Here, **face** figuratively means the front of an object. Alternate translation: "in front of the Water Gate" (See: Metonymy)

the gate of water (ULT)
the Water Gate (UST)

This is the name of one of the gates of Jerusalem. See how you translated it in 3:26. Alternate translation: "the Water Gate" (See: How to Translate Names)

ULT

1 And all the people gathered as one man to the open area that is before the face of the gate of water. And they said to Ezra the scribe to bring the book of the law of Moses, which Yahweh had commanded Israel.

UST

1 A huge crowd of people gathered together in the plaza that was near the Water Gate. They asked Ezra the scribe to bring out the scroll of the law that Moses {had written down}, and which Yahweh had given to the people of Israel {for them to obey its rules and commands}.

And they said to Ezra the scribe to bring the book of the law of Moses (ULT)
They asked Ezra the scribe to bring out the scroll of the law that Moses {had written down (UST)

They means the crowd, though they likely made this request to Ezra through their leaders. The implication is that they wanted him not just to bring the book forward, but to read to them from it out loud (as 8:3 indicates he did). This was because they wanted to learn what was in it. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "The crowd had asked Ezra the scribe to read to them from a scroll that contained the Law of Moses because they wanted to know what it commanded." (See: Assumed Knowledge and Implicit Information)

And they said to Ezra (ULT)
They asked Ezra (UST)

Since the rest of the chapter describes arrangements that the leaders must have made in advance, the crowd, once it gathered, did not start shouting spontaneously for Ezra to come forward and read. Rather, they had made this request in advance. Alternate translation: "And the crowd had asked Ezra" (See: Assumed Knowledge and Implicit Information)

to Ezra the scribe (ULT)
Ezra the scribe (UST)

This introduces Ezra as a new character in the story. The expression "the scribe" identifies him as a teacher who had carefully studied the Law of Moses. Since he is a new participant, if it would be helpful to your readers, you could call him something like "a man named Ezra, who was a teacher of the Law of Moses" (See: Introduction of New and Old Participants)

to Ezra the scribe (ULT)
Ezra the scribe (UST)

The biblical book of Ezra indicates that this man returned to Jerusalem from exile in Babylon 13 years before Nehemiah did. He led many reforms in the community. But in this book, Nehemiah does not say whether Ezra had remained in the city all that time, or whether he had gone back to Babylon and had recently returned to Jerusalem again. Even if your language, in telling a story, ordinarily accounts for how a person came to be on the scene, it might be best not to try to address that question here in your translation. Even though Nehemiah seems to expect that his readers will know where Ezra had been, Nehemiah does not say specifically where he was, and so the answer is unknown. (See: Assumed Knowledge and Implicit Information)

the book of the law of Moses (ULT)
the scroll of the law that Moses {had written down (UST)

This **book** was most likely a scroll, and it most likely contained what is now known as the Torah or the "five books of Moses." Alternate translation: "a scroll that contained the law of Moses" (See: Translate Unknowns)

the book of…which Yahweh had commanded…Israel (ULT)
the scroll of…and which Yahweh had given…to the people of Israel…for them to obey its rules and commands (UST)

Alternate translation: "These were the commandments that Yahweh had told Israel to follow"

Translation Words - ULT

- is before the face of
- the gate of
- to Ezra
- the scribe
- the law of
- Moses
- Yahweh
- had commanded
- Israel

Translation Words - UST

- near
- the...Gate
- Ezra
- the scribe
- the law that
- Moses {had written down
- Yahweh
- had given
- to the people of Israel...for them to obey its rules and commands

Nehemiah 8:2

Nehemiah 8:2

Ezra the priest (ULT)
Ezra the priest, {who served God by offering sacrifices in the temple...He (UST)

This information serves to introduce Ezra further. In addition to being a teacher and learned student of the Law of Moses, he was also a priest whose duties would have included offering sacrifices in the temple and helping people make sure they were following the law in everyday matters. It might be helpful to your readers to explain that here because it shows why Ezra would have been such an effective teacher for everyone on this occasion. Alternate translation: "Ezra was also a priest who served in the temple and helped people follow the law" (See: Introduction of New and Old Participants and Assumed Knowledge and Implicit Information)

And...brought...the law before the face of the assembly (ULT)
brought out...did this...the law {and presented it} before all the people (UST)

Here, **face** figuratively means the front of a group. Alternate translation: "He read the law out loud in front of the whole crowd." (See: Metonymy)

of both men and women and all who were understanding to hear (ULT)
to both men and women, and {children} who were old enough to understand what he read (UST)

All who were understanding to hear is an idiom that means "everyone who could hear with understanding," that is, "who understood what they were hearing." This phrase likely refers to children and it would mean "children who were old enough to understand." Alternate translation: "for the men, the women, and the children who were old enough to understand." (See: Idiom)

on day one of the seventh month (ULT)
on the first day of the seventh month {of that year (UST)

Since Nehemiah does not say otherwise, the implication is that this happened in the same year that the wall was rebuilt. If it would be helpful in your language, you could say this explicitly. Alternate translation: "He did this on the first day of the seventh month of that same year." (See: Assumed Knowledge and Implicit Information)

on day one of the seventh month (ULT)
on the first day of the seventh month {of that year (UST)

Alternate translation: "On day 1 of month 7" (See: Hebrew Months)

Translation Words - ULT

- Ezra
- the priest
- the law

ULT

2 And Ezra the priest brought the law before the face of the assembly of both men and women and all who were understanding to hear, on day one of the seventh month.

UST

2 Ezra the priest, {who served God by offering sacrifices in the temple,} brought out the law {and presented it} before all the people, to both men and women, and {children} who were old enough to understand what he read. He did this on the first day of the seventh month {of that year}.

- before the face of
- the assembly
- who were understanding
- of the…month

Translation Words - UST

- Ezra…He
- the priest, {who served God by offering sacrifices in the temple
- the law
- and presented it} before
- all the people
- children} who were old enough to understand what he read
- of the…month

Nehemiah 8:3

Nehemiah 8:3

And he read it aloud (ULT)
So he read aloud from the book…He read it (UST)

Here, **it** means the book of the Law of Moses.

before the face of the open area that is before the face of the gate of water (ULT)
in the plaza that was near the Water Gate (UST)

Here, **face** figuratively means the front of both places, the square and the gate. Alternate translation: "from the front of the square that is in front of the Water Gate" (See: Metonymy)

the gate of water (ULT)
the Water Gate (UST)

This is the name of one of the gates of Jerusalem. See how you translated it in 3:26 and 8:1. Alternate translation: "the Water Gate" (See: How to Translate Names)

from the light until the middle of the day (ULT)
throughout the whole morning (UST)

The light means sunrise, that is, the time of morning when the sun itself becomes visible above the horizon. "The middle of the day" means noon. Alternate translation: "from sunrise until noon" (See: Translate Unknowns)

from the light until the middle of the day (ULT)
throughout the whole morning (UST)

Verse 8:7 explains that other teachers circulated within the crowd to answer questions that people had about what Ezra was reading. It is unlikely that they did this while he was still talking. Instead, he probably paused from time to time to allow this. So this expression is actually referring to a whole time period by describing its beginning and ending, but it does not mean that the activity took place without interruption the whole time. If it would be helpful in your language, you could express this meaning with a single phrase. Alternate translation: "throughout the morning" (See: Merism)

in front of the men and the women, and the ones who were understanding (ULT)
in front of all the people, both men and women and {children} who {were old enough} to understand what he read (UST)

This is the same group that was described in 8:2. Many of the phrases here in verse 3 echo similar phrases in verse 2. The repetition emphasizes the importance and solemnity of this occasion. However, you do not need to repeat this phrase a second time in your translation if that would be confusing for your readers.

ULT

³ And he read it aloud before the face of the open area that is before the face of the gate of water, from the light until the middle of the day, in front of the men and the women, and the ones who were understanding. And the ears of all the people listened to the book of the law.

UST

³ So he read aloud from the book in the plaza that was near the Water Gate throughout the whole morning. He read it in front of all the people, both men and women and {children} who {were old enough} to understand what he read. And all the people listened carefully to the laws that were written {on the scroll}.

And the ears of all the people listened (ULT)
And all the people listened carefully (UST)

Here, Nehemiah uses the **ears** of the people to represent the people themselves, in the act of listening. Alternate translation: "all the people listened carefully" (See: Synecdoche)

Translation Words - ULT

> • the gate of
> • and the ones who were understanding
> • the law

Translation Words - UST

> • the…Gate
> • and {children} who {were old enough} to understand what he read
> • the laws

Nehemiah 8:4

Nehemiah 8:4

on a platform of wood (ULT)
on top of a {high} wooden platform (UST)

As 8:5 explains, this was a raised platform that allowed the large crowd to see and hear Ezra as he read. If it would be helpful to your readers, you could say that explicitly here. Alternate translation: "a raised wooden platform" (See: Assumed Knowledge and Implicit Information)

that they had made for the purpose (ULT)
that the people had built for this purpose (UST)

If it would be helpful in your language, you could say who built this platform, and what the purpose was. Alternate translation: "that the people had built so that they could see and hear Ezra as he read" (See: Assumed Knowledge and Implicit Information)

beside him...on his right hand (ULT)
side...side...At his right (UST)

ULT

4 And Ezra the scribe stood on a platform of wood that they had made for the purpose. And beside him stood: Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand; and from his left, Pedaiah, and Mishael, and Malkijah, and Hashum, and Hashbaddanah, Zechariah, Meshullam.

UST

4 Ezra the scribe stood on top of a {high} wooden platform that the people had built for this purpose. At his right side stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah. At his left side stood Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam.

Here, **hand** is a metonym that means "side." Alternate translation: "next to him, on his right side" (See: Metonymy)

Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah (ULT)
Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah (UST)

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

and from his left (ULT)
At his left (UST)

Alternate translation: "and next to him, on his left side"

Pedaiah, and Mishael, and Malkijah, and Hashum, and Hashbaddanah, Zechariah, Meshullam (ULT)
Pedaiah, Mishael, Malkijah, Hashum, Hashbaddanah, Zechariah, and Meshullam (UST)

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

Translation Words - ULT

  • Ezra
  • the scribe
  • and Uriah
  • and Hilkiah

- his right hand
- Zechariah

Translation Words - UST

- Ezra
- the scribe
- his right
- Uriah
- Hilkiah
- Zechariah

Nehemiah 8:5

And Ezra opened the book before the eyes of all the people, for...higher than all the people (ULT)
Ezra...above all the people so that everyone could see him. He opened the scroll (UST)

If it would be helpful in your language, you could reverse the order of these phrases, since the first phrase gives the reason for the result that is described in the second phrase. Alternate translation: "Ezra was up on the platform above the people, so they were able to see him when he opened the book." (See: Connect — Reason-and-Result Relationship)

ULT

5 And Ezra opened the book before the eyes of all the people, for he was higher than all the people. And as soon as he opened it, all the people stood.

UST

5 Ezra {stood on the platform} above all the people so that everyone could see him. He opened the scroll, and as he did that all the people stood up.

before the eyes of all the people (ULT)
everyone could see him (UST)

Here, Nehemiah uses the **eyes** of the people to represent the people themselves, in the act of observing. Alternate translation: "where all the people could see" (See: Synecdoche)

all the people stood (ULT)
all the people stood up (UST)

The people stood up as a symbolic way of showing respect for Yahweh and his law. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "the people stood up to show their respect for Yahweh and his law" (See: Symbolic Action)

all...the people (ULT)
everyone...the people (UST)

In this verse, **all** is not a generalization as it is in verse 1. Rather, it means **all the people who were there.** Alternate translation: "the people"

Translation Words - ULT

- Ezra

Translation Words - UST

- Ezra...He

Nehemiah 8:6

Nehemiah 8:6

And Ezra blessed Yahweh the great God (ULT)
Then Ezra praised Yahweh, the great God (UST)

This means that before Ezra read from the law, he prayed out loud. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Before he read from the law, Ezra prayed to Yahweh, the great God" (See: Assumed Knowledge and Implicit Information)

And all the people answered, "Amen! Amen (ULT)
and all the people...At the end of his prayer} they said, "We agree...all (UST)

Since the people lifted their hands to show that they were joining Nehemiah in prayer, they would have done this before they said "Amen" at the end of his prayer. If it would be helpful in your language, you could describe the events in that order. Alternate translation: "The people lifted their hands to show that they were praying with Ezra, and when he finished praying, they shouted, 'Amen! Amen!'" (See: Order of Events)

Amen! Amen (ULT)
We agree (UST)

As in 5:13, **Amen** is a Hebrew word that means, "Truly, it is so." The word expresses agreement with what someone has just said. If it would be helpful in your language, you could express that meaning with a phrase such as, "We agree!" Or you could use the Hebrew term and explain what it means in this context: "Amen! Yahweh is truly great!" (See: Idiom)

with their hands uplifted (ULT)
lifted up their hands {to show that they were praying with him (UST)

In ancient Israel, lifted hands were the posture of prayer. By this gesture, the people showed that they were joining Nehemiah in prayer before he read from the law. (See: Symbolic Action)

And they knelt and prostrated themselves to Yahweh, nostrils to the ground (ULT)
Then they...bowed down with their faces touching the ground, and they worshiped Yahweh (UST)

Nostrils here represent the nose, and the nose represents all of the face. Alternate translation: "they knelt down and then lay down with their faces on the ground to worship Yahweh." (See: Synecdoche)

Translation Words - ULT

- Ezra
- And...blessed

ULT

6 And Ezra blessed Yahweh the great God. And all the people answered, "Amen! Amen!" with their hands uplifted. And they knelt and prostrated themselves to Yahweh, nostrils to the ground.

UST

6 Then Ezra praised Yahweh, the great God, and all the people lifted up their hands {to show that they were praying with him}. {At the end of his prayer} they said, "We agree!" Then they all bowed down with their faces touching the ground, and they worshiped Yahweh.

- Yahweh
- to Yahweh
- the...God
- Amen
- Amen
- their hands
- And they knelt
- and prostrated themselves

Translation Words - UST

- Ezra
- Then...praised
- Yahweh
- Yahweh
- God
- their hands
- We agree
- We agree
- Then they...bowed down
- and they worshiped

Nehemiah 8:7

And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah (ULT)
Then Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah (UST)

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

and the Levites (ULT)
who were all Levites (UST)

This expression could mean something like, "yes, the Levites," indicating that all of these men were Levites. That means that they were descendants of Levi and had a special assignment, helping the priests. Alternate translation: "who were Levites."

were causing the people to understand the law. And the people were in their place (ULT)
explained the meaning of the laws {of Moses} to the people who were standing there (UST)

The implication is that Ezra paused regularly throughout the morning to allow this. If it would be helpful in your language, you could say that explicitly. Alternate translation: "explained the meaning of the Law to the people as they stood in their places in the crowd. Ezra paused regularly to allow this." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- and the Levites
- were causing…to understand
- the law

Translation Words - UST

- who were all Levites
- explained the meaning
- of the laws {of Moses

ULT

7 And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites were causing the people to understand the law. And the people were in their place.

UST

7 Then Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, who were all Levites, explained the meaning of the laws {of Moses} to the people who were standing there.

Nehemiah 8:8

Nehemiah 8:8

And they read aloud carefully from the book, from the law of God (ULT)
They read clearly from the scroll of the law of God (UST)

This probably indicates that each of the Levites who circulated among the crowd likely had his own written copy of the Law of Moses and used that to teach the people. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Each of these Levites had his own the scroll of the law of God and read aloud from it"

ULT

8 And they read aloud carefully from the book, from the law of God, and set the interpretation. And they understood the reading. [1]

UST

8 They read clearly from the scroll of the law of God, and they explained what it meant, so that the people understood what {Ezra and the others} were reading.

carefully (ULT)
clearly (UST)

The exact meaning of this Hebrew term is unknown. This expression could mean that the Levites read loudly and clearly so that the groups they were talking to within the crowd could hear and understand them. It could also mean that they went over one section at a time with the people, after Ezra had read that section to everyone. It might also imply that the people could not understand the language in which the book of the Law was written, so the Levites needed to interpret it into the language that the people could understand. However, none of these possibilities are certain. Alternate translation: "clearly" or "one section at a time"

from the book, from the law of God (ULT)
from the scroll of the law of God (UST)

These two phrases mean similar things. You do not need to repeat both of them in your translation if that would be confusing for your readers. Alternate translation: "from the Law of Moses" (See: Doublet)

and set the interpretation (ULT)
and they explained what it meant (UST)

The exact meaning of this phrase in Hebrew is unknown. Most likely, it means either: (1) that the Levites were interpreting from one language into another, because the people could not understand the language in which the book of the Law was written, or (2) that the Levites were explaining the meaning of the Law to the people because it was difficult to understand. Alternate translateion: "and they explained what it meant" (See: Translate Unknowns)

the interpretation (ULT)
what it meant (UST)

Interpretation is an abstract noun that refers to the meaning of the Law of Moses. If it would be helpful in your language, you could translate the idea behind it with a phrase that uses a verb such as "mean." Alternate translation: "what it meant" (See: Abstract Nouns)

And they understood the reading (ULT)
so that the people understood what {Ezra and the others} were reading (UST)

Here **they** refers to the people in the crowd. Alternate translation: "That way the people in the crowd could understand what Ezra was reading"

Translation Words - ULT

- from the law of
- God
- the interpretation
- And they understood

Translation Words - UST

- of the law of
- God
- what it meant
- so that the people understood

Nehemiah 8:9

Nehemiah, who was the Tirshatha (ULT)
Nehemiah (who was the governor (UST)

As in 7:65 and 7:70, **Tirshatha** is the formal Persian title of the governor. If it would be helpful in your language, you could simply say "governor," or you could state the title and then explain it. Alternate translation: "Nehemiah the governor" or "Nehemiah the Tirshatha (that is, the governor)" (See: Translate Unknowns)

Nehemiah, who was the Tirshatha (ULT)
Nehemiah (who was the governor (UST)

This is the first time that Nehemiah appears as a character while someone else is telling the story. Previously in the book, he has been the one telling the story, and so he has referred to himself as "I." To give him more of an introduction here, you could say something like, "Nehemiah, who was the governor" or "Nehemiah, who was the Tirshatha (that is, the governor)." (See: Introduction of New and Old Participants)

and Ezra, the priest, the scribe (ULT)
Ezra the priest and scribe (UST)

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: "Ezra, who was a priest and a scribe" (See: Distinguishing Versus Informing or Reminding)

and the Levites who were causing the people to understand (ULT)
and the Levites who were explaining the meaning to the people (UST)

See how you translated this phrase in 8:7. Alternate translation: "The Levites who were explaining the meaning of the Law to the people."

Today is holy; it belongs to Yahweh (ULT)
Today is a festival day on which you are supposed to worship Yahweh (UST)

As a note to verse 8:1 explains, this particular holiday was the Festival of Trumpets. If it would be helpful in your language, you could say this explicitly. Alternate translation: "This is a holy day, set apart to worship Yahweh. It is the Festival of Trumpets." (See: Assumed Knowledge and Implicit Information)

Today is holy; it belongs to Yahweh (ULT)
Today is a festival day on which you are supposed to worship Yahweh (UST)

These two phrases mean similar things. The leaders were reminding the people that this was one of the festival days that Yahweh had told them to set apart as special times of worship and celebration. If it would be helpful in your language, you could combine these phrases. Alternate translation: "This is a special day for worshiping Yahweh." (See: Doublet)

ULT

⁹ And Nehemiah, who was the Tirshatha, and Ezra, the priest, the scribe, and the Levites who were causing the people to understand, said to all the people: "Today is holy; it belongs to Yahweh your God. Do not mourn and do not weep." For all the people were weeping after they heard the words of the law.

UST

⁹ Then the people began to cry from sadness when they heard what the law said. So Nehemiah (who was the governor), Ezra the priest and scribe, and the Levites who were explaining the meaning to the people, said to all the people, "Today is a festival day on which you are supposed to worship Yahweh your God. Do not mourn or cry!"

Do not mourn and do not weep (ULT)
Do not mourn or cry (UST)

The leaders are saying that since this is a day for celebration, it is not appropriate for the people to be weeping. If it would be helpful in your language, you could show this connection by beginning this sentence with a word such as "so." Alternate translation: "So do not mourn or cry." (See: Connect — Reason-and-Result Relationship)

Do not mourn and do not weep (ULT)
Do not mourn or cry (UST)

Mourn and **weep** mean the same thing. The leaders use both words together to emphasize that the people should be cheerful, not sad, on a festival day. If it would be helpful in your language, you could combine these words in a single expression. Alternate translation: "So you should not be crying" (See: Doublet)

all the people were weeping after they heard the words of the law (ULT)
the people began to cry from sadness when they heard what the law said (UST)

If it would be helpful in your language, you could put this sentence first in the verse, since it gives the reason for the results that are described in the rest of the verse. Alternate translation: "The people in the crowd began to weep when they heard what was in the Law of Moses." (See: Connect — Reason-and-Result Relationship)

all the people were weeping after they heard the words of the law (ULT)
the people began to cry from sadness when they heard what the law said (UST)

The implication is that the people began to weep because they recognized that they had not been obeying what God had commanded them in the Law of Moses. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "The people in the crowd began to weep when they heard what was in the Law of Moses, because they recognized that they had not been obeying what it commanded." (See: Assumed Knowledge and Implicit Information)

all the people (ULT)
the people (UST)

This is a generalization that indicates there was great weeping among the people. Alternate translation: "the people in the crowd" (See: Hyperbole)

Translation Words - ULT

- Nehemiah
- the Tirshatha
- your God
- Do...mourn
- the law
- and Ezra
- the priest
- the scribe
- and the Levites

- who were causing...to understand
- is holy
- belongs to Yahweh

Translation Words - UST

- the law
- Nehemiah
- your God
- Do...mourn
- the governor
- Ezra
- the priest
- and scribe
- and the Levites
- who were explaining the meaning
- Today is a festival day on which you are supposed to worship Yahweh
- Today is a festival day on which you are supposed to worship Yahweh

Nehemiah 8:10

And he said to them (ULT)
Then Nehemiah said to them (UST)

The story does not specify who said this. However, it is probably either Nehemiah or Ezra, since they are named at the beginning of the previous verse. And since what follow are instructions for how to observe a religious occasion, it is most likely Ezra. If it would be helpful to your readers, you could suggest that. Alternate translation: "Ezra told them" (See: Assumed Knowledge and Implicit Information)

Go, eat the fat and drink the sweet (ULT)
Now} go home, eat some good food, and drink something sweet (UST)

This could mean, "Go home" and do this, since the people would likely have their holiday meals at home. Or it could figuratively mean, "Go ahead" and do this, even though you are feeling sad. Alternate translation: "Go home and celebrate with a good meal" or "Go ahead, celebrate with a good meal." (See: Metaphor)

eat the fat and drink the sweet (ULT)
eat some good food, and drink something sweet (UST)

The fat and **the sweet** are figurative ways of referring to food and drink that is particularly tasty and shared in celebrations. The speaker is describing this food and drink by things associated with it, the fatness and the sweetness. Alternate translation: "Celebrate with a good meal." (See: Metonymy)

eat the fat and drink the sweet (ULT)
eat some good food, and drink something sweet (UST)

Eating and drinking are used together here to convey a single idea, celebrating. If it would be helpful in your language, you could combine them into a single phrase. Alternate translation: "Celebrate with a good meal." (See: Doublet)

and send portions to those for whom nothing is prepared (ULT)
And share some of it with those who are not able to afford {rich food and drink (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "Share some of your meal with those who have not prepared anything for themselves" (See: Active or Passive)

and send portions to those for whom nothing is prepared (ULT)
And share some of it with those who are not able to afford {rich food and drink (UST)

This may actually refer to the poor and indicate that they would not be able to afford rich food and drink. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "share some of your meal with the poor, who cannot afford rich food and drink." (See: Assumed Knowledge and Implicit Information)

ULT

10 And he said to them, "Go, eat the fat and drink the sweet, and send portions to those for whom nothing is prepared, for today is holy, belonging to our Lord. And do not grieve, for, the joy of Yahweh, it is your strength."

UST

10 Then Nehemiah said to them, "{Now} go home, eat some good food, and drink something sweet. And share some of it with those who are not able to afford {rich food and drink}, because today is a holy day set apart {to worship} our Lord. So do not grieve, because the joy that Yahweh gives will strengthen you."

for today is holy, belonging to our Lord (ULT)
because today is a holy day set apart {to worship} our Lord (UST)

These two phrases mean similar things. As in 8:9, together they mean, "This is a special day for worshiping our Lord." If it would be helpful in your language, you could combine these phrases like that. (See: Doublet)

for today is holy, belonging to our Lord (ULT)
because today is a holy day set apart {to worship} our Lord (UST)

If it would be helpful in your language, you could move this phrase to the beginning of the quotation because it gives the reason for the resulting actions that are described in the rest of the quotation. You could also connect this phrase to the ones that would then follow with a word like "so," to show the connection. Alternate translation: "Today is a holy day set apart to worship our Lord. So…" (See: Connect — Reason-and-Result Relationship)

And do not grieve (ULT)
So do not grieve (UST)

If it would be helpful in your language, you could express this same idea with an active form, and you could say what is causing the action. Alternate translation: "You have recognized that you have not obeyed the Law of Moses, but do not let that make you sad" (See: Active or Passive)

for, the joy of Yahweh, it is your strength (ULT)
because the joy that Yahweh gives will strengthen you (UST)

The implication is that if a person is truly sorry for disobeying, Yahweh does not want that person to fear punishment or to grieve for the way they have offended. Instead, Yahweh wants them to be encouraged that they can live in a new way and to be happy about that. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "because Yahweh wants you to be happy and encouraged about living in a new way" (See: Assumed Knowledge and Implicit Information)

the joy of…your strength (ULT)
the joy that Yahweh gives…strengthen you (UST)

If it would be helpful in your language, you could translate the ideas behind the abstract nouns **joy** and **strength** with adjectives. Alternate translation: "happy … encouraged" (See: Abstract Nouns)

Translation Words - ULT

- is holy
- belonging to our Lord
- the joy of
- Yahweh
- your strength

Translation Words - UST

- is a holy day set apart
- to worship} our Lord
- the joy that Yahweh gives
- the joy that Yahweh gives

• strengthen you

Nehemiah 8:11

caused all the people to be silent (ULT)
told the people {who were crying} to stop (UST)

These are two overstatements that emphasize how encouraging the Levites were trying to be. **All the people** does not mean everyone in the crowd, but those who were crying. **Be silent** does not mean "say nothing" or "make no noise," but "stop crying." (Certainly the Levites hoped that these people would soon be talking and laughing with others at celebration meals.) Alternate translation: "encouraged the people who were weeping to stop crying" (See: Hyperbole)

> **ULT**
>
> **11** And the Levites caused all the people to be silent, saying, "Hush, for today is holy. And do not grieve."
>
> **UST**
>
> **11** The Levites also told the people {who were crying} to stop, saying, "Today is a holy day! So, shhh. Do not grieve."

Hush, for today is holy. And do not grieve (ULT)
Today is a holy day! So, shhh. Do not grieve (UST)

If it would be helpful in your language, you could put your translation of "for today is holy" first since it gives the reason for the resulting actions in the other two phrases. You could also show the connection by using a word such as "so." Alternate translation: "This is a day of celebration, so stop crying now, and do not be sad" (See: Connect — Reason-and-Result Relationship)

Hush (ULT)
shhh (UST)

This is a word that signals to a person that they should be quiet. If your language has a similar expression, you can use it in your translation. If it would be helpful in your language, you could also give the meaning in this context. Alternate translation: "Shhh" or "Stop crying now"

And do not grieve (ULT)
Do not grieve (UST)

If you expressed the idea behind this phrase with an active form in 8:10 and you said there what was causing the action, you would not need to repeat that information here. Alternate translation: "do not be sad" (See: Active or Passive)

Translation Words - ULT

- And the Levites
- is holy

Translation Words - UST

- The Levites also
- is a holy day

Nehemiah 8:12

And all the people went to eat and to drink and to send away portions and to make a great rejoicing (ULT)
So all the people went {home} to eat and drink and share what they had. And they were very happy (UST)

If it would be helpful in your language, you could put the last phrase at the beginning of the sentence since it gives the reason for the rest of the actions. Alternate translation: "So the people celebrated by eating and drinking and sharing with the poor" (See: Connect — Reason-and-Result Relationship)

to eat and to drink (ULT)
to eat and drink (UST)

The implication is that they enjoyed the special food and drink described in 8:10. If it would be helpful in your language, you could say that explicitly. Alternate translation: "eating rich foods and drinking sweet drinks" (See: Assumed Knowledge and Implicit Information)

to eat and to drink (ULT)
to eat and drink (UST)

Eating and drinking are used together here to convey a single idea, celebrating. If it would be helpful in your language, you could combine them into a single phrase. Alternate translation: "celebrating with festive meals" (See: Doublet)

and to send away portions (ULT)
and share what they had (UST)

The implication is that they sent these portions to the poor, who would not have been able to afford rich food and drink, as described in 8:10. If it would be helpful in your language, you could say that explicitly. Alternate translation: "sharing with the poor" (See: Assumed Knowledge and Implicit Information)

and to make a great rejoicing (ULT)
And they were very happy (UST)

The abstract noun **rejoicing** can be expressed as a verb. Alternate translation: "and to rejoice greatly" (See: Abstract Nouns)

for they understood the words that had been made known to them (ULT)
because they understood {the meaning of} the words that {Ezra had read and} the others had explained to them (UST)

The implication is that the leaders helped the people recognize that being able to understand Yahweh's law should be a source of joy and encouragement to them. They should not be sad or discouraged because they had disobeyed in the past, because now they would know how to obey. If it would be helpful to your readers, you could

say this explicitly. Alternate translation: "because now that they were able to understand God's law, they would be able to obey it in the future" (See: Assumed Knowledge and Implicit Information)

for they understood the words that had been made known to them (ULT) because they understood {the meaning of} the words that {Ezra had read and} the others had explained to them (UST)

If it would be helpful in your language, you could put this phrase at the beginning of the verse since it gives the reason for the rest of the actions that the verse describes. You could show the connection by using a word like "so" after this phrase. Alternate translation: "the people realized that they would be able to obey God's law in the future because now they were able to understand it. So..." (See: Connect — Reason-and-Result Relationship)

they understood the words that had been made known to them (ULT) they understood {the meaning of} the words that {Ezra had read and} the others had explained to them (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "they understood God's law when Ezra and the Levites explained it to them" (See: Active or Passive)

Translation Words - ULT

- a...rejoicing
- they understood
- had been made known

Translation Words - UST

- happy
- they understood
- Ezra had read and} the others had explained

Nehemiah 8:13

Nehemiah 8:13

And on the second day (ULT)
On the next day (UST)

Alternate translations: "On day 2" or "On the next day" (See: Ordinal Numbers)

were gathered...to (ULT)
met together...with (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "gathered to meet with" (See: Active or Passive)

the heads of the fathers of all the people (ULT)
the clan leaders of all the people...They...They (UST)

As in 7:70, this seems to be an abbreviated way of saying "the heads of father's houses." The full expression "father's house" or "house of the father" is used in 7:61. See how you translated it there, and review the note there if that would be helpful. Alternate translation: "some clan leaders from throughout Judah" (See: Ellipsis)

the heads of (ULT)
the...leaders of...They...They (UST)

Head here is a figurative way of saying "leader." Alternate translation: "leaders" (See: Metaphor)

Ezra the scribe (ULT)
Ezra the scribe (UST)

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: "Ezra, who was a scribe" (See: Distinguishing Versus Informing or Reminding)

even to give attention to the words of the law (ULT)
wanted {to study} carefully what was written in the law {that Yahweh had given to Moses...wanted to understand it {better (UST)

If it would be helpful in your language, you could put this phrase at the beginning of the verse, since it gives the reason for the rest of the actions that the verse describes. You could show the connection by using a word like "so" after this phrase. Alternate translation: "the people realized that they needed to understand God's law much better. So..." (See: Connect — Reason-and-Result Relationship)

even to give attention to the words of the law (ULT)
wanted {to study} carefully what was written in the law {that Yahweh had given to Moses...wanted to understand it {better (UST)

The implication is that while the people realized this, they also realized it would not be practical for large crowds to gather in Jerusalem every day so that all the people could receive Ezra's teaching at once. Instead, they asked the

---

family and religious leaders in Judah to meet with Ezra and learn from him so that they could then pass the teachings along. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "The people realized that they needed to understand God's law much better, so they asked their family and religious leaders to meet with Ezra and learn more things from him that they could then pass along." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the heads of
- the fathers
- the priests
- and the Levites
- Ezra
- the scribe
- the law

Translation Words - UST

- clan
- the…leaders of…They…They
- and the priests
- and the Levites
- Ezra
- the scribe
- the law {that Yahweh had given to Moses…it

Nehemiah 8:14

And they found written in the law that Yahweh commanded by the hand of Moses (ULT)
They learned that the law said that Yahweh had told Moses to command (UST)

ULT

14 And they found written in the law that Yahweh commanded by the hand of Moses: that the sons of Israel should live in huts during the feast in the seventh month;

Found does not mean that these leaders were looking for something, but that they learned this as they were studying with Ezra. Alternate translation: "they learned that in the Law, Yahweh had commanded through Moses" (See: Idiom)

UST

14 They learned that the law said that Yahweh had told Moses to command the Israelite people to live in shelters during a festival in the seventh month. {This was so that they would remember that their ancestors had lived in shelters when they walked in the wilderness after leaving Egypt.}

And they found written in the law that Yahweh commanded by the hand of Moses (ULT)
They learned that the law said that Yahweh had told Moses to command (UST)

Because it was already the seventh month, it seems likely that Ezra showed this passage to the leaders intentionally because it was something they could and should obey immediately. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Ezra showed them something that Yahweh had commanded through Moses that they could do right away" (See: Assumed Knowledge and Implicit Information)

by the hand of Moses (ULT)
had told Moses (UST)

Here, **hand** figuratively represents control and action. Alternate translation: "through Moses" (See: Metaphor)

that the sons of Israel should live in huts during the feast in the seventh month (ULT)
the Israelite people to live in shelters during a festival in the seventh month. {This was so that they would remember that their ancestors had lived in shelters when they walked in the wilderness after leaving Egypt (UST)

This refers to the commandment establishing the Festival of Tabernacles. The purpose of this festival was to remind the Israelites that their ancestors had lived in temporary shelters when they traveled through the wilderness from Egypt to Canaan. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "The people of Israel should live in temporary shelters during the Festival of Tabernacles to remind them that their ancestors lived in shelters when they traveled through the wilderness from Egypt to Canaan"

the sons of Israel (ULT)
the Israelite people (UST)

Sons here figuratively means **descendants.** In this context it includes both men and women. Alternate translation: "the people of Israel" (See: Metaphor)

should live...in huts (ULT)
to live...in shelters...This was so that they would remember that their ancestors had lived in shelters when they walked in the wilderness after leaving Egypt (UST)

As 8:15 explains, these **huts** or temporary shelters were to be made from leafy tree branches. The people were supposed to live in these shelters as their home for a week. This was a way of remembering and celebrating the way Yahweh had protected their ancestors when they had only temporary shelters to live in. Alternate translation: "stay in temporary shelters"

during the feast in the seventh month (ULT)
during a festival in the seventh month (UST)

This means the Festival of Tabernacles, which Yahweh commanded the people to celebrate in the seventh month of the Hebrew calendar. (See: Translate Unknowns)

in the seventh month (ULT)
in the seventh month (UST)

This means the seventh month of the Hebrew calendar. Alternate translation: "month 7" (See: Ordinal Numbers)

Translation Words - ULT

- in the law
- Yahweh
- commanded
- by the hand of
- Moses
- the sons of
- Israel
- during the feast
- in the...month

Translation Words - UST

- the law said
- Yahweh
- had told
- Moses
- to command
- the Israelite
- people
- during a festival
- in the...month

Nehemiah 8:15

and that they should cause others to hear and cause a sound to pass (ULT)
They} also {learned} that they should publicly proclaim (UST)

These two phrases mean similar things. They describe how the family and religious leaders were supposed to send a message to everyone in Judah. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "they should publicly proclaim" (See: Parallelism)

throughout all their cities and in Jerusalem (ULT)
in all their towns and in Jerusalem (UST)

Here the story describes the whole population of the province of Judah by referring to its smaller cities and towns and to its large capital city of Jerusalem. The expression includes everything in between these two extremes. Alternate translation: "to everyone in Judah," otherwise "both in Jerusalem and in all the towns" (See: Merism)

This is the content of the message that the leaders sent out to the people of Judah. Alternate translation: "The Law of Moses commands us to go out into the hill country and get branches from olive, wild olive, myrtle, palm, and other leafy trees to make shelters"

to the mountain (ULT)
into the hills (UST)

The phrase can refer either to a single mountain or to a range of mountains and hills, which seems to be the meaning here. In this case one mountain would be used figuratively to represent the entire range. Alternate translation: "into the hill country" (See: Synecdoche)

as it is written (ULT)
That was what the scroll instructed (UST)

If it would be helpful in your language, you could say this with an active form, and you could say what is doing the action. Alternate translation: "as the Law of Moses commands us to do" (See: Active or Passive)

Translation Words - ULT

- and in Jerusalem
- olive
- oil

Translation Words - UST

- and in Jerusalem

- These should be from olive trees
- wild olive trees

Nehemiah 8:16

And the people went out and brought (ULT)
So the people went out {of the towns and cut branches} and brought {them (UST)

Here the story is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning is clear from the context. Alternate translation: "the people went out and got branches" (See: Ellipsis)

and made huts for themselves, a man on his roof (ULT)
to make shelters for themselves. They built shelters on the {flat} roofs {of their houses (UST)

In this context, **a man** is an idiom that means "each person" and likely "each family." It does not mean only an adult male. Alternate translation: "and each family built shelters on their roofs" (See: Idiom)

on his roof (ULT)
on the {flat} roofs {of their houses (UST)

In this culture, roofs were flat and were reached by stairs that led up to them from outside the house. So a shelter could stand on the flat roof and the family could use it as a temporary home. Alternate translation: "on their flat roofs" (See: Assumed Knowledge and Implicit Information)

and in their courtyards (ULT)
in their courtyards (UST)

In this culture, houses were built around an open courtyard. So a shelter could be set up there, within the walls of the house. Alternate translation: "and in the courtyards within the walls of their homes" (See: Assumed Knowledge and Implicit Information)

and in the courtyards of the house of God (ULT)
in the courtyards of the temple (UST)

As in 6:10, here the book speaks of the temple figuratively as the "house of God," as if it were God's dwelling place. Alternate translation: "and in the temple courtyards" (See: Metaphor)

and in the open area of the gate of water (ULT)
in the plaza near the Water Gate (UST)

Here the story is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning is clear from the context, since this same location is described in 8:1 and 8:3. Alternate translation: "and in the square in front of the Water Gate" (See: Ellipsis)

ULT

16 And the people went out and brought and made huts for themselves, a man on his roof, and in their courtyards, and in the courtyards of the house of God, and in the open area of the gate of water, and in the open area of the gate of Ephraim.

UST

16 So the people went out {of the towns and cut branches} and brought {them} to make shelters for themselves. They built shelters on the {flat} roofs {of their houses}, in their courtyards, in the courtyards of the temple, in the plaza near the Water Gate, and in the plaza near the Ephraim Gate.

the gate of water (ULT)
the Water Gate (UST)

This is the name of one of the gates of Jerusalem. See how you translated it in 3:26, 8:1, and 8:3. Alternate translation: "the Water Gate" (See: How to Translate Names)

and in the open area of the gate of Ephraim (ULT)
and in the plaza near the Ephraim Gate (UST)

Here the story is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning is clear from the context. Alternate translation: "and in the square in front of the Ephraim Gate" (See: Ellipsis)

the gate of Ephraim (ULT)
the Ephraim Gate (UST)

This is the name of another one of the gates of Jerusalem. Alternate translation: "the Ephraim Gate" (See: How to Translate Names)

Translation Words - ULT

- and in their courtyards
- and in the courtyards of
- the house of
- God
- the gate of
- the gate of
- Ephraim

Translation Words - UST

- in their courtyards
- in the courtyards of
- the temple
- the temple
- the...Gate
- the...Gate
- Ephraim

Nehemiah 8:17

all the assembly, the ones who returned from the captivity (ULT)
All of the Israelite people who had returned from Babylon (UST)

These two phrases mean similar things. They refer to the people of Judah who had returned to their homeland from the exile. If it would be helpful in your language, you could combine these phrases. Alternate translation: "all the people of Judah who had returned home from exile" (See: Parallelism)

the assembly (ULT)
the Israelite people (UST)

The Old Testament often uses this expression to refer figuratively to the main body of the people of Israel. The expression envisions the way God called them out of Egypt and brought them together as a nation. At this point in their history, this main body was the people who had returned to Judah from exile. Alternate translation: "all the people of Judah who had returned home from exile" (See: Metaphor)

ULT

17 And all the assembly, the ones who returned from the captivity, made huts, and they dwelt in the huts. For the sons of Israel had not done thus from the days of Joshua the son of Nun until that day. And there was extremely great rejoicing.

UST

17 All of the Israelite people who had returned from Babylon built shelters and lived in them {for one week}. Now the Israelite people had never celebrated {that festival} like this since Joshua the son of Nun {led them into this territory}. This was the {first} time they were doing it. And the people were very happy.

the sons of Israel had not done thus from the days of Joshua the son of Nun until that day (ULT)
the Israelite people had never celebrated {that festival} like this since Joshua the son of Nun {led them into this territory}. This was the {first} time they were doing it (UST)

Alternate translation: "the people of Israel had never before celebrated the Feast of Tabernacles by living in shelters, going all the way back to the time of Joshua the son of Nun"

from the days of Joshua the son of Nun…until that day (ULT)
since Joshua the son of Nun {led them into this territory…This was the {first} time they were doing it (UST)

Since it was Joshua who led the people of Israel into the land of Canaan, his time was the earliest time when they could have celebrated the Feast of Tabernacles to commemorate the journey from Egypt to Canaan. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "from the time that Joshua the son of Nun had first led them into this land until the present day" (See: Assumed Knowledge and Implicit Information)

from the days of Joshua the son of Nun…until that day (ULT)
since Joshua the son of Nun {led them into this territory…This was the {first} time they were doing it (UST)

Here the story is describing an entire time period by speaking of its beginning and ending in order to include everything in between. If it would be helpful in your language, you could express this meaning with a single phrase. Alternate translation: "for the entire time they had lived in this land" (See: Merism)

from the days of Joshua the son of Nun (ULT)
since Joshua the son of Nun {led them into this territory (UST)

The term **day** is used figuratively here to refer to a period of time. Alternate translation: "from the time of Joshua the son of Nun" (See: Idiom)

Joshua the son of Nun (ULT)
Joshua the son of Nun (UST)

Joshua is the name of a man, and Nun is the name of his father. (See: How to Translate Names)

the sons of Israel (ULT)
the Israelite people (UST)

Sons here figuratively means "descendants." In this context it includes both men and women. Alternate translation: "the people of Israel" (See: Metaphor)

And there was extremely great rejoicing (ULT)
And the people were very happy (UST)

If it would be helpful in your language, you could express the idea behind the abstract noun **rejoicing** with an adjective. Alternate translation: "the people were very joyful" (See: Abstract Nouns)

Translation Words - ULT

- the assembly
- the captivity
- the son of
- the sons of
- Israel
- Joshua
- rejoicing

Translation Words - UST

- the Israelite people
- Babylon
- Israelite
- the son of
- the...people
- Joshua
- And the people were...happy

Nehemiah 8:18

And he read aloud from the book of the law of God (ULT)
Ezra} read aloud {to the people} from the scroll of the law of God (UST)

He means Ezra, as stated explicitly in 8:3 and 8:13. The implication is that Ezra continued to read to the family and religious leaders who had asked him to keep teaching them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Each day throughout the festival, Ezra continued to read to the leaders from the Law of Moses" (See: Assumed Knowledge and Implicit Information)

day by day (ULT)
Every day (UST)

This is an idiom that means **each day** or **every single day.** (See: Idiom)

from the first day to the last day (ULT)
during that week (UST)

The story is describing the entire festival by speaking of two extreme parts of it, its first day and its last day. If it would be helpful in your language, you could express this meaning with a single phrase. Alternate translation: "throughout the entire festival" (See: Merism)

And they made a seven-days feast, and on the eighth day an assembly, according to the ordinance (ULT)
They celebrated the festival for seven days. On the eighth day, they called for all the people to come together {so they could hold a ceremony to bring the festival to an end}. That was what the scroll instructed (UST)

They means the people of Judah. The **ordinance** refers to the command in the Law of Moses to end the Festival of Tabernacles by gathering all of the Israelites together for a closing ceremony after seven days. Alternate translation: "The people of Judah celebrated the Festival of Tabernacles for seven days, and on the eighth day they held a closing ceremony together, as the Law of Moses commanded" (See: Assumed Knowledge and Implicit Information)

and on the eighth day (ULT)
On the eighth day (UST)

Alternate translation: "on day 8" (See: Ordinal Numbers)

Translation Words - ULT

- the law of
- God

ULT

18 And he read aloud from the book of the law of God, day by day, from the first day to the last day. And they made a seven-days feast, and on the eighth day an assembly, according to the ordinance.
8:8 [1]

UST

18 Every day during that week {Ezra} read aloud {to the people} from the scroll of the law of God. They celebrated the festival for seven days. On the eighth day, they called for all the people to come together {so they could hold a ceremony to bring the festival to an end}. That was what the scroll instructed.

- a...feast
- an assembly
- according to the ordinance

Translation Words - UST

- the law of
- God
- the festival
- they called for all the people to come together {so they could hold a ceremony to bring the festival to an end
- That was what the scroll instructed

Nehemiah 9

Nehemiah 9 General Notes

Structure and formatting

This chapter and the next one form a single section.

Special concepts in this chapter

Prayer to God

The people prayed and thanked God for his care for them and the blessings he gave to them. They also confessed their sin of disobeying him. (See: bless, blessed, blessing and confess, confession and sin, sinful, sinner, sinning)

Learning from their ancestor's mistakes

This chapter teaches that the Jews learned from the mistakes of their ancestors. They became determined to worship Yahweh alone, to not intermarry with other peoples, and to worship Yahweh as the law of Moses instructed them. (See: law, law of Moses, law of Yahweh, law of God)

Recalling the great power of God

It was common to recall the great things God did for Israel. This is a reminder to Israel of God's power. It is intended to bring the people to repentance and proper worship of Yahweh. (See: repent, repentance)

Nehemiah 9:1

And on day 24 of this month (ULT)
Two days later (UST)

This month means the seventh month of that year according to the Hebrew calendar, as specified in 8:2 and 8:14. The Law of Moses said to observe the Festival of Tabernacles from the fifteenth through the twenty-second days of that month. The implication is that after that joyful celebration, the people were given one full day to rest and prepare for the gathering that this chapter describes. It had a different and more solemn purpose. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "On the twenty-fourth day of the seventh month of that year, two days after the joyful Festival of Tabernacles had ended" (See: Hebrew Months)

ULT

1 And on day 24 of this month the sons of Israel were gathered in fasting and in sackcloth, and dust was upon them.

UST

1 Two days later, the Israelite people gathered together again. {To show that they were sorry for their sins,} they went without food, they wore {clothes made from} rough cloth, and they put dirt on their {heads}.

And on day 24 of this month (ULT)
Two days later (UST)

Alternate translation: "On day 24 of month 7" (See: Ordinal Numbers)

the sons of Israel were gathered (ULT)
the Israelite people gathered together again. {To show that they were sorry for their sins,} they...they...they (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "the people of Israel gathered together" (See: Active or Passive)

the sons of Israel were gathered (ULT)
the Israelite people gathered together again. {To show that they were sorry for their sins,} they...they...they (UST)

The implication is that people from all the cities and towns the province of Judah gathered together again in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "people from all over Judah gathered together again in Jerusalem" (See: Assumed Knowledge and Implicit Information)

the sons of Israel (ULT)
the Israelite people...they...they...they (UST)

Sons here figuratively means "descendants." In this context it includes both men and women, and it refers specifically to the Israelites who were now living in Judah. Alternate translation: "the people of Israel" or "people from all over Judah" (See: Metaphor)

and in sackcloth, and dust was upon them (ULT)
wore {clothes made from} rough cloth, and...put dirt on their {heads (UST)

The people did these things to show symbolically how sorry they were for their sins. If it would be helpful in your language, you could say that explicitly. Alternate translation: "The people refrained from eating, wore rough clothing, and put dust on their heads to show that they were sorry for their sins" (See: Symbolic Action)

and dust was upon them (ULT)
and...put dirt on their {heads (UST)

Them in this sentence refers to the people, but it does not mean that they covered themselves entirely in dust. The story is using the whole person to refer figuratively to one part of the person, the head, which is where people in this culture put dust to express sorrow. Alternate translation: "the people ... put dust on their heads" (See: Synecdoche)

Translation Words - ULT

- of...month
- the sons of
- Israel
- in fasting
- and in sackcloth

Translation Words - UST

- Two days later
- the Israelite people...they...they...they
- the Israelite people...they...they...they
- went without food
- wore {clothes made from} rough cloth

Nehemiah 9:2

And the seed of Israel separated themselves from all the sons of a foreigner (ULT)
The descendants of Israel separated themselves away from all the descendants of foreigners (UST)

The Israelites were conducting this ceremony as a special act of repentance for how they and their ancestors had disobeyed God. They were acknowledging how they had failed to fulfill the special assignment God had given them of modeling the blessings of living according to his ways, so it would not have been appropriate for people from other nations to take part in the ceremony. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "The people of Israel did not allow anyone from any other nation to take part in this ceremony because it was going to be a time of repentance for how they and their ancestors had disobeyed Yahweh" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **2** And the seed of Israel separated themselves from all the sons of a foreigner. And they stood, and they confessed concerning their sins and the iniquities of their fathers.
>
> **UST**
>
> **2** The descendants of Israel separated themselves away from all the descendants of foreigners. They stood there and confessed their own sins and the wicked things their ancestors had done.

the seed of Israel (ULT)
The descendants of Israel (UST)

Here, **seed** is a metaphor meaning **offspring.** It is a comparison: Just as plants produce seeds that grow into many more plants, so people can have many offspring. So the term refers figuratively to a person's descendants. Here it means the descendants of Israel. Alternate translation: "the people of Israel" (See: Metaphor)

from all the sons of a foreigner (ULT)
away from all the descendants of foreigners (UST)

Sons here figuratively means **descendants.** Alternate translation: "all people from other nations" (See: Metaphor)

And they stood, and they confessed concerning their sins and the iniquities of their fathers (ULT)
They stood there and confessed their own sins and the wicked things their ancestors had done (UST)

Here, **stood** probably does not mean "standing up," since the next verse says that they "rose up," which probably means that they got up from kneeling. As they were showing sorrow for their sins, they would likely have knelt to worship God, as in 8:6. So **stood** probably means instead that they remained in place, by implication for some time, and made a thorough confession. Alternate translation: "they remained in place as they confessed all the wrong things that they and their ancestors had done" (See: Metaphor)

their fathers (ULT)
their ancestors had done (UST)

Fathers here figuratively means "ancestors." Alternate translation: "their ancestors" (See: Metaphor)

Translation Words - ULT

- the seed of
- Israel
- the sons of
- a foreigner
- and they confessed
- their sins
- and the iniquities of
- their fathers

Translation Words - UST

- The descendants of
- Israel
- the descendants of
- foreigners
- and confessed
- their own sins
- and the wicked things
- their ancestors had done

Nehemiah 9:3

And they rose up in their place (ULT)
They stood in place (UST)

Rose up here likely means **stood up.** As in 8:5, the people would have stood up to show respect as they listened to the reading from the Law of Moses. Alternate translation: "Then the people stood up where they were" (See: Symbolic Action)

and they read aloud the book of (ULT)
and {listened to someone} read from the scroll of (UST)

The people themselves did not read from the book. **They** here likely means Ezra and the Levites, who read similarly to the crowd that gathered on the occasion described in 8:1–12. Alternate translation: "as their leaders read to them"

ULT

3 And they rose up in their place, and they read aloud the book of the law of Yahweh their God a fourth of the day, and a fourth of the day were confessing and prostrating themselves to Yahweh their God.

UST

3 They stood in place and {listened to someone} read from the scroll of the law of Yahweh their God for three hours. Then for another three hours they confessed their sins and bowed down and worshiped Yahweh their God.

the book of the law of Yahweh their God (ULT)
from the scroll of the law of Yahweh their God (UST)

This is another of the various ways that this story describes a book containing the Law of Moses. Alternate translation: "from the Law of Moses" or "from the law that Yahweh had given through Moses" (See: Translate Unknowns)

a fourth of the day, and a fourth of the day (ULT)
for three hours. Then for another three hours (UST)

In this culture the day and the night were each divided into four equal parts of three hours each. So this means that the people listened to a reading of the Law for three hours, and then they spent the next three hours in prayer and confession. Alternate translation: "for three hours, and then for another three hours" (See: Translate Unknowns)

Translation Words - ULT

- the law of
- Yahweh
- to Yahweh
- their God
- their God
- and prostrating themselves

Translation Words - UST

- the law of
- Yahweh
- Yahweh
- their God
- their God
- and bowed down and worshiped

Nehemiah 9:4

And Jeshua rose up on the stairs of the Levites, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, Kenani (ULT)
Some of} the Levites stood up on the stairs, including Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, another {man} named Bani, and Kenani (UST)

The name of the stairs suggests that the men listed were Levites. That is, they were descendants of Levi who had the special assignment of helping the priests. If it would be helpful to your readers, you could suggest this in your translation. Alternate translation: "Eight Levites named Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Kenani climbed up the stairs leading to the platform" (See: Assumed Knowledge and Implicit Information)

And...rose up on the stairs of the Levites (ULT)
Some of} the Levites stood up on the stairs, including (UST)

In context, the **stairs of the Levites** seem to be stairs that led up to the platform that was built for the occasion described in chapter 8, or to another platform or platforms similar to it that allowed religious leaders to be seen and heard during large gatherings. The stairs likely had this name because they enabled the Levites to move back and forth from up on the platform to down among the people. Here, they also serve as a raised platform of their own on which the Levites can stand and be seen and heard. Alternate translation: "climbed up onto the stairs to the platform" or "the stairs that had been built for the Levites" (See: Translate Unknowns)

And...rose up on (ULT)
stood up on (UST)

Rose up in this context seems to mean that these men climbed up onto the stairs and stood on them. Alternate translation: "climbed up onto" (See: Idiom)

And...rose up (ULT)
stood up (UST)

It seems that in this verse the story is describing something that happened during the second three-hour period, at the same time as the people were praying and confessing. You could indicate this with an introductory phrase. Alternate translation: "While the people were doing this" (See: Connect — Simultaneous Time Relationship)

Jeshua...and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, Kenani (ULT)
Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, another {man} named Bani, and Kenani (UST)

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

And they cried out with a loud voice to Yahweh their God (ULT)
And they cried out {sorrowfully} in a loud voice to Yahweh their God (UST)

The implication is that they did this to offer public prayers of confession on behalf of the people, and perhaps also to guide the people to pray themselves on particular topics. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "They prayed to Yahweh their God on behalf of the people, speaking loudly so that everyone could hear them." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- And...rose up
- the Levites
- And they cried out
- with a...voice
- Yahweh
- their God

Translation Words - UST

- Some of} the Levites...including
- stood up
- And they cried out {sorrowfully
- in a...voice
- Yahweh
- their God

Nehemiah 9:5

the Levites (ULT)
some Levites...They were named...They (UST)

This phrase indicates that the eight men listed were Levites. If you said in your translation that the eight men listed in 8:4 were also Levites, here you could say, "Eight more Levites named."

Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, Pethahiah (ULT)
Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah (UST)

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

Rise up (ULT)
Stand up (UST)

> **ULT**
>
> **5** And the Levites, Jeshua, and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, Pethahiah, said: "Rise up! Bless Yahweh your God from eternity to eternity! And may they bless your glorious name, which is exalted above all blessing and praise.
>
> **UST**
>
> **5** Then some Levites spoke. They were named Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, and Pethahiah. They said, "Stand up and praise Yahweh your God, who has always {lived} and will {live} forever! Yahweh, we praise your glorious name! Your name is more important than everything else that is good and wonderful!

Here, **rise up** seems to mean "get up from a kneeling posture." This would have symbolized that a new part of the ceremony was beginning. The people were to move from sorrowful confession to a resolute and joyful rededication of their community to God. (See: Symbolic Action)

Bless Yahweh your God from eternity to eternity (ULT)
and praise Yahweh your God, who has always {lived} and will {live} forever! Yahweh (UST)

The Levites speak these words to the people. They are not telling the people to praise God during all the time from eternity past to eternity future. Rather, they are using an idiom, "from eternity to eternity," to mean that Yahweh is the God who has always existed and will always exist. If it would be helpful in your language, you could put it in those terms. Alternate translation: "Praise Yahweh, your God, who has always existed and will always exist" (See: Idiom)

And may they bless your glorious name (ULT)
we praise your glorious name! Your name (UST)

In this sentence, the Levite who is speaking turns abruptly from addressing the people to addressing God. (**Your** in the previous sentence meant the people, while **your** here refers to God.) This is somewhat like the places earlier in the book where Nehemiah stops addressing his readers and speaks directly to God in prayer. However, here the people are meant to hear and do what is being described. So If it would be helpful in your language, you could express these as words that continue to be directed to the people, as in the previous sentence. Alternate translation: "Praise his glorious name" (See: Aside)

And may they bless your glorious name (ULT)
we praise your glorious name! Your name (UST)

As in 1:9, **name** is a figurative way of referring to the fame or reputation of a person. This is described by something associated with it, how well known someone's name is and how people react to hearing it. God's reputation, in turn, is based on what he has done and what this reveals about who he is, and so his "name" would also represent that. Alternate translation: "praise you for who you are and what you have done" (See: Metonymy)

which is exalted above all blessing and praise (ULT)
is more important than everything else that is good and wonderful (UST)

Here God's name is described in a spatial metaphor as being higher than or lifted up above blessing and praise. This means figuratively that all of the things that people could do to honor and praise God could never be sufficient to acknowledge how much honor and praise he actually deserves. Alternate translation: "we can never bless you and praise you as much as you deserve" (See: Metaphor)

above all blessing and praise (ULT)
than everything else that is good and wonderful (UST)

Blessing and **praise** are abstract nouns that refer to the act of openly honoring someone for their character and actions. If it would be helpful in your language, you could translate the idea behind these words with the verb forms of these words. Alternate translation: "we can never bless you and praise you as much as you deserve" (See: Abstract Nouns)

above all blessing and praise (ULT)
than everything else that is good and wonderful (UST)

In this context, **blessing** and **praise** mean basically the same thing. If it would be helpful in your language, you could combine these words. Alternate translation: "we can never acknowledge you sufficiently" (See: Doublet)

Translation Words - ULT

- the Levites
- Rise up
- which is exalted
- and praise
- Bless
- And may they bless
- blessing
- Yahweh
- your God
- eternity
- eternity
- your glorious
- name

Translation Words - UST

- some Levites...They were named...They
- your glorious...Your name
- name

- is more important
- and wonderful
- Stand up
- and praise
- we praise
- good
- Yahweh…Yahweh
- your God
- who has always…lived
- live} forever

Nehemiah 9:6

Nehemiah 9:6

You alone are he, Yahweh (ULT)
You are Yahweh, and no one else (UST)

At the end of the previous verse, the Levites started speaking to God, but they still meant for the people to hear their words and do what they said. Now the Levites are addressing God directly in prayer. If it would be helpful in your language, you could indicate this with an introductory phrase. Alternate translation: "Then these Levites prayed to God and said, 'Yahweh, you are the only true God" (See: Assumed Knowledge and Implicit Information)

You alone are he, Yahweh (ULT)
You are Yahweh, and no one else (UST)

This means **you alone are the one** or **you are the only one.** Alternate translation: "You, Yahweh, are the only true God" (See: Idiom)

the heavens...the heavens of the heavens (ULT)
the heavens...that are above everything (UST)

ULT

[6] You alone are he, Yahweh: you yourself made the heavens, the heavens of the heavens and all their host, the earth and all that is on it, the seas and all that is in them; and you cause all of them to live; and the host of the heavens prostrates themselves to you. [1][2]

UST

[6] You are Yahweh, and no one else. You made the heavens that are above everything, and all that lives in the heavens {above the earth}. You made the earth and everything that is on it, and you made the seas and everything that is in them. You are the one who causes all living things to be alive. Everything that {lives} in the heavens {above the earth} worships you.

In the ancient Hebrew cosmology, the first phrase likely referred to the sky, which was envisioned as a solid dome above the earth (see the note to 1:9). The second phrase likely referred to the realm beyond the sky, which was understood to be the dwelling place of God. Alternate translation: "the sky and everything beyond it" (See: Translate Unknowns)

and all their host (ULT)
and all that lives in the heavens {above the earth (UST)

Host means army. The "host of heaven" is likely a figurative expression for the stars, which seem like a large army in the sky. However, this phrase might refer to heavenly beings which dwell in heaven with God. Alternate translation: "and all the stars" (See: Metaphor)

and you cause all of them to live (ULT)
You are the one who causes all living things to be alive (UST)

Them means everything living on the land and in the seas. Alternate translation: "You give life to all of these creatures" or "you are the one who created all of these living things"

and the host of the heavens prostrates themselves to you (ULT)
Everything that {lives} in the heavens {above the earth} worships you (UST)

Earlier in the sentence, the **host of heaven** was a figurative way of describing the stars as if they were an army. Now here, the stars themselves figuratively represent the angels of heaven. Alternate translation: "all the angels bow down and worship you" (See: Metaphor)

Translation Words - ULT

- Yahweh
- the heavens
- the heavens of
- the heavens
- the heavens
- cause...to live
- prostrates themselves

Translation Words - UST

- Yahweh
- the heavens
- that are above everything
- that are above everything
- the heavens {above the earth
- are the one who causes...to be alive
- worships

Nehemiah 9:7

Nehemiah 9:7

You are he, Yahweh, the God who chose Abram (ULT)
You are Yahweh! You are the God who chose Abram…You (UST)

Alternate translation: "You, Yahweh, are the God who chose Abram"

chose Abram (ULT)
chose Abram (UST)

Abram was the ancestor of the Israelites. God chose to make him and his descendants a community that would model for the whole world the blessings of living according to his ways. The Levites mention this first because it is the very beginning of the Israelites' history as God's chosen people. They will describe the rest of this history, up to their present day, in the rest of their prayer. If it would be helpful to your readers, you could explain this. Alternate translation: "chose Abram to be the ancestor of your people" (See: Assumed Knowledge and Implicit Information)

Abram (ULT)
Abram (UST)

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

Also, you brought him out from Ur of the Chaldees (ULT)
and brought him out of {the city of} Ur, where the Chaldean people {lived (UST)

Throughout their prayer, the Levites assume that the people listening will understand the significance of the details they mention for the Israelites' history as God's chosen people. If it would be helpful to your readers, you could give the reason why God brought Abram out of this city. Alternate translation: "He was living among the Chaldean people in the city of Ur, but you told him to leave there and go to a land that you would give to his descendants" (See: Assumed Knowledge and Implicit Information)

from Ur of the Chaldees (ULT)
of {the city of} Ur, where the Chaldean people {lived (UST)

This is the name of a city and a people group. Alternate translation: "the city of Ur, where the Chaldean people lived" (See: How to Translate Names)

Also, you made his name 'Abraham (ULT)
changed his name to Abraham (UST)

Once again the Levites assume that their listeners will understand the significance of this detail. If it would be helpful to your readers, you could give the reason why God changed Abram's name to Abraham. Alternate translation: "You changed his name to Abraham, 'father of a multitude,' because he would be like a father to many nations" (See: Assumed Knowledge and Implicit Information)

ULT

7 You are he, Yahweh, the God who chose Abram. Also, you brought him out from Ur of the Chaldees. Also, you made his name 'Abraham.'

UST

7 You are Yahweh! You are the God who chose Abram and brought him out of {the city of} Ur, where the Chaldean people {lived}. You changed his name to Abraham.

Translation Words - ULT

- Yahweh
- the God
- Abram
- Abraham
- from Ur of
- the Chaldees
- his name

Translation Words - UST

- Yahweh
- the God
- Abram
- Abraham
- of {the city of} Ur
- where the Chaldean people {lived
- his name

Nehemiah 9:8

Also, you found his heart faithful before your face (ULT)
You saw that he was faithful to you in his inner being (UST)

Here, **found** is an idiom for someone discovering something to be true. It does not mean that God was looking for something he had lost. Alternate translation: "You recognized that he was completely loyal to you" (See: Metaphor)

Also, you found his heart faithful before your face (ULT)
You saw that he was faithful to you in his inner being (UST)

Here, Abraham's **heart** figuratively represents his thoughts and will, that is, his inner being. Alternate translation: "You recognized that he was completely loyal to you" (See: Metaphor)

Also, you found his heart faithful before your face (ULT)
You saw that he was faithful to you in his inner being (UST)

Here, **face** is a metaphor for a person's perception, referring figuratively to God's perception of Abraham. Alternate translation: "You recognized that he was completely loyal to you" (See: Metaphor)

and cut with him the covenant (ULT)
You made a promise to him {pledged with blood}, promising (UST)

To **cut** a covenant is a Hebrew idiom for making a solemn agreement with a person. The expression comes from the way animals were cut into pieces during covenant ceremonies to show what the parties wanted God to do to anyone who broke the agreement. But the meaning here is idiomatic. It is not a direct reference to such a ceremony, but only to the making of the covenant. Alternate translation: "you made an agreement with him" or "you made a promise to him" (See: Idiom)

to give the land of...to give to his seed (ULT)
that you would give a land {to him...This was the land where...lived...and to his descendants (UST)

Seed is a metaphor meaning **offspring.** Alternate translation: "to give his descendants the land" (See: Metaphor)

ULT

8 Also, you found his heart faithful before your face: and cut with him the covenant, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give to his seed; and you have caused your words to stand, for you are righteous.

UST

8 You saw that he was faithful to you in his inner being. You made a promise to him {pledged with blood}, promising that you would give a land {to him} and to his descendants. This was the land where the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites {lived}. And you did what you promised, because you {always} do what is right.

the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites (ULT)
the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites, and the Girgashites (UST)

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

and you have caused your words to stand (ULT)
And you did what you promised (UST)

As in 5:13, **words** means the promises that God made to Abraham, and **stand** means stay in place rather than go away. The Levites are speaking of God's promises figuratively as if they were a living thing that could move around or not. Alternate translation: "you have kept all of your promises" (See: Personification)

for you are righteous (ULT)
because you {always} do what is right (UST)

Alternate translation: "because you always do what is right"

Translation Words - ULT

- his heart
- faithful
- to his seed
- are righteous
- before your face
- the covenant
- the Canaanites
- the Hittites
- the Amorites
- and the Perizzites
- and the Jebusites
- and the Girgashites

Translation Words - UST

- he was faithful
- to you
- the Jebusites
- and the Girgashites
- always} do what is right
- that…in his inner being
- a promise…pledged with blood}, promising
- to his descendants
- the Canaanites
- the Hittites
- the Amorites
- the Perizzites

Nehemiah 9:9

And you saw the affliction of our fathers in Egypt, and you heard their cry at the sea of reeds (ULT)
You saw how {the Egyptians} mistreated our ancestors in Egypt. You heard them cry out {to you for help} when they were beside the Red Sea (UST)

Here the Levites are describing how, centuries later, God rescued their ancestors, Abraham's descendants, from slavery in Egypt. In this verse they describe that entire experience generally by reference to its first episode and its final episode, to include everything in between. (In 9:10 and 9:11 they will add further specific details.) If it would be helpful in your language, you could describe the entire experience in a single phrase here. (However, you could also explain these episodes separately. See the next two notes.) Alternate translation: "You rescued our fathers from slavery in Egypt by defeating Pharaoh" (See: Merism)

And you saw the affliction of our fathers in Egypt (ULT)
You saw how {the Egyptians} mistreated our ancestors in Egypt (UST)

Affliction is an abstract noun that refers to the way the Israelites suffered when Pharaoh, the king of Egypt, forced them to serve him as slaves. If it would be helpful in your language, you could translate the idea behind it with a verb such as "suffer." Alternate translation: "you saw how badly our ancestors were suffering as slaves in Egypt" (See: Abstract Nouns)

And you saw the affliction of our fathers in Egypt (ULT)
You saw how {the Egyptians} mistreated our ancestors in Egypt (UST)

The implication is that God not only saw how the Israelites were suffering, but also was moved to action out of compassion for them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "you saw how badly our ancestors were suffering as slaves in Egypt, and so you delivered them from slavery" (See: Assumed Knowledge and Implicit Information)

our fathers (ULT)
our ancestors (UST)

Fathers here figuratively means "ancestors." Alternate translation: "our ancestors" (See: Metaphor)

and you heard their cry at the sea of reeds (ULT)
You heard them cry out {to you for help} when they were beside the Red Sea (UST)

The Levites continue to rehearse the details of Israelite history without explaining their significance because they assume their listeners will already understand this. This is a reference to something that happened after God had freed their ancestors from slavery and they had left Egypt. Pharaoh regretted letting them go and pursued them with his army. Helplessly trapped against the shores of the Red Sea as Pharaoh's army approached, the Israelites cried out to God for rescue. Alternate translation: "you answered their prayer when they cried to you for help from the shores of the Red Sea" (See: Assumed Knowledge and Implicit Information)

and you heard their cry (ULT)
You heard them cry out {to you for help (UST)

Heard is an idiom that means that God both heard and answered the Israelites' prayer in the way described in 9:11. Alternate translation: "you answered their prayer" (See: Idiom)

the sea of reeds (ULT)
the Red Sea (UST)

This is the name of a body of water near Egypt. Alternate translation: "the Red Sea" (See: How to Translate Names)

Translation Words - ULT

- the affliction of
- our fathers
- in Egypt
- the sea of reeds

Translation Words - UST

- how...mistreated
- the Egyptians...in Egypt
- our ancestors
- the Red Sea

Nehemiah 9:10

And you gave signs and wonders to Pharaoh, and to all his servants, and to all the people of his land (ULT)
you performed miracles for Pharaoh and his officials and all the people of Egypt. {These proved you are the true God (UST)

If it would be helpful to your readers, you could explain why God did this. Alternate translation: "You did amazing things that were signs to Pharaoh, his officials, and the people of Egypt that you are the one true God and that they should not have enslaved your people" (See: Assumed Knowledge and Implicit Information)

And you gave signs and wonders (ULT)
you performed miracles…These proved you are the true God (UST)

Signs and **wonders** are words that mean similar things. They both describe powerful things that God did. If it would be helpful in your language, you could combine these words. Alternate translation: "you did miracles" (See: Doublet)

because you knew that they were acting presumptuously toward them (ULT)
You knew that {the leaders of Egypt} were treating {our ancestors} very arrogantly. So (UST)

They means Pharaoh, his officials, and the people of Egypt. **Them** means the Israelites. If it would be helpful in your language, you could put this sentence first in the verse since it gives the reason for the results that are described in the rest of the verse. You could show the connection by using a word like "so" after this sentence. Alternate translation: "You knew that Pharaoh, his officials, and the people of Egypt were oppressing our ancestors, and so" (See: Connect — Reason-and-Result Relationship)

And you made for yourself a name, as it is this day (ULT)
You made yourself famous, and you are still famous (UST)

As in 9:5, **name** is a figurative way of referring to the fame or reputation of a person. Alternate translation: "When you did this, you won the reputation that you sill have today" (See: Metonymy)

Translation Words - ULT

- signs
- and wonders
- to Pharaoh
- his servants
- you knew
- they were acting presumptuously
- a name

ULT

¹⁰ And you gave signs and wonders to Pharaoh, and to all his servants, and to all the people of his land, because you knew that they were acting presumptuously toward them. And you made for yourself a name, as it is this day.

UST

¹⁰ You knew that {the leaders of Egypt} were treating {our ancestors} very arrogantly. So you performed miracles for Pharaoh and his officials and all the people of Egypt. {These proved you are the true God.} You made yourself famous, and you are still famous!

Translation Words - UST

- You knew
- the leaders of Egypt} were treating...very arrogantly
- miracles...These proved you are the true God
- miracles...These proved you are the true God
- for Pharaoh
- and his officials
- famous

Nehemiah 9:11

And you split open the sea before their face (ULT)
You divided the sea in front of {your people Israel (UST)

In 9:10 the Levites provided more specific details about how God delivered the Israelites from slavery in Egypt. In this verse they focus on the details of the final episode in the deliverance experience. Still, they assume that their readers will be familiar with these details and understand their significance. If it would be helpful to your readers, you could explain these details more fully. Alternate translation: "When the Israelites left Egypt, Pharaoh pursued them with his army, and they were trapped by the shores of the Red Sea. But you opened up the sea in front of them" (See: Assumed Knowledge and Implicit Information)

And...the sea (ULT)
the sea (UST)

As in 9:9, this refers to the Red Sea, a body of water near Egypt. Alternate translation: "the Red Sea" (See: Translate Unknowns)

before their face (ULT)
in front of {your people Israel (UST)

Here, **face** figuratively refers the front of a group. Alternate translation: "in front of them" (See: Metonymy)

and they passed through the midst of the sea on the dry land (ULT)
and they {walked} through the middle of the sea on dry land (UST)

They refers to the Israelites. Alternate translation: "so that they were able escape through the Red Sea by walking on dry ground"

And you cast their pursuers into the depths (ULT)
But you drowned {the soldiers of the Egyptian army} under the waters. They sank...sinks (UST)

This is a figurative way of describing how that God made the waters of the Red Sea come back over the Egyptian army so that all of its soldiers were drowned. It was as if God had thrown them into deep water. Alternate translation: "but you made the waters come back and drown the army that was chasing them" (See: Metaphor)

their pursuers (ULT)
the soldiers of the Egyptian army...They (UST)

Alternate translation: "the soldiers of the Egyptian army, who were chasing them" (See: Translate Unknowns)

ULT

11 And you split open the sea before their face, and they passed through the midst of the sea on the dry land. And you cast their pursuers into the depths, like a stone in mighty waters.

UST

11 You divided the sea in front of {your people Israel}, and they {walked} through the middle of the sea on dry land. But you drowned {the soldiers of the Egyptian army} under the waters. They sank as a stone sinks in deep water!

like a stone in mighty waters (ULT)
as a stone...in deep water (UST)

In this image, the Levites describe God throwing the Egyptians into the sea the way a person would throw a stone into water. The picture is that, just as a stone would disappear completely under the water, the Egyptian soldiers did the same. Alternate translation: "They disappeared completely, the way a stone would that was thrown into deep water" (See: Simile)

Translation Words - ULT

- mighty

Translation Words - UST

- deep

Nehemiah 9:12

And you led them with a pillar of cloud by day, and with a pillar of fire by night to shine for them on the way in which they should go (ULT)
During the day you led {your people} by a cloud {that looked like a huge} pillar. At night you led them by a fire {that looked like a huge} pillar. It shone on the path in front of them to show them where they should walk (UST)

If it would be helpful in your language, you could reverse the order of these phrases since the first phrase gives the reason for the result that is described in the second phrase. Alternate translation: "To show the people the way that they should go, you sent a pillar of cloud to go ahead of them during the day and a pillar of fire to light up the way at night" (See: Connect — Reason-and-Result Relationship)

And you led them with a pillar of cloud by day, and with a pillar of fire by night to shine for them on the way in which they should go (ULT)
During the day you led {your people} by a cloud {that looked like a huge} pillar. At night you led them by a fire {that looked like a huge} pillar. It shone on the path in front of them to show them where they should walk (UST)

If it would be helpful to your readers, you could explain why did this. Alternate translation: "To get from Egypt to the land you had promised them, the Israelites had to cross a trackless desert. To show them what way they should go, you went ahead of them in a pillar of cloud during the day and a pillar of fire by night. The pillar of fire lit up the way ahead" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- And...with a pillar of
- and with a pillar of
- fire
- to shine

Translation Words - UST

- that looked like a huge} pillar
- that looked like a huge} pillar
- by a fire
- It shone

Nehemiah 9:13

And you came down on the mountain of Sinai and spoke with them (ULT)
When {our ancestors} were at Sinai Mountain, you appeared to them and spoke to them (UST)

Came down is a way of saying that God appeared to the people. Since God spoke to them from heaven, he did not actually come down from heaven to earth. So this is a figurative expression. Alternate translation: "you appeared to the people of Israel at Mount Sinai, where you spoke to them from heaven" (See: Idiom)

the mountain of Sinai (ULT)
Sinai Mountain (UST)

This is the name of a mountain. Alternate translation: "Mount Sinai" (See: How to Translate Names)

just judgments and laws of truth, good statutes and commandments (ULT)
honest instructions and trustworthy laws...good rules and commands (UST)

Just judgments and **laws of truth** mean similar things. The expressions **good statutes** and **commandments** also mean something similar to each other and to the first two expressions. If it would be helpful in your language, you could combine all of these phrases into one comprehensive phrase. Alternate translation: "many trustworthy instructions about how to live in the right way," otherwise "instructions and rules that are just and reliable, and laws and commands that are good" (See: Doublet)

judgments (ULT)
instructions (UST)

This term refers to Yahweh giving the Israelites instructions in the law. It may or may not include a sense of Yahweh passing sentence as a judge. Alternate translation: "instructions"

Translation Words - ULT

- the mountain of Sinai
- from heaven
- just
- judgments
- truth
- good
- statutes
- and commandments

Translation Words - UST

- Sinai Mountain
- from heaven
- honest

- instructions
- trustworthy
- good
- rules
- and commands

Nehemiah 9:14

And you made known to them your holy sabbath (ULT)
You taught them about your Sabbath {day of rest}. It is set apart {from the other days of the week (UST)

If it would be helpful to your readers, you could explain what the Sabbath was. Alternate translation: "You commanded them to set apart the seventh day of the week as the Sabbath, a special day for rest and worship" (See: Assumed Knowledge and Implicit Information)

sabbath (ULT)
Sabbath...day (UST)

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

And you charged them with commandments, and statutes, and a law (ULT)
You gave commands and rules and laws for the people (UST)

Commandments, **statutes**, and **law** mean similar things. Together they are a comprehensive description of the Law of Moses. If it would be helpful in your language, you could combine them in a single phrase. Alternate translation: "You told them to obey everything you had commanded," otherwise "you gave them commands and rules and laws" (See: Doublet)

by the hand of Moses (ULT)
by...Moses (UST)

Here, **hand** figuratively represents control and action. Alternate translation: "you gave them to Moses to give to the people" (See: Metaphor)

your servant (ULT)
your servant (UST)

The Old Testament often describes Moses by the title "servant of Yahweh." While Moses was also God's servant in a more literal sense, this title is a figurative expression that indicates that God used Moses to give his law to his people, the way a master would have a servant deliver a message. Alternate translation: "your special messenger" (See: Metaphor)

Translation Words - ULT

- you made known
- your holy
- sabbath
- And...commandments
- and statutes
- and a law
- by the hand of

- Moses
- your servant

Translation Words - UST

- You taught...about
- Moses
- Sabbath...day
- your...of rest}. It is set apart {from the other days of the week
- commands
- and rules
- and laws
- by
- your servant

Nehemiah 9:15

And you gave to them bread from heaven for their hunger (ULT)
When they were hungry, you gave them bread from heaven (UST)

If it would be helpful in your language, you could reverse the order of these phrases since the first phrase gives the reason for the resulting action that is described in the second phrase. Alternate translation: "because they were hungry, you provided a special food for them" (See: Connect — Reason-and-Result Relationship)

And you gave to them bread from heaven for their hunger (ULT)
When they were hungry, you gave them bread from heaven (UST)

If it would be helpful to your readers, you could explain why the people were hungry. Alternate translation: "because they were hungry in the desert where no crops could grow, you provided a special food for them" (See: Assumed Knowledge and Implicit Information)

And...bread from heaven (ULT)
bread from heaven (UST)

This is a figurative way of describing the special food that God provided for the Israelites in the desert. Because it had not grown from the ground, it was as if God had sent it from heaven. The Israelites gave this food the name "manna." If it would be helpful to your readers, you could call it by this name after providing a non-figurative description. Alternate translation: "and a special food, manna." (See: Translate Unknowns)

And...bread from heaven (ULT)
bread from heaven (UST)

This expression used bread to refer figuratively to food in general. It describes all food by the name of one kind of food, bread. Alternate translation: "special food" (See: Synecdoche)

and you brought out for them water from a rock for their thirst (ULT)
When they were thirsty, you gave them water from a rock (UST)

If it would be helpful in your language, you could reverse the order of these phrases since the first phrase gives the reason for the resulting action that is described in the second phrase. Alternate translation: "because they were thirsty, you made water flow out of a rock for them to drink" (See: Connect — Reason-and-Result Relationship)

and you brought out for them water from a rock for their thirst (ULT)
When they were thirsty, you gave them water from a rock (UST)

If it would be helpful to your readers, you could explain why the people were thirsty. Alternate translation: "because they were thirsty in the desert where there was no water, you made water flow out of a rock for them to drink" (See: Assumed Knowledge and Implicit Information)

And you said to them to go in to possess (ULT)
You told them to go and take (UST)

Alternate translation: "you commanded them to enter and occupy"

the land...that you had raised your hand to give to them (ULT)
the land...of Canaan...which you had promised with a vow to give them (UST)

In this culture, a person would raise their hand when they swore an oath. Here the Levites are describing the action of swearing an oath figuratively by referring to the gesture associated with that action, raising a hand. Alternate translation: "the land that you swore to give them" (See: Symbolic Action)

the land...that you had raised your hand to give to them (ULT)
the land...of Canaan...which you had promised with a vow to give them (UST)

The Levites assume that their listeners will understand that this means the land of Canaan. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "the land of Canaan, which you swore to give them" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- And...bread
- from heaven
- your hand

Translation Words - UST

- bread
- from heaven
- you had promised with a vow

Nehemiah 9:16

But they and our fathers, they acted presumptuously (ULT)
But our ancestors were proud…They (UST)

They could mean the Israelites at the time of Moses, and **our fathers** could mean the Israelites after the time of Moses. However, the next verse says that the people who showed this pride and stubbornness disobeyed God's command to enter Canaan and instead chose a leader to take them back to Egypt. So this expression could also mean "they, yes, our fathers." Alternate translation: "they, our own ancestors, were arrogant"

> **ULT**
>
> **16** But they and our fathers, they acted presumptuously. And they stiffened their neck and did not listen to your commandments.
>
> **UST**
>
> **16** But our ancestors were proud and stubborn. They refused to obey what you commanded them {to do}.

and our fathers (ULT)
our ancestors (UST)

Fathers here figuratively means **ancestors.** Alternate translation: "our ancestors" (See: Metaphor)

And they stiffened their neck and did not listen (ULT)
and stubborn…refused to obey (UST)

These two phrases mean similar things. The Levites are using the repetition to acknowledge how serious it was that their own ancestors disobeyed God's command. If it would be helpful in your language, you could combine these phrases. Alternate translation: "they stubbornly refused to obey," otherwise "they were proud and stubborn, so they refused to obey" (See: Parallelism)

And they stiffened their neck (ULT)
and stubborn (UST)

This is a figurative way of saying that the people stubbornly refused to obey. (See: Metaphor)

and did not listen to your commandments (ULT)
refused to obey what you commanded them {to do (UST)

Listen in this context is an idiom that means not just to hear a commandment, but to obey it. Alternate translation: "They refused to obey what you commanded them to do." (See: Idiom)

Translation Words - ULT

- and our fathers
- they acted presumptuously
- And they stiffened their neck
- your commandments

Translation Words - UST

- our ancestors
- were proud
- and stubborn

- what you commanded them {to do

Nehemiah 9:17

And they refused to hear (ULT)
They refused to obey you (UST)

Alternate translation: "And they would not obey"

And they refused to hear (ULT)
They refused to obey you (UST)

This is a reference to the command that is described in 9:15. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "they would not obey your command to enter and occupy the land of Canaan" (See: Assumed Knowledge and Implicit Information)

and they did not remember your wonderful deeds that you performed with them (ULT)
They did not consider all the miracles that you had performed for them (UST)

The implication is that if they had done this, they would not have been afraid to go into Canaan and fight to take possession of it. They would have realized that the same God who defeated Pharaoh to deliver them from slavery could also defeat the nations living in Canaan. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "They did not remember the miracles that you had done to deliver them from Egypt, and so they were afraid that the nations that lived in Canaan would defeat them." (See: Assumed Knowledge and Implicit Information)

And they stiffened their neck (ULT)
They became stubborn (UST)

As in 9:16, this is a metaphor meaning that the people stubbornly refused to obey. (See: Metaphor)

and in their rebellion chose a head in order to return to their servitude (ULT)
and rebelled against you. They appointed a leader to take {them} back {to Egypt}, where they would be slaves {again (UST)

The Israelites would know that this referred to their ancestors wanting to return to Egypt. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "they disobeyed God and appointed a leader to take them back to Egypt, where they had been slaves" (See: Assumed Knowledge and Implicit Information)

a head (ULT)
a leader (UST)

Head here is a figurative way of saying "leader." Alternate translation: "leader" (See: Metaphor)

> **ULT**
>
> **17** And they refused to hear, and they did not remember your wonderful deeds that you performed with them. And they stiffened their neck and in their rebellion chose a head in order to return to their servitude. But you are a God of forgiveness, gracious and compassionate, long of nostrils and abounding in covenant faithfulness, and you did not forsake them.
>
> **UST**
>
> **17** They refused to obey you. They did not consider all the miracles that you had performed for them. They became stubborn and rebelled against you. They appointed a leader to take {them} back {to Egypt}, where they would be slaves {again}! But you are a God who forgives us. You act kindly and mercifully {toward us}. You do not become angry quickly. Instead, you faithfully love {us} very much. So you did not leave {our ancestors} alone {in the desert}.

in order to return to their servitude (ULT)
to take {them} back {to Egypt}, where they would be slaves {again (UST)

Servitude is an abstract noun that refers to the condition of slavery that the Israelites experienced in Egypt. If it would be helpful in your language, you could translate the idea behind this word with a concrete noun such as "slave." Alternate translation: "back to Egypt where they had been slaves" (See: Abstract Nouns)

are a God of forgiveness (ULT)
are a God who forgives us (UST)

Forgiveness is an abstract noun that represents a readiness not to hold a person's offenses against them. If it would be helpful in your language, you could translate the idea behind this word with a verb such as "forgive." Alternate translation: "a God who is always ready to forgive" (See: Abstract Nouns)

gracious and compassionate (ULT)
You act kindly and mercifully {toward us (UST)

Gracious and **compassionate** mean similar things. The Levites use them together to emphasize how merciful God is. If it would be helpful in your language, you could combine these words into a single expression. Alternate translation: "genuinely merciful," otherwise "who acts kindly and mercifully toward us" (See: Doublet)

long of nostrils (ULT)
do not become angry quickly (UST)

This is a figurative way of saying that a person does not lose their temper easily or quickly. Alternate translation: "very patient" (See: Metaphor)

and abounding in covenant faithfulness (ULT)
Instead, you faithfully love {us} very much (UST)

Faithfulness is an abstract noun that describes the quality of a person who will dependably keep their word and fulfill their responsibilities. **Covenant faithfulness** refers specifically to God keeping all the promises he made to the people of Israel. If it would be helpful in your language, you could translate the idea behind this word with an expression such as "keep promises." Alternate translation: "you always keep the promises you make to your people" (See: Abstract Nouns)

and abounding in covenant faithfulness (ULT)
Instead, you faithfully love {us} very much (UST)

Here the Levites speak of this quality of Yahweh as if it were an abundant food crop that he could share with people. Alternate translation: "who loves his people very much" (See: Metaphor)

and you did not forsake them (ULT)
So you did not leave {our ancestors} alone {in the desert (UST)

If it would be helpful to your readers, you could elaborate on what this means. Alternate translation: "so you did not abandon them there in the desert" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- your wonderful deeds
- And they stiffened their neck
- in their rebellion
- a head
- are a God of
- forgiveness
- gracious
- and compassionate
- covenant faithfulness
- you did...forsake them

Translation Words - UST

- all the miracles
- They became stubborn
- and rebelled against you
- a leader
- are a God
- who forgives us
- You act kindly
- and mercifully {toward us
- you faithfully love {us
- you did...leave {our ancestors} alone {in the desert

Nehemiah 9:18

Even when they made for themselves a calf image and said, 'This is your God who brought you up from Egypt (ULT)
Indeed {you did not leave them alone}, even though they made an idol for themselves {that resembled} a calf. They said {about the idol}, 'This is our god, who brought us up out of Egypt (UST)

The Levites continue to recount details of Israelite history and assume that their listeners will understand the significance of these details. This was a particularly grievous act of disobedience, which is why the Levites say "even when." If it would be helpful to your readers, you could explain the significance in your translation. Alternate translation: "Even when the Israelites made an idol in the shape of a calf and gave it credit for delivering them from slavery in Egypt, right at Mount Sinai where you were giving Moses the Ten Commandments" (See: Assumed Knowledge and Implicit Information)

> ### ULT
> **18** Even when they made for themselves a calf image and said, 'This is your God who brought you up from Egypt,' and they performed great blasphemies,
>
> ### UST
> **18** Indeed {you did not leave them alone}, even though they made an idol for themselves {that resembled} a calf. They said {about the idol}, 'This is our god, who brought us up out of Egypt.' By doing that they insulted you greatly.

and they performed great blasphemies (ULT)
By doing that they insulted you greatly (UST)

Blasphemy means to worship or honor something other than God as divine. The Old Testament stresses repeatedly that this is offensive and insulting to God. Alternate translation: "When they did this, they insulted you horribly" (See: Translate Unknowns)

Translation Words - ULT

- your God
- from Egypt

Translation Words - UST

- is our god
- out of Egypt

Nehemiah 9:19

still you, in your great mercies, did not forsake them in the wilderness (ULT)
But because you always act mercifully, you did not leave them alone in the desert (UST)

Alternate translation: "Even so, because you are always merciful, you did not abandon them in the desert"

He did not take away the pillar of cloud from over them by day to lead them on the way, nor the pillar of fire by night to shine for them and on the way in which they should go (ULT)
During the daytime, the cloud {that looked like a huge} pillar above them continued to lead them in the way {you wanted them to go}. And during the night, the fire {that looked like a huge} pillar shone on the path in front of them to show them where to walk (UST)

See how you translated the similar sentence in 10:12. If it would be helpful in your language, you could reverse the order of these phrases since the first phrase gives the reason for the result that is described in the second phrase. Alternate translation: "To show the people the way that they should go, the pillar of cloud continued to go ahead of them during the day, and the pillar of fire continued to light up the way ahead at night" (See: Connect — Reason-and-Result Relationship)

Translation Words - ULT

- in your...mercies
- did...forsake them
- the pillar of
- the pillar of
- fire
- to shine

Translation Words - UST

- because...act mercifully
- you did...leave them alone
- that looked like a huge} pillar
- that looked like a huge} pillar
- the fire
- shone

Nehemiah 9:20

And...your good spirit (ULT)
your good Spirit (UST)

This seems to be a reference to God in person. If your language uses
capitalization or some other convention to indicate that a word is
referring to God, you could use it here. Alternate translation: "your
good Spirit"

And you did not withhold your manna from their mouth, and you gave them water for their thirst (ULT)
them...You continued to give them manna when they were hungry, and you gave them water when they were thirsty (UST)

If it would be helpful in your language, you could reverse the order of the phrases in each clause since in both
cases the first phrase gives the reason for the result that is described in the second phrase. Alternate translation:
"Because they were hungry, you continued to feed them with manna, and because they were thirsty, you gave
them water" (See: Connect — Reason-and-Result Relationship)

And...your manna (ULT)
manna (UST)

This was the special food that Yahweh provided for the Israelites in the desert. See the note in 9:15. Alternate
translation: "special food" or "that special food, manna" (See: Translate Unknowns)

you did not withhold...from their mouth (ULT)
You continued to give...when they were hungry (UST)

Here the Levites describe being nourished by food by referring figuratively to something associated with it, the
mouth that eats the food. If it would be helpful in your language, you could describe this more generally. Alternate
translation: "you continued to feed them"

you did not withhold...from their mouth (ULT)
You continued to give...when they were hungry (UST)

This is a figure of speech that expresses a strong positive meaning by using a negative word with a word that is the
opposite of the intended meaning. Alternate translation: "you generously gave them manna" (See: Litotes)

Translation Words - ULT

- good
- And...your...spirit
- And...your manna

Translation Words - UST

- good
- your...Spirit
- manna

Nehemiah 9:21

And you sustained them forty years in the wilderness; they did not lack (ULT)
For forty years you took care of them in the desert. During all that time, they had everything they needed (UST)

The first phrase is implicitly giving a reason for the result that is described in the second phrase. If it would be helpful in your language, you could make that explicit. "Because you took care of them for forty years in the desert, they did not lack anything all that time." (See: Connect — Reason-and-Result Relationship)

and their feet did not swell (ULT)
Their feet did not swell up, {even though they were continually walking (UST)

If it would be helpful to your readers, you could explain why the feet of the Israelites would otherwise have swollen as they traveled through the desert. Alternate translation: "their feet did not swell up, even though they were walking all the time" (See: Assumed Knowledge and Implicit Information)

ULT

21 And you sustained them forty years in the wilderness; they did not lack. Their clothes did not wear out, and their feet did not swell.

UST

21 For forty years you took care of them in the desert. During all that time, they had everything they needed. Their clothes did not wear out. Their feet did not swell up, {even though they were continually walking}.

Nehemiah 9:22

And you gave to them kingdoms and peoples (ULT)
You helped {our ancestors} to defeat {the armies of great} kings {who ruled} many people (UST)

If it would be helpful to your readers, you could say explicitly how Yahweh did this. Alternate translation: "You helped our ancestors to defeat stronger armies so that they could conquer kingdoms and the people who lived in them"

And you gave to them kingdoms and peoples (ULT)
You helped {our ancestors} to defeat {the armies of great} kings {who ruled} many people (UST)

Kingdoms and **peoples** mean similar things. They are two different ways of describing the groups that the Israelites defeated. The repetition emphasizes how remarkable it was for Yahweh to enable the Israelites to defeat these stronger opponents. If it would be helpful in your language, you could combine these words into a single expression. Alternate translation: "you enabled them to defeat the nations that were living there" (See: Doublet)

and you allocated to them as far as the corners (ULT)
By doing that,} you allowed {our ancestors} to settle in every part {of this land (UST)

Here the land of Canaan is described figuratively as if it were a regular shape that had defined corners. Alternate translation: "you enabled them to possess every part of the land" (See: Metaphor)

the land of Sihon, even the land of the king of Heshbon (ULT)
the land that King Sihon ruled from {the city of} Heshbon (UST)

These two phrases mean the same thing. The repetition is used for clarity. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Alternate translation: "the land over which King Sihon ruled from the city of Heshbon" (See: Parallelism)

even...the land of Og, the king of Bashan (ULT)
the land that King Sihon ruled from...the city of} Heshbon...and the land that...King Og...ruled...in the Bashan {area (UST)

Alternate translation: "Bashan, the land where King Og ruled"

Sihon...Og (ULT)
the land that King Sihon ruled from...the city of} Heshbon...Og (UST)

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

Heshbon…Bashan (ULT)
the land that King Sihon ruled from…the city of} Heshbon…in the Bashan {area (UST)

These are names of the places where these two kings ruled. (See: How to Translate Names)

Translation Words - ULT

- kingdoms
- and peoples
- the king of
- the king of
- Bashan

Translation Words - UST

- to defeat {the armies of great} kings
- who ruled} many people
- the land that King Sihon ruled from…the city of} Heshbon
- King
- in the Bashan {area

Nehemiah 9:23

And you multiplied their sons like the stars of the heavens (ULT)
You gave so many children to {our ancestors} that they were like the stars {in the sky (UST)

Their refers to the Israelites. This is a comparison, a figure of speech that says the number of children the Israelites had was like the number of stars in the sky. Alternate translation: "You enabled them to have as many children as there are stars in the sky" (See: Simile)

And you multiplied their sons like the stars of the heavens (ULT)
You gave so many children to {our ancestors} that they were like the stars {in the sky (UST)

This is an exaggeration for emphasis. Alternate translation: "You enabled them to have a very large number of children" (See: Hyperbole)

And...their sons (ULT)
children to {our ancestors...they (UST)

Sons here figuratively means "descendants." In this context it includes both boys and girls. Alternate translation: "and children" (See: Metaphor)

And you brought them to the land that you said to their fathers to enter in order to possess it (ULT)
You brought them into this land, which you had told their parents to enter and take for themselves {so that they could live there (UST)

This is the same **land** described in verse 15, the land of Canaan. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "You brought them back to the land of Canaan, the land that you had commanded the previous generation to enter and occupy" (See: Assumed Knowledge and Implicit Information)

to their fathers (ULT)
their parents (UST)

While **fathers** figuratively means "ancestors" throughout much of this prayer, in this case the word is intended more literally. It means the previous generation of Israelites, who had disobeyed when God told them the first time to occupy the land. But since both men and women were involved in the disobedience, you could use a term that would not limit the meaning to men, if it would be helpful in your language. Alternate translation: "to the previous generation" (See: When Masculine Words Include Women)

Translation Words - ULT

- And...their sons
- the heavens
- to their fathers

Translation Words - UST

- children to {our ancestors...they
- the sky
- their parents

Nehemiah 9:24

And the sons went in and possessed the land, and before their face you subdued the inhabitants of the land, the Canaanites (ULT)
Their children went in and took the land. You enabled them to defeat the people who were living there. They were {the descendants of} Canaan (UST)

These two phrases mean similar things. The Israelites of the next generation possessing the land is equivalent to Yahweh defeating its inhabitants when the Israelites fought against them. If it would be helpful in your language, you could combine these phrases. Alternate translation: "You enabled the next generation of Israelites to defeat the people who were living in the land of Canaan so that they could occupy the land themselves" (See: Parallelism)

the sons (ULT)
Their children (UST)

This means literally the children of the generation that refused to enter the land. But since both men and women were involved in occupying the land, you could use a term that would not limit the meaning to men, if it would be helpful in your language. Alternate translation: "the next generation of Israelites" (See: When Masculine Words Include Women)

and before their face you subdued the inhabitants of the land (ULT)
You enabled them to defeat the people who were living there (UST)

Here, **face** figuratively means the front of a group, in this case the Israelite army that was fighting against the Canaanites. Alternate translation: "when the Israelites opposed them in battle, you defeated the people who were living in the land" (See: Metonymy)

the inhabitants of…the land, the Canaanites (ULT)
the people who were living…there. They were {the descendants of} Canaan (UST)

These two phrases mean similar things. The repetition is used for clarity. If it would be helpful to your readers, you could combine them. Alternate translation: "the Canaanites who lived there," otherwise "the people who lived here in this land, the descendants of Canaan" (See: Doublet)

And you gave them into their hands, and their kings, and the peoples of the land, to do with them according to their will (ULT)
You enabled them to conquer their kings and all the people who {lived} there. They were able to do whatever they wanted to those people (UST)

The Levites continue to recount details of Israelite history and assume that their listeners will understand the significance of these details. This sentence means, "You gave the Canaanites into the hands of the Israelites, that is,

you gave their kings and the Canaanite people into the hands of the Israelites." The implication is that once the Israelites had defeated the armies that the kings were leading, they could then do anything they wanted with the people who were living in the land. In other words, Yahweh gave the kings "into their hands" by defeating them, and as a result, the people were "in their hands" to do with whatever they wanted. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "You enabled them to defeat the armies that the Canaanite kings were leading, and then they could do whatever they wanted with the people of Canaan" (See: Assumed Knowledge and Implicit Information)

And you gave them into their hands (ULT)
You enabled them to conquer (UST)

Here, **hand** figuratively represents power and control. To give something into a person's hand is to give that person control over that thing. Alternate translation: "enabled the Israelites to defeat them" (See: Metaphor)

Translation Words - ULT

- the sons
- the Canaanites
- into their hands
- their kings
- the peoples of

Translation Words - UST

- Their children
- They were {the descendants of} Canaan
- You enabled them to conquer
- their kings
- and all the people

Nehemiah 9:25

And they captured fortified cities and fat ground (ULT)
Our ancestors} captured cities that had walls around them. They took possession of fertile fields (UST)

They means the Israelites who were entering Canaan.

and fat ground (ULT)
fertile fields (UST)

This means land that can produce abundantly and make its inhabitants fat (as described later in this verse). The rich character of the soil is being described figuratively by something associated with it, the well-fed character of the people it sustains. Alternate translation: "fertile land" (See: Metonymy)

And they possessed (ULT)
They took possession of...They took possession of (UST)

This means that, from people who had already built or planted them, they took possession of the things on the list that follows. Alternate translation: "they took possession of"

hewn cisterns (ULT)
and wells that someone had already dug (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. (This verse is not saying that the Israelites did three things, captured cities, possessed houses, and dug cisterns.) Alternate translation: "cisterns that someone else had already dug" (See: Active or Passive)

cisterns (ULT)
and wells (UST)

Cisterns are underground reservoirs where people store water. In this area they were typically hewn out of the underlying rock. Alternate translation: "water storage areas" (See: Translate Unknowns)

and food trees (ULT)
and fruit trees (UST)

This means trees that grow things that are good to eat. In this area, these would have included both fruit and nut trees. Alternate translation: "and fruit and nut trees" (See: Translate Unknowns)

ULT

25 And they captured fortified cities and fat ground. And they possessed houses full of all good things, hewn cisterns, vineyards, and olive orchards, and food trees in abundance. And they ate and were satisfied and grew fat and reveled in your great goodness.

UST

25 {Our ancestors} captured cities that had walls around them. They took possession of fertile fields. They took possession of houses that were already full of all kinds of good things, and wells that someone had already dug. They took possession of many vineyards and groves of olive trees and fruit trees. They ate all that they wanted and became fat. They enjoyed {all} the many good things you did {for them}.

and were satisfied (ULT)
all that they wanted (UST)

It is clear from the context that this was likely true literally, but this statement could also be a figurative way of saying that just as a person who has more than enough to eat stops being concerned, so the Israelites became complacent and stopped thinking about Yahweh. Alternate translation: "and they became complacent" (See: Metaphor)

Translation Words - ULT

- houses
- good things
- in your...goodness
- vineyards
- and olive orchards

Translation Words - UST

- houses
- good things
- all} the...good things you did {for them
- vineyards
- and...olive trees

Nehemiah 9:26

And they disobeyed and rebelled against you (ULT)
But they turned against you (UST)

Disobeyed and **rebelled** mean similar things. The Levites use them together to emphasize how serious an offense it was for the Israelites to turn against Yahweh after he had blessed them so greatly. If it would be helpful in your language, you could combine these words. Alternate translation: "they turned against you" (See: Doublet)

and they cast your law behind their back (ULT)
They rejected your law (UST)

The Levites are saying that figuratively the Israelites treated the law as if it were a worthless item that a person would toss away. Alternate translation: "They considered your law worthless and paid no attention to it" (See: Metaphor)

testified against them (ULT)
warned them (UST)

Alternate translation: "warned them about all the wrong things they were doing"

And they performed great blasphemies (ULT)
They {said and} did very evil things {against you (UST)

As in 9:18, **blasphemy** means to worship as divine or give honor to something other than God. This is likely a reference to the way the Israelites started worshiping other gods. (That is why the prophets needed to try to "bring them back" to Yahweh.) Alternate translation: "they worshiped other gods" (See: Translate Unknowns)

ULT

26 And they disobeyed and rebelled against you, and they cast your law behind their back. And they killed your prophets, who testified against them in order to bring them back to you. And they performed great blasphemies.

UST

26 But they turned against you. They rejected your law. They killed the prophets who warned them that they should return to {obeying} you. They {said and} did very evil things {against you}.

Translation Words - ULT

- And they disobeyed
- and rebelled
- your law
- your prophets
- testified

Translation Words - UST

- But they turned
- But they turned
- They rejected your law
- the prophets
- warned

Nehemiah 9:27

And you gave them into the hand of their adversaries (ULT)
So you allowed their enemies to defeat them (UST)

Here, **hand** figuratively represents power and control. Alternate translation: "you allowed their enemies to defeat them" (See: Metaphor)

and they harassed them (ULT)
caused them to suffer (UST)

They means the enemies, and **them** means the Israelites. Alternate translation: "The enemies of the Israelites made them suffer"

And, according to your many mercies (ULT)
and because you are very merciful (UST)

Alternate translation: "because of your great mercy" or "because you are very merciful"

you gave to them saviors (ULT)
them...you sent them people to help them. Those {leaders (UST)

This is a reference to the time in Israelite history when God sent the judges to lead the Israelite tribes in fighting back against their enemies. Alternate translation: "you sent the judges to rescue them" (See: Translate Unknowns)

and they saved them from the hand of their adversaries (ULT)
rescued them from their enemies (UST)

Here, **hand** figuratively represents power and control. Alternate translation: "they rescued them from their enemies" (See: Metaphor)

Translation Words - ULT

- into the hand of
- from the hand of
- their adversaries
- their adversaries
- their distress
- they cried out
- from heaven
- And, according to your...mercies
- saviors
- and they saved them

ULT

27 And you gave them into the hand of their adversaries, and they harassed them. And in the time of their distress they cried out to you, and you yourself heard from heaven. And, according to your many mercies, you gave to them saviors, and they saved them from the hand of their adversaries.

UST

27 So you allowed their enemies to defeat them. But when their enemies caused them to suffer, they called out to you. You heard them from heaven, and because you are very merciful, you sent them people to help them. Those {leaders} rescued them from their enemies.

Translation Words - UST

- their enemies
- their enemies
- to defeat them
- from
- their enemies
- they called out
- from heaven
- and because you are...merciful
- people to help them. Those {leaders
- rescued them

Nehemiah 9:28

Nehemiah 9:28

And after rest belonged to them, they returned to doing evil before your face (ULT)
But when there was {a time of} peace {again}, {our ancestors} again did evil things that you {hated (UST)

This sentence draws a contrast between how the Israelites should have responded when God delivered them and how they actually responded. You could begin the sentence with a word like "but" or "however" or "nevertheless" to indicate this contrast. (See: Connect — Contrast Relationship)

And after rest belonged to them (ULT)
But when there was {a time of} peace {again}, {our ancestors (UST)

Rest is an abstract noun that indicates that the Israelites had relief from suffering and that there was no more war in the land after they defeated their enemies. If it would be helpful in your language, you could translate the same idea with a different phrase. Alternate translation: "after they had defeated their enemies" (See: Abstract Nouns)

they returned to doing evil before your face (ULT)
again did evil things that you {hated (UST)

Here, **face** seems to refer figuratively to a person's opinion or judgment, by association with the way they use the eyes in their face to see things and the way their facial expression shows what they think of those things. So this would mean that the Israelites did things that Yahweh considered to be wrong. Alternate translation: "they went back to doing things that you consider wrong" (See: Metaphor)

And you left them to the hand of their enemies, and they oppressed them (ULT)
So you allowed their enemies to conquer {them} and rule over them (UST)

Here, **hand** figuratively represents power and control. Alternate translation: "you allowed their enemies to defeat them, and they ruled over them harshly" (See: Metaphor)

And you left them (ULT)
So you allowed (UST)

This phrase indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "and so you left them" (See: Connect — Reason-and-Result Relationship)

And they returned and cried out to you (ULT)
But {whenever} they returned to you and cried out to you again {to help them (UST)

They means the Israelites. **Returned** and **cried out** mean similar things. Both terms describe how the Israelites realized that they should have remained loyal to Yahweh and that they desperately needed his help. If it would be helpful in your language, you could use one expression for both terms. Alternate translation: "The Israelites asked you again to help them" (See: Doublet)

according to your mercies (ULT)
because you {always} act mercifully (UST)

Alternate translation: "because of your mercy" or "because you are merciful"

Translation Words - ULT

- And after rest
- evil
- according to your mercies
- before your face
- to the hand of
- their enemies
- and they oppressed
- And they returned
- and cried out to you
- from heaven
- and delivered them

Translation Words - UST

- But when there was {a time of} peace {again
- evil things
- from heaven
- You rescued them
- because you {always} act mercifully
- that you {hated
- their enemies
- to conquer {them
- and rule
- But {whenever} they returned to you…again
- and cried out to you…to help them

Nehemiah 9:29

And you testified against them (ULT)
You warned them (UST)

Yahweh did not personally tell the Israelites all the wrong things they were doing. Rather, as 9:26 explains by using the same expression, Yahweh sent prophets to do this. The Levites are describing the prophets figuratively by association with Yahweh, whose message they were bringing. Alternate translation: "you sent prophets to warn the Israelites about all the wrong things they were doing" (See: Metonymy)

to bring them back to your law (ULT)
that they should return to {obeying} your laws {again (UST)

The prophets were actually trying to make the people loyal to Yahweh himself once again by calling them to obey Yahweh's law. The Levites are describing Yahweh by reference to something associated with him, his law. If it would be helpful in your language, you could say that explicitly. Alternate translation: "to make them loyal to you once again" (See: Metonymy)

and did not listen to your commandments (ULT)
They would not listen to your commands (UST)

As in 9:16, **listen** in this context is an idiom that means not just to hear a command, but to obey it. If your language has a word for "listen" that also means "obey," you could use it here. Alternate translation: "did not heed your commands" (See: Idiom)

And, concerning your judgments, they sinned against them (ULT)
They sinned by disobeying your decrees (UST)

The people were actually sinning against Yahweh himself. The Levites are describing Yahweh by reference to something associated with him, his "judgments," meaning the instructions in his law. If it would be helpful in your language, you could say that explicitly. Alternate translation: "they sinned against you by disobeying your instructions" (See: Metonymy)

And, concerning your judgments (ULT)
your decrees (UST)

As in 9:13, this term refers to Yahweh giving the Israelites instructions in the law. It may or may not include a sense of Yahweh passing sentence as a judge. Alternate translation: "And concerning your instructions"

ULT

29 And you testified against them to bring them back to your law. But as for them, they acted presumptuously and did not listen to your commandments. And, concerning your judgments, they sinned against them, which, if a person does, then he will live by them. And they gave a stubborn shoulder, and stiffened their neck, and did not hear.

UST

29 You warned them that they should return to {obeying} your laws {again}. But they became proud {and stubborn}. They would not listen to your commands. They sinned by disobeying your decrees, even though a person lives by obeying them. They purposely ignored what you commanded them to do. They became stubborn and refused to obey.

which, if a person does, then he will live by them (ULT)
even though a person lives by obeying them (UST)

Live here does not mean physically live or die. Rather, "live" figuratively means to be spiritually alive in relationship with God and to be happy and blessed as a result. The difference between being alive in this way and being separated from God is like the difference between being alive and being dead. Alternate translation: "If a person follows your law, then he is spiritually alive and happy and blessed" (See: Metaphor)

And they gave a stubborn shoulder, and stiffened their neck (ULT)
They purposely ignored what you commanded them to do. They became stubborn (UST)

These are images of an ox refusing to allow its owner to put a yoke on its shoulders. Here they are a metaphor that represents the people being stubborn. Alternate translation: "They became stubborn" (See: Metaphor)

and did not hear (ULT)
and refused to obey (UST)

Like **listen** earlier in this verse, "hear" in this context is an idiom that means not just to hear a command, but to obey it. If your language has a word for "hear" that also means "obey," you could use it here. Alternate translation: "did not heed" (See: Idiom)

Translation Words - ULT

- And you testified
- to bring them back
- your law
- they acted presumptuously
- to your commandments
- And, concerning your judgments
- they sinned
- a person
- then he will live
- stubborn

Translation Words - UST

- You warned
- that they should return...again
- lives
- They purposely ignored what you commanded them to do
- your laws
- became proud {and stubborn
- to your commands
- They sinned...disobeying
- your decrees
- a person

Nehemiah 9:30

And you continued with them many years (ULT)
You were patient with them for a long time (UST)

Alternate translation: "you put up with them for a long time"

many years (ULT)
for a long time (UST)

This is a figurative expression for "a long time." The Levites are describing time figuratively by referring to something associated with it, the years in which time is measured. Alternate translation: "for a long time" (See: Metonymy)

and you testified against them with your spirit by the hand of your prophets (ULT)
You warned them by {the messages} your Spirit gave to your prophets (UST)

As in 9:20, **spirit** here seems to be a reference to God in person. If your language uses capitalization or some other convention to indicate that a word is referring to God, you could use it here. Alternate translation: "you spoke through the prophets by your Spirit to warn the Israelites about all the wrong things they were doing"

by the hand of your prophets (ULT)
by {the messages...your prophets (UST)

This is a figurative way of saying that God had the prophets deliver his message to the Israelites the way a servant would carry a message in his hand. Alternate translation: "through the prophets" (See: Metaphor)

but they did not give an ear (ULT)
But they did not listen {to those messages (UST)

The Levites are describing the act of listening figuratively here by reference to something associated with it, the ear that hears. Alternate translation: "but they refused to listen" (See: Metonymy)

but they did not give an ear (ULT)
But they did not listen {to those messages (UST)

Listening in this context means not just to hear but to obey. Alternate translation: "but they refused to obey" (See: Idiom)

And you gave them into the hand of the peoples of the lands (ULT)
So again you allowed {the armies} of the nations nearby to defeat them (UST)

Here, **hand** represents power and control. See how you translated this expression in verse 27, where it occurs twice. Alternate translation: "you allowed the neighboring peoples to defeat them" (See: Metaphor)

And you gave them (ULT)
So again you allowed (UST)

This word indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "As a result, you gave them" (See: Connect — Reason-and-Result Relationship)

Translation Words - ULT

- and you testified
- with your spirit
- by the hand of
- into the hand of
- your prophets
- the peoples of

Translation Words - UST

- You warned
- by {the messages
- the armies...to defeat them
- your Spirit gave to
- your prophets
- of the nations

Nehemiah 9:31

But, in your...mercies (ULT)
But because you act...mercifully (UST)

This sentence draws a contrast between what God could have done to the people, based on what they deserved, and what God actually did in his mercy. You could begin the sentence with a word like "but" or "however" to indicate this contrast. (See: Connect — Reason-and-Result Relationship)

But, in your many mercies (ULT)
But because you act very mercifully (UST)

As in 9:27, alternate translation: "because you are very merciful"

you did not make a complete end of them, and you did not forsake them (ULT)
you did not destroy them completely. You never left them alone (UST)

These two phrases do not describe separate things. They mean something similar. They describe what the people deserved for refusing to obey Yahweh. The first phrase describes what the people would have experienced in their lives. They would have been completely destroyed. The second phrase describes what they would have experienced in their relationship with Yahweh. He would have given up on them. If it would be helpful in your language, you could combine these phrases. Alternate translation: "You did not abandon them to complete destruction" (See: Parallelism)

and you did not forsake them (ULT)
You never left them alone (UST)

Alternate translation: "you did not give up on them"

gracious and merciful (ULT)
very gracious and merciful (UST)

Gracious and **merciful** mean similar things. The Levites use them together to emphasize that God did not punish the Israelites the way they deserved. You do not need to repeat both words in your translation if that would make the meaning less clear for your readers. Alternate translation: "very merciful" (See: Doublet)

Translation Words - ULT

- But, in your...mercies
- and merciful
- you did...forsake them
- are a...God
- gracious

Translation Words - UST

- But because you act...mercifully

- and merciful
- You...left them alone
- very gracious
- a...God

Nehemiah 9:32

So now (ULT)
So now {we are praying (UST)

This phrase indicates that the Levites believe that what they are about to ask for should be the results of what they have just described. Specifically, because he is merciful, God helped the Israelites in the past even though they did not deserve it. And so the Levites are praying for God to be merciful and help the Israelites now even though they do not deserve it. Alternate translation: "and that is why we are praying this now" (See: Connect — Reason-and-Result Relationship)

the great, mighty, and fearsome God (ULT)
you are great and mighty and awesome (UST)

As in 1:5, **great** and **fearsome** mean similar things. "Mighty" also means something similar. The Levites use all of these words together to emphasize how much respect God deserves. You do not need to repeat all three words in your translation if that would be confusing for your readers. However, there is a slight difference in meaning, and you could also bring that out in your translation. "Great" and "mighty" refer to how powerful God is objectively. "Fearsome" reflects how people should respond to God's greatness subjectively. They should "fear" God. This does not mean that they should be afraid of him, but that they should show him respect and reverence. Alternate translation: "the God who deserves total respect" (See: Doublet. A doublet can involve the use of more than two words.)

ULT

32 So now, our God, the great, mighty, and fearsome God, who keeps the covenant and covenant faithfulness, do not let all the hardship be little before your face, that has found us, our kings, our leaders, and our priests, and our prophets, and our fathers, and all your people from the days of the kings of Assyria until this day.

UST

32 Our God, you are great and mighty and awesome! You {always} fulfill {your} promises and {always} faithfully love {us}! So now {we are praying}: Do not ignore all our difficulties. Consider all the troubles that our kings, our leaders, our priests, our prophets, our ancestors, and all of your people have experienced. We have been experiencing these troubles since {the armies of} the kings of Assyria {conquered us} until now. We are still experiencing them today.

who keeps the covenant and covenant faithfulness (ULT)
You {always} fulfill {your} promises and {always} faithfully love {us (UST)

As in 1:5, **covenant** and **covenant faithfulness** mean similar things. The Levites said the same thing twice, in slightly different ways, to emphasize how certain it is that God will keep his promises. You do not need to repeat both phrases in your translation if that would be confusing for your readers. However, there is a slight difference in meaning, and you could bring that out in your translation even if you combine the phrases. The "covenant" is God's promise to Abraham, Isaac, and Jacob and their descendants. "Covenant faithfulness" is a character quality of God. He is inwardly disposed to keep all of his promises, and he always does so faithfully. So you could say something like, "you always keep your promises faithfully because of who you are." (See: Parallelism)

do not let all the hardship be little before your face (ULT)
Do not ignore all our difficulties. Consider all the troubles...these troubles... them (UST)

Here the Levites speak figuratively of something being small to mean that it is insignificant and not worthy of being noticed and addressed. Alternate translation: "do not regard our sufferings as insignificant" (See: Metaphor)

do not let all the hardship be little before your face (ULT)
Do not ignore all our difficulties. Consider all the troubles...these troubles... them (UST)

As in 9:28, **face** refers figuratively to a person's opinion or judgment, by association with the way they use the eyes in their face to see things and the way their facial expression shows what they think of those things. So the Levites would be praying that God would not regard their suffering as insignificant. Alternate translation: "do not regard our sufferings as insignificant" (See: Metonymy)

the hardship...that has found us (ULT)
all our difficulties...all the troubles...that...have experienced. We have been experiencing...these troubles...We are...experiencing...them (UST)

Here the Levites speak of the suffering that the Israelites have experienced as if it were a living thing that has looked for them and found them in order to cause them harm. Alternate translation: "the sufferings we have experienced" (See: Personification)

the hardship...that has found us (ULT)
all our difficulties...all the troubles...that...have experienced. We have been experiencing...these troubles...We are...experiencing...them (UST)

Hardship is an abstract noun that refers to the suffering that the Israelites have experienced as a result of being conquered and dominated by foreign nations. If it would be helpful in your language, you could translate the idea behind it with a verb such as "suffer." Alternate translation: "how much we have suffered" (See: Abstract Nouns)

and our fathers (ULT)
our ancestors (UST)

Fathers here figuratively means **ancestors.** Alternate translation: "our ancestors" (See: Metaphor)

from the days of the kings of Assyria until this day (ULT)
since {the armies of} the kings of Assyria {conquered us} until now...still... today (UST)

The implication is that the Levites are talking about the suffering that the Israelites have experienced specifically because foreign nations have conquered them, beginning with the Assyrians who first conquered the northern part of Israel. If it would be helpful in your language, you could say this explicitly. Alternate translation: "from the time Israel was first conquered by the Assyrian kings until now" (See: Assumed Knowledge and Implicit Information)

from the days of the kings of Assyria until this day (ULT)
since {the armies of} the kings of Assyria {conquered us} until now...still... today (UST)

This is a figure of speech in which the Levites are describing an entire time period by reference to its beginning and end, in order to include everything in between. Alternate translation: "the entire time we have been under foreign domination" (See: Merism)

Translation Words - ULT

- our God
- the...God
- mighty
- and our priests
- and our prophets
- and our fathers
- Assyria
- and fearsome
- the covenant
- and covenant faithfulness
- the hardship
- before your face
- our kings
- the kings of
- our leaders

Translation Words - UST

- Our God
- you are
- our kings
- the armies of} the kings
- our leaders
- our priests
- our prophets
- our ancestors
- of Assyria
- and mighty
- and awesome
- your} promises
- and {always} faithfully love {us
- Do not ignore...Consider
- all our difficulties...all the troubles...these troubles...them

Nehemiah 9:33

And you are righteous concerning all that has come upon us (ULT)
We know that} you have acted fairly in {letting} all these things happen to us (UST)

Here the word **righteous** refers to God's actions as being a reflection of his righteous character. Alternate translation: "we acknowledge you have done the right thing in allowing all this to happen to us"

all that has come upon us (ULT)
letting} all these things happen to us (UST)

> **ULT**
>
> **33** And you are righteous concerning all that has come upon us. For you have acted faithfully; but as for us, we have acted wickedly.
>
> **UST**
>
> **33** {We know that} you have acted fairly in {letting} all these things happen to us. Yes, you have treated {us} as {we} deserve. But we have done evil things.

Here the Levites speak of the suffering that the Israelites have experienced as if it were a living thing that has come up to them in order to cause them harm. Alternate translation: "everything we have suffered" (See: Personification)

For you have acted faithfully; but as for us, we have acted wickedly (ULT)
Yes, you have treated {us} as {we} deserve. But we have done evil things (UST)

If it would be helpful in your language, you could place this sentence before the previous one since it gives the reason for the results that are described in that other sentence. You could show the connection by using a word like "so" after this sentence. Alternate translation: "You have always done what you said you would do, and you have never abandoned us. But we have done many wrong things. And so" (See: Connect — Reason-and-Result Relationship)

Translation Words - ULT

- are righteous
- faithfully
- we have acted wickedly

Translation Words - UST

- have acted fairly
- as {we} deserve
- have done evil things

Nehemiah 9:34

and our fathers (ULT)
and our {other} ancestors (UST)

Fathers here figuratively means "ancestors." Alternate translation: "our ancestors" (See: Metaphor)

have not done your law. And they have not attended to your commandments or to your testimonies (ULT)
In the past...did not obey your laws. They did not listen to your commands or the warnings (UST)

These two phrases mean similar things. The Levites use the repetition to confess how completely the people have disobeyed what God told them to do. If it would be helpful in your language, you could combine these phrases. Alternate translation: "have completely disobeyed everything you told them to do" (See: Parallelism)

And they have not attended to (ULT)
They did not listen to (UST)

Not paying attention to a command, like not listening to it, is a figurative way of saying not obeying it. Alternate translation: "have disobeyed" (See: Idiom)

your commandments or to your testimonies (ULT)
your commands or the warnings (UST)

These two terms mean similar things. You do not need to repeat both of them in your translation if that would make the meaning less clear for your readers. Alternate translation: "everything you told them to do" (See: Doublet)

or to your testimonies that you testified against them (ULT)
or the warnings that you gave them (UST)

As in 9:26, 9:29, and 9:30, this expression means to warn someone about what they are doing. So here it is referring to "the warnings that you gave them to warn them." You do not need to repeat the idea of "warn" twice in your translation if that would be confusing for your readers. Alternate translation: "the many warnings you gave them"

Translation Words - ULT

- our kings
- our leaders
- our priests
- and our fathers
- your law
- your commandments
- or to your testimonies
- you testified

Translation Words - UST

- our kings
- our leaders
- our priests
- and our {other} ancestors
- your laws
- your commands
- or the warnings
- you gave

Nehemiah 9:35

And as for them...in their kingdom...they did not serve you (ULT)
They had their own kings. They...But...they... They...even then...did not serve you (UST)

Them means the people and their leaders, as listed in 9:32 and 9:34. **Serve** is another way of saying "obey." The implied meaning is that the Israelites did not obey Yahweh even when they had a kingdom of their own, before other nations conquered them. Alternate translation: "They did not obey you even while they had a kingdom of their own" (See: Assumed Knowledge and Implicit Information)

and in your great goodness that you gave to them (ULT)
enjoyed} the many good things that you provided (UST)

Goodness is an abstract noun that refers to all the good things that God gave to the Israelites. If it would be helpful in your language, you could translate the idea behind it with an adjective such as "good." Alternate translation: "even while they enjoyed the good things you gave them" (See: Abstract Nouns)

and in the wide and fat land (ULT)
in this large and fertile land (UST)

These two terms mean similar things. They both indicate that the land God gave to the Israelites was good for growing crops. There was a lot of room in it, and the soil was good. If it would be helpful in your language, you could combine these terms. Alternate translation: "the fertile land" (See: Doublet)

and in the...land...and fat (ULT)
in this...land...and fertile (UST)

As in 9:25, "fat" means land that can produce abundantly and feed its inhabitants well. The rich character of the soil is being described figuratively by something associated with it, the well-fed character of the people it sustains. Alternate translation: "fertile land" (See: Metonymy)

that you gave before their face (ULT)
that you gave them (UST)

Here, **face** figuratively means the front of a person. This expression is saying that God "put this land right in front of" the Israelites, emphasizing that God enabled them to defeat their enemies to get it. It was a gift from God, not something that the Israelites got for themselves. Alternate translation: "that you freely gave to them" (See: Metaphor)

ULT

35 And as for them, they did not serve you in their kingdom, and in your great goodness that you gave to them, and in the wide and fat land that you gave before their face. And they did not turn away from their evil deeds.

UST

35 They had their own kings. They {enjoyed} the many good things that you provided in this large and fertile land that you gave them. But {even then,} they did not serve you. They would not stop doing evil things.

And they did not turn away from their evil deeds (ULT)
would not stop doing evil things (UST)

Here, **turning away from** something is a figurative expression that means giving it up. Alternate translation: "they would not stop doing wrong things" (See: Metaphor)

Translation Words - ULT

- in their kingdom
- and in your...goodness
- before their face
- evil

Translation Words - UST

- had their own kings
- enjoyed} the...good things
- them
- evil things

Nehemiah 9:36

Behold (ULT)
Consider our situation (UST)

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If it would be helpful to your readers, you could use some emphatic term or expression in your language that would have this same effect.

today (ULT)
Today (UST)

This does not necessarily mean on this particular day, but rather at this time. Alternate translation: "This is how things are now" (See: Idiom)

to our fathers (ULT)
to our ancestors...them (UST)

Fathers here figuratively means "ancestors." Alternate translation: "our ancestors" (See: Metaphor)

its fruit and its goodness (ULT)
all the good things that grow here (UST)

These two expressions mean similar things. They both refer to the crops that grow in the land the Israelites were promised. If it would be helpful in your language, you could combine these expressions. Alternate translation: "all the good things that grow here" (See: Doublet)

its fruit (ULT)
that grow here (UST)

This means all the crops of the land, not just the fruit that grew on the trees. The Levites are using one particular food to refer figuratively to all food. (See: Synecdoche)

its goodness (ULT)
all the good things (UST)

Goodness is an abstract noun that refers to the tasty and nourishing food that grows in the land. If it would be helpful in your language, you could translate the idea behind it with a different phrase. Alternate translation: "the good things that grow here" (See: Abstract Nouns)

Behold (ULT)
Consider our situation (UST)

Behold is a term meant to focus the attention of the listener on what the speaker is about to say. If it would be helpful to your readers, you could use some emphatic term or expression in your language that would have this same effect.

ULT

36 Behold us today; we are servants. And the land that you gave to our fathers, to eat its fruit and its goodness; behold us, we are servants in it!

UST

36 Consider our situation! Today we {live like} slaves here in this land that you gave to our ancestors. You gave them this land so that they could enjoy all the good things that grow here. But consider us now! We are {like} slaves on this land.

Translation Words - ULT

- • are servants
- • are servants
- • to our fathers
- • its fruit
- • its goodness

Translation Words - UST

- • live like} slaves
- • are {like} slaves
- • to our ancestors...them
- • all the good things
- • that grow here

Nehemiah 9:37

And its great produce (ULT)
all} the good things that grow here (UST)

Produce (pró-duce) is an abstract noun that refers to the crops that grow in the land. If it would be helpful in your language, you could translate the idea behind it with a verb such as "produce" (pro-dúce). Alternate translation: "all that this land produces" (See: Abstract Nouns)

belongs to the kings whom you have given to be over us in our sins (ULT)
The kings whom you have allowed to rule over us are enjoying…This is because we have sinned (UST)

The implication is that foreign kings now rule over the Israelites because Yahweh is punishing the Israelites for disobeying him. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "the kings who now rule over us because you are punishing us for disobeying you" (See: Assumed Knowledge and Implicit Information)

belongs to the kings whom you have given to be over us…and to be ruling over our bodies and over our livestock (ULT)
The kings whom you have allowed to rule over us are enjoying…They rule over our bodies and our cattle (UST)

These two phrases mean similar things. In each phrase, the Levites are describing how foreign kings now rule over the Israelites. The second phrase intensifies the first by specifying that the Israelites serve these kings as slaves, and that the Israelites do not even own the animals they work with. You do not need to repeat both phrases in your translation if that might be confusing for your readers. Alternate translation: "You have allowed foreign kings to rule over us as slaves who own nothing" (See: Parallelism)

according to their will (ULT)
They do whatever they please (UST)

Alternate translation: "as they see fit"

Translation Words - ULT

- belongs to the kings
- in our sins
- to be ruling
- and over our livestock
- And…are in…distress

Translation Words - UST

- The kings…are enjoying
- This is because we have sinned

- They rule
- and our cattle
- feel...distress

Nehemiah 9:38

And in all of this (ULT)
Because of all this (UST)

This phrase indicates that the sentence it introduces explains the actions that the people are taking in response to everything that the Levites have just said. That is, they are doing this because they and their ancestors had disobeyed and Yahweh had punished them. Alternate translation: "In light of all this" (See: Connect — Reason-and-Result Relationship)

we are cutting a faithful covenant (ULT)
we {the Israelite people} are making a solemn agreement (UST)

The word **faithful** here does not mean that the covenant will act in a certain way, but that the people themselves are promising to be faithful to this covenant. Alternate translation: "we are making a covenant that we promise to keep"

we are cutting a...covenant (ULT)
we {the Israelite people} are making (UST)

As in 9:8, to "cut" a covenant is a Hebrew idiom for making a solemn agreement with a person. Review the note there if that would be helpful. Alternate translation: "we are making a covenant" (See: Idiom)

and writing even on a sealed document our leaders, our Levites, our priests (ULT)
We are writing it on a scroll. We will write down {the names of} our leaders, our Levites, and our priests. Then we will seal the scroll (UST)

The implication is that the Israelites had scribes write this covenant on a scroll, the leaders wrote their names on it representing all the people, and then the Israelites sealed the document to make it official and to preserve it. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "We are writing this covenant on a scroll. The community leaders, the Levites, and the priests will sign it. And then we will seal it" (See: Assumed Knowledge and Implicit Information)

our leaders (ULT)
the names of} our leaders (UST)

This means the community leaders. From the document itself, it appears that these included both Nehemiah as the governor (10:1) and various tribal and extended-family leaders (10:14–27).

Translation Words - ULT

- our leaders
- our Levites
- our priests

ULT

38 And in all of this, we are cutting a faithful covenant, and writing even on a sealed document our leaders, our Levites, our priests."
9:6 [1]
9:6 [2]

UST

38 Because of all this, we {the Israelite people} are making a solemn agreement. We are writing it on a scroll. We will write down {the names of} our leaders, our Levites, and our priests. Then we will seal the scroll."

Translation Words - UST

- the names of} our leaders
- our Levites
- and our priests

Nehemiah 10

Nehemiah 10 General Notes

Structure and formatting

This chapter concludes the passage beginning in chapter 9.

Special concepts in this chapter

The vow

By signing this document, the people vowed or agreed to obey God, not to buy things on the Sabbath, and to pay their temple tax. (See: vow and Sabbath and temple, house, house of God)

Nehemiah 10:1

And on the sealed documents were (ULT)
These are {the names of} the people who signed the agreement (UST)

Alternate translation: "These are the names that the leaders signed on the scroll before it was sealed."

Nehemiah, the Tirshatha, the son of Hakaliah (ULT)
Nehemiah the governor, the son of Hakaliah (UST)

As in 7:65 and 7:70, this was the formal Persian title of the governor. If it would be helpful in your language, you could state the title and then explain it. Alternate translation: "Nehemiah son of Hakiliah, the Tirshatha (that is, the governor)" (See: Translate Unknowns)

Nehemiah...the son of Hakaliah, and Zedekiah (ULT)
Nehemiah...the son of Hakaliah; Zedekiah the scribe (UST)

As in 1:1, Nehemiah is the name of a man, and Hakaliah is the name of his father. Zedekiah is also the name of a man. (See: How to Translate Names)

and Zedekiah (ULT)
Zedekiah the scribe (UST)

This could mean the same man who is called "Zadok the scribe" in 13:13. That man seems to have been the official secretary for Nehemiah. Other documents from this time suggest that the name of the scribe would have come second in a list like this, right after the government official in charge. Alternate translation: "Zedekiah the scribe" or "Zedekiah the secretary." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- Nehemiah
- the Tirshatha
- the son of
- and Zedekiah

Translation Words - UST

- Nehemiah
- the governor
- the son of
- Zedekiah the scribe

> **ULT**
>
> **1** And on the sealed documents were: Nehemiah, the Tirshatha, the son of Hakaliah, and Zedekiah,
>
> **UST**
>
> **1** These are {the names of} the people who signed the agreement: Nehemiah the governor, the son of Hakaliah; Zedekiah the scribe.

Nehemiah 10:2

**Seraiah, Azariah, Jeremiah (ULT)
The priests who signed the agreement
included:} Seraiah, Azariah, Jeremiah (UST)**

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

Translation Words - ULT

• Jeremiah

Translation Words - UST

• Jeremiah

ULT

2 Seraiah, Azariah, Jeremiah,

UST

2 {The priests who signed the
agreement included:} Seraiah, Azariah,
Jeremiah,

Nehemiah 10:3

Pashhur, Amariah, Malkijah (ULT)
Pashhur, Amariah, Malkijah (UST)

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

ULT
[3] Pashhur, Amariah, Malkijah,

UST
[3] Pashhur, Amariah, Malkijah,

Nehemiah 10:4

Hattush, Shebaniah, Malluk (ULT)
Hattush, Shebaniah, Malluk (UST)

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

ULT
4 Hattush, Shebaniah, Malluk,

UST
4 Hattush, Shebaniah, Malluk,

Nehemiah 10:5

Harim, Meremoth, Obadiah (ULT)
Harim, Meremoth, Obadiah (UST)

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

Translation Words - ULT

    • Obadiah

Translation Words - UST

    • Obadiah

ULT
5 Harim, Meremoth, Obadiah,

UST
5 Harim, Meremoth, Obadiah,

Nehemiah 10:6

Daniel, Ginnethon, Baruch (ULT)
Daniel, Ginnethon, Baruch (UST)

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

Translation Words - ULT

- Baruch

Translation Words - UST

- Baruch

ULT

6 Daniel, Ginnethon, Baruch,

UST

6 Daniel, Ginnethon, Baruch,

Nehemiah 10:7

Meshullam, Abijah, Mijamin (ULT)
Meshullam, Abijah, Mijamin (UST)

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

Translation Words - ULT

- Abijah

Translation Words - UST

- Abijah

ULT

7 Meshullam, Abijah, Mijamin,

UST

7 Meshullam, Abijah, Mijamin,

Nehemiah 10:8

Maaziah, Bilgai, Shemaiah (ULT)
Maaziah, Bilgai, and Shemaiah (UST)

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

These were the priests (ULT)
Those are {the names of} the priests {who signed the agreement (UST)

Alternate translation: "These are the names of the priests who signed the covenant."

These were the priests (ULT)
Those are {the names of} the priests {who signed the agreement (UST)

If it would be helpful to your readers, you could place this sentence at the beginning of verse 2 since it introduces the list of priests. That way the list of priests would be like the list of Levites in verses 9–13 and the list of leaders in verses 14–27. Both of those lists have an introductory phrase like this at the beginning. Alternate translation: "These are the names of the priests who signed the covenant" (See: Connect — Reason-and-Result Relationship)

Translation Words - ULT

  • the priests

Translation Words - UST

  • the names of} the priests {who signed the agreement

Nehemiah 10:9

And the Levites were (ULT)
The Levites {who signed the agreement} were (UST)

Alternate translation: "These are the names of the Levites who signed the covenant."

And the Levites were (ULT)
The Levites {who signed the agreement} were (UST)

From the contexts in which the names of these men appear elsewhere in the book of Nehemiah, it seems that they were leaders of the Levites. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "These are the names of the Levites who signed the covenant. First, their leaders" (See: Assumed Knowledge and Implicit Information)

even Jeshua, the son of Azaniah (ULT)
Jeshua the son of Azaniah (UST)

Jeshua is the name of a man, and Azaniah is the name of his father. (See: How to Translate Names)

Binnui...Henadad (ULT)
Binnui...Henadad (UST)

Binnui and Henadad are both names of men. (See: How to Translate Names)

Binnui, from the sons of Henadad (ULT)
Binnui from the clan of Henadad (UST)

Sons here figuratively means **descendants** Alternate translation: "Binnui, one of the descendants of Henadad" (See: Metaphor)

Kadmiel (ULT)
Kadmiel (UST)

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

Translation Words - ULT

- And the Levites were
- the son of
- from the sons of

Translation Words - UST

- The Levites {who signed the agreement} were
- the son of

• from the clan of

Nehemiah 10:10

also their brothers (ULT)
Some of} their associates also {signed the agreement, including (UST)

Here, **brother** likely refers figuratively to the rest of the Levites who signed the covenant as fellow Levites of the three leaders. Alternate translation: "Next, their fellow Levites" (See: Metaphor)

Shebaniah, Hodiah, Kelita, Pelaiah, Hanan (ULT)
Shebaniah, Hodiah, Kelita, Pelaiah, Hanan (UST)

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

Translation Words - ULT

- also their brothers

Translation Words - UST

- Some of} their associates also {signed the agreement, including

ULT

10 also their brothers, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

UST

10 {Some of} their associates also {signed the agreement, including}: Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

Nehemiah 10:11

Mika, Rehob, Hashabiah (ULT)
Mika, Rehob, Hashabiah (UST)

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

ULT
11 Mika, Rehob, Hashabiah,

UST
11 Mika, Rehob, Hashabiah,

Nehemiah 10:12

Zaccur, Sherebiah, Shebaniah (ULT)
Zaccur, Sherebiah, Shebaniah (UST)

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

ULT

12 Zaccur, Sherebiah, Shebaniah,

UST

12 Zaccur, Sherebiah, Shebaniah,

Nehemiah 10:13

Hodiah, Bani, Beninu (ULT)
Hodiah, Bani, and Beninu (UST)

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

Nehemiah 10:14

The heads of the people were (ULT)
The Israelite leaders {who signed the agreement} were (UST)

Alternate translation: "These are the names of the community leaders who signed the covenant"

The heads of the people were (ULT)
The Israelite leaders {who signed the agreement} were (UST)

Here, **head** is a figurative way of saying "leader." Alternate translation: "community leaders" (See: Metaphor)

Parosh, Pahath-Moab, Elam, Zattu, Bani (ULT)
Parosh, Pahath-Moab, Elam, Zattu, and Bani (UST)

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

Translation Words - ULT

- The heads of…were

Translation Words - UST

- The…leaders {who signed the agreement} were

Nehemiah 10:15

Bunni, Azgad, Bebai (ULT)
Bunni, Azgad, Bebai (UST)

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

ULT
15 Bunni, Azgad, Bebai,

UST
15 Bunni, Azgad, Bebai,

Nehemiah 10:16

Adonijah, Bigvai, Adin (ULT)
Adonijah, Bigvai, Adin (UST)

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

Translation Words - ULT

- Adonijah

Translation Words - UST

- Adonijah

ULT
16 Adonijah, Bigvai, Adin,

UST
16 Adonijah, Bigvai, Adin,

Nehemiah 10:17

Ater, Hezekiah, Azzur (ULT)
Ater, Hezekiah, Azzur (UST)

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

Nehemiah 10:18

Hodiah, Hashum, Bezai (ULT)
Hodiah, Hashum, Bezai (UST)

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

ULT
18 Hodiah, Hashum, Bezai,

UST
18 Hodiah, Hashum, Bezai,

Nehemiah 10:19

Hariph, Anathoth, Nebai (ULT)
Hariph, Anathoth, Nebai (UST)

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

ULT

19 Hariph, Anathoth, Nebai, [1]

UST

19 Hariph, Anathoth, Nebai,

Nehemiah 10:20

Magpiash, Meshullam, Hezir (ULT)
Magpiash, Meshullam, Hezir (UST)

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

ULT
[20] Magpiash, Meshullam, Hezir,

UST
[20] Magpiash, Meshullam, Hezir,

Nehemiah 10:21

Meshezabel, Zadok, Jaddua (ULT)
Meshezabel, Zadok, Jaddua (UST)

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

Translation Words - ULT

- Zadok

Translation Words - UST

- Zadok

ULT
21 Meshezabel, Zadok, Jaddua,

UST
21 Meshezabel, Zadok, Jaddua,

Nehemiah 10:22

Pelatiah, Hanan, Anaiah (ULT)
Pelatiah, Hanan, Anaiah (UST)

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

Nehemiah 10:23

Hoshea, Hananiah, Hasshub (ULT)
Hoshea, Hananiah, Hasshub (UST)

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

Translation Words - ULT

- Hoshea
- Hananiah

Translation Words - UST

- Hoshea
- Hananiah

ULT
23 Hoshea, Hananiah, Hasshub,

UST
23 Hoshea, Hananiah, Hasshub,

Nehemiah 10:24

Hallohesh, Pilha, Shobek (ULT)
Hallohesh, Pilha, Shobek (UST)

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

ULT
24 Hallohesh, Pilha, Shobek,

UST
24 Hallohesh, Pilha, Shobek,

Nehemiah 10:25

Rehum, Hashabnah, Maaseiah (ULT)
Rehum, Hashabnah, Maaseiah (UST)

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

Nehemiah 10:26

Ahiah, Hanan, Anan (ULT)
also Ahiah, Hanan, Anan (UST)

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

Translation Words - ULT

• Ahiah

Translation Words - UST

• also Ahiah

ULT
26 Ahiah, Hanan, Anan,

UST
26 also Ahiah, Hanan, Anan,

Nehemiah 10:27

Malluk, Harim, Baanah (ULT)
Malluk, Harim, and Baanah (UST)

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

ULT
27 Malluk, Harim, Baanah.

UST
27 Malluk, Harim, and Baanah.

Nehemiah 10:28

Nehemiah 10:28

And the rest of the people (ULT)
The rest of the people {joined in this solemn agreement. This included...It also included (UST)

This means everyone else in the groups that are listed next, even if they did not sign the covenant personally. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "And everyone else in the following groups, whether or not they signed their name on the scroll" (See: Assumed Knowledge and Implicit Information)

the gatekeepers (ULT)
the gatekeepers (UST)

This means the people who were responsible to open and close the gates that controlled access to the city and the temple. See how you translated this term in 7:1. (See: Translate Unknowns)

the ones who sing (ULT)
the singers (UST)

As in 7:1, this means vocal musicians who led in worship, in processions, and ceremonies, producing music and chants that emphasized and enhanced the occasion. Alternate translation: "the singers" (See: Translate Unknowns)

the Nethinim (ULT)
and the {temple} workers (UST)

As in 3:26, the term **Nethinim** describes servants who worked in the temple. Alternate translation: "the temple servants" (See: Translate Unknowns)

and all the ones who were separating themselves from the peoples of the lands to the law of God (ULT)
everyone who agreed only to worship and obey the God of Israel (UST)

This could mean one of two things. (1) It could be referring to people from other nations who had converted and become Jews. Alternate translation: "people from other nations who had become Jews and would now obey the law of God" (2) It might not be a reference to a distinct group, but rather a description of something that was true of everyone from any of the previously named groups who agreed to the covenant. As in 9:2, it would be a description of how the Israelites needed to reject the influence and practices of other people groups in order to follow the law of God faithfully. Alternate translation: "that is, everyone who resolved to reject foreign influences and obey the law of God" (See: Assumed Knowledge and Implicit Information.)

the ones who were separating themselves from the peoples of the lands (ULT)
who agreed only to worship and obey the God of Israel (UST)

Separate is a figurative way of describing the act of rejecting an influence, as if this were a physical separation. In 9:2 the separation actually was physical (only Israelites could attend that assembly), but here it would be figurative. Alternate translation: "resolved to reject foreign influences" (See: Metaphor)

their sons and their daughters, all who were knowing, being able to understand (ULT)
and their sons and daughters who were {old enough} to understand what they were {doing (UST)

Like the similar phrases in 8:2 and 8:3, this is likely an idiom that refers to children who could understand what the covenant was about. Alternate translation: "their children who were old enough to understand the covenant" or "all who were old enough to understand what promising to obey God meant" (See: Idiom)

Translation Words - ULT

- the priests
- the Levites
- the gatekeepers
- from the peoples of
- the law of God
- God
- their sons
- who were knowing
- being able to understand

Translation Words - UST

- the priests
- the Levites
- the gatekeepers
- who agreed only to worship and obey the God of Israel
- who agreed only to worship and obey the God of Israel
- who agreed only to worship and obey the God of Israel
- and their sons
- were {old enough} to understand what they were {doing
- were...old enough} to understand what they were...doing

Nehemiah 10:29

Nehemiah 10:29

were clinging to (ULT)
They {all} joined with...together (UST)

Here, **clinging to** is a figurative way of describing people who did not actually sign the scroll, as their leaders did, but who agreed with them and joined in the same purpose. Alternate translation: "agreed with" or "joined in the same purpose with" (See: Metaphor)

their brothers (ULT)
their leaders (UST)

Here, **brother** likely means figuratively that the leaders who signed the scroll were fellow Jews of the rest of the people. Alternate translation: "their fellow Jews" (See: Metaphor)

their nobles (ULT)
who were important people (UST)

See how you translated this term in 2:16. Alternate translation: "the leading citizens"

ULT

29 were clinging to their brothers, their nobles, and were entering into a curse and into an oath: to walk in the law of God, which was given by the hand of Moses the servant of God; and to keep and to do all the commandments of Yahweh our Lord, and his judgments and his statutes;

UST

29 They {all} joined with their leaders, who were important people, and together they all made a solemn agreement to obey {all} the laws that God had given by Moses his servant. They agreed that they would strictly obey everything that Yahweh our God had commanded, yes, {all of} his instructions.

---

and were entering into a curse and into an oath (ULT)
and...they all made a solemn agreement (UST)

Here the story describes the covenant figuratively by two things associated with it. As part of the covenant, the people swore an oath to keep its terms, and they also said that anyone who broke its terms should be cursed. (That is, God should punish them.) If it would be helpful in your language, you could express the meaning behind this figure. Alternate translation: "they made a serious agreement" (See: Metonymy)

and were entering into a curse and into an oath (ULT)
and...they all made a solemn agreement (UST)

Entering is a figurative way of saying that the people became parties to this agreement with God. The expression speaks as if the covenant were something that the people could physically go inside of, in order to become a part of it. Alternate translation: "they became parties to the covenant" (See: Metaphor)

to walk in the law of God (ULT)
to obey {all} the laws...God (UST)

As in 5:9, **walk** is an idiom that describes a person's conduct in life. Alternate translation: "to live their lives in obedience to the law of God" (See: Idiom)

which was given by the hand of Moses (ULT)
that...had given by Moses (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "which Moses gave to the people" (See: Active or Passive)

by the hand of Moses (ULT)
by Moses (UST)

Here, as in 9:14, **hand** figuratively represents control and action. Alternate translation: "Moses gave to the people" (See: Metaphor)

Moses the servant of God (ULT)
Moses his servant (UST)

As in 9:14, Moses is called the **servant** of God. While Moses was also God's servant in a more literal sense, this title is a figurative expression in the Old Testament that indicates that God used Moses to give his Law to his people the way a master would have a servant deliver a message. Alternate translation: "your special messenger" (See: Metaphor)

and to keep and to do (ULT)
They agreed that they would strictly obey (UST)

Keep and **do** mean similar things. The repetition emphasizes the people's resolve to keep God's law. If it would be helpful in your language, you could combine these terms. Alternate translation: "carefully follow" (See: Doublet)

all...the commandments of Yahweh our Lord, and his judgments and his statutes (ULT)
everything...that Yahweh our God had commanded, yes, {all of} his instructions (UST)

As in 1:7, **commandments**, **judgments**, and **statutes** mean basically the same thing. They refer to provisions in the Law of Moses. Here again the repetition emphasizes the people's resolve to obey everything in God's law. If it would be helpful in your language, you could combine them into a single phrase. Alternate translation: "everything Yahweh our Lord has commanded," otherwise "the commands, rules, and laws of Yahweh our Lord" (See: Doublet. A doublet can involve the use of more than two words.)

Translation Words - ULT

- their brothers
- their nobles
- and to keep
- the commandments of
- Yahweh
- our Lord
- and his judgments
- and his statutes
- into a curse
- and into an oath
- to walk
- in the law of God
- God
- God
- by the hand of
- Moses
- the servant of

Translation Words - UST

- their leaders
- who were important people
- his servant
- They agreed that they would strictly obey
- Yahweh
- our God
- that...had commanded
- yes...all of} his instructions
- yes, {all of} his instructions
- a solemn agreement
- a solemn agreement
- to obey
- all} the laws...God
- God
- his servant
- by
- Moses

Nehemiah 10:30

and that we would not give our daughters to the peoples of the land, and we would not take their daughters for our sons (ULT)
This is what {they promised to do}: "We will not give our daughters {in marriage} to people {who live} in this land {who do not worship Yahweh}. We will not allow our sons to marry their daughters (UST)

These two phrases mean similar things. They both indicate that the Jews are promising here not to let their children marry people from the other groups living in the area. If it would be helpful in your language, you could combine these phrases. Alternate translation: "We promise that we will not allow any one of our children to marry someone from another people group" (See: Parallelism)

we would...give (ULT)
We will...give...in marriage (UST)

Here and through to the end of this chapter, the pronoun "we" includes Nehemiah and the Jewish people, but not the readers of this book. (See: Exclusive and Inclusive 'We')

to the peoples of the land (ULT)
to people {who live} in this land {who do not worship Yahweh (UST)

This refers to other people groups who live in the land and who do not worship Yahweh. The implication is that intermarriage with these groups would lead the Israelites to compromise their loyalty to Yahweh. Alternate translation: "the people of this land who do not worship Yahweh" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- to the peoples of
- for our sons

Translation Words - UST

- to people
- our sons

ULT

30 and that we would not give our daughters to the peoples of the land, and we would not take their daughters for our sons;

UST

30 This is what {they promised to do}: "We will not give our daughters {in marriage} to people {who live} in this land {who do not worship Yahweh}. We will not allow our sons to marry their daughters.

Nehemiah 10:31

and, on the sabbath...we would not take from the peoples of the land, the ones bringing goods and all kinds of grain to sell on the day of the sabbath (ULT)
People from other groups {who live} in this land might bring merchandise and all kinds of food to sell on Sabbath days. But we will not buy anything from them on a Sabbath {day (UST)

If it would be helpful in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that is described in the first phrase. Alternate translation: "If people from other groups bring goods or grain to sell on the Sabbath, we will not buy any from them." (See: Connect — Reason-and-Result Relationship)

on the sabbath (ULT)
on a Sabbath {day (UST)

The implication is that the Israelites are promising not to buy anything because the Sabbath is a day for rest and worship, not for buying and selling. If it would be helpful in your language, you could say this explicitly. Alternate translation: "on the Sabbath, we will not buy any from them, because Yahweh has told us not to buy or sell on the Sabbath" (See: Assumed Knowledge and Implicit Information)

or on a holy day (ULT)
or any other sacred day (UST)

Alternate translation: "on a festival day" or "during a festival"

and we would leave alone the seventh year (ULT)
Every seventh year, we will let {the fields} rest {and not plant any crops. That same year (UST)

Here the covenant leaves out one or more words that a sentence would ordinarily need in order to be complete. **Leave alone** means "leave our fields alone," that is, do not plant or harvest any crops, and **the seventh year** means "in the seventh year." Alternate translation: "we will not grow anything in our fields every seventh year" (See: Ellipsis)

and we would leave alone the seventh year (ULT)
Every seventh year, we will let {the fields} rest {and not plant any crops. That same year (UST)

The seventh year refers to the commandment in the Law of Moses to allow fields to rest one year out of every seven. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "We will leave our

ULT

31 and, on the sabbath or on a holy day, we would not take from the peoples of the land, the ones bringing goods and all kinds of grain to sell on the day of the sabbath; and we would leave alone the seventh year and interest of every hand.

UST

31 People from other groups {who live} in this land might bring merchandise and all kinds of food to sell on Sabbath days. But we will not buy anything from them on a Sabbath {day} or any other sacred day. Every seventh year, we will let {the fields} rest {and not plant any crops. That same year} we will not make anyone pay back {anything they owe} to another person.

fields alone and not work them during the seventh year, because the law commands us not to grow any crops then." (See: Assumed Knowledge and Implicit Information)

the seventh year (ULT)
Every seventh year...That same year (UST)

Alternate translation: "year seven" (See: Ordinal Numbers)

and we would leave alone...and interest of every hand (ULT)
we will let {the fields} rest {and not plant any crops...we will not make anyone pay back {anything they owe} to another person (UST)

This could mean one of several things. (1) As in 5:7–12, it could be a promise not to charge any interest on loans to fellow Israelites. (2) It could mean that during the seventh year, no loan payments would be collected. (3) It could mean that during the seventh year, all debts would be cancelled. Alternate translation: "we will not charge interest on loans to our fellow Israelites" or "during the seventh year, we will not collect loan payments" or "during the seventh year, we will cancel all the debts of our fellow Israelites."

and interest of every hand (ULT)
we will not make anyone pay back {anything they owe} to another person (UST)

Here, **hand** seems to refer figuratively to a debt by reference to something associated with it, the way debts were formalized by the borrower grasping the hand of the lender. Alternate translation: "interest on any debt" (See: Metonymy)

Translation Words - ULT

- the sabbath
- on the sabbath
- holy
- and...the peoples of
- grain
- hand

Translation Words - UST

- People
- food
- Sabbath
- on a Sabbath {day
- any other sacred
- to another person

Nehemiah 10:32

Also, we caused to stand for us commandments (ULT)
We each also agreed to a pledge (UST)

As in 5:13, the covenant speaks figuratively of the commitments the people are making as if they were living things that could **stand**, that is, stay in place rather than go away. The people are saying that they will make sure this commitment does not "go away." Alternate translation: "we are making a firm commitment" (See: Personification)

to give over us (ULT)
that...we would pay (UST)

Alternate translation: "each one of us will contribute" (See: Idiom)

a third of a shekel (ULT)
4 grams of silver (UST)

In ancient times, a silver shekel weighed about 11 grams or about a third of an ounce. You could try to express this in terms of modern money values, but if you did, that could cause your Bible translation to become outdated and inaccurate over time since those values can change from year to year. Instead, you could give the equivalent weight or use the biblical term in the text and give the weight in a note. Alternate translation: "a third of a shekel each year" or "four grams of silver each year" (See: Biblical Money)

a third of a shekel (ULT)
4 grams of silver (UST)

A **third** means one part out of three equal parts. (See: Fractions)

for the service of the house of our God (ULT)
for the {supplies} needed for the temple (UST)

The abstract noun **service** describes all the things needed for worship in the temple, as listed in the next verse. If it would be helpful in your language, you could translate the idea behind this word with an equivalent phrase. Alternate translation: "everything that is needed for worship in the temple" (See: Abstract Nouns)

the house of our God (ULT)
the temple (UST)

As in 6:10 and 8:16, here the covenant speaks of the temple figuratively as the **house of God**, as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

Translation Words - ULT

- commandments
- the house of
- our God

ULT

32 Also, we caused to stand for us commandments to give over us a third of a shekel in a year for the service of the house of our God:

UST

32 We each also agreed to a pledge that {every} year we would pay 4 grams of silver for the {supplies} needed for the temple.

Translation Words - UST

- to a pledge
- the temple
- the temple

Nehemiah 10:33

for the bread in rows (ULT)
Here is a list of those supplies.} The {sacred}
bread that is placed {before God (UST)

This refers to the 12 unleavened cakes made of fine flour that the
law required to be set out freshly every Sabbath day in two rows of
six on the table in the Holy Place. This is sometimes called the
"showbread." Alternate translation: "the bread that is set out in rows"
(See: Translate Unknowns)

and the continual offering, and for the
continual burnt offering (ULT)
The grain that is {burned on the altar} each
day. {The animals that} are completely burned
up {on the altar} each day (UST)

This likely refers to a grain offering and an animal offering that were
burned on the temple altar each day. Alternate translation: "the daily
grain and animal offerings" (See: Translate Unknowns)

the sabbaths, the new moons, for the
appointed times (ULT)
The sacred offerings for the Sabbath days and
for celebrating each new moon and other {festivals} that {God} told {us to
celebrate (UST)

This actually refers to the offerings that would be made at these times. The offerings are being described
figuratively by something associated with them, the occasions on which they are offered. Alternate translation:
"offerings made on the Sabbath, on the new moon festival, and during other festivals" (See: Metonymy)

and for the holy things (ULT)
Other} offerings that are dedicated {to God (UST)

This likely refers to offerings that would be dedicated and offered to God on behalf of the people on other
occasions. Alternate translation: "and offerings needed for any other occasion" (See: Translate Unknowns)

and for the sin offerings to cover over for Israel (ULT)
The animals} to be sacrificed to atone for the sins of the Israelite people
(UST)

As Nehemiah does in 4:5, the covenant speaks here of sins as if they were an object that could be physically
hidden. Alternate translation: "offerings made to ask God to forgive the sins of Israel" (See: Metaphor)

ULT

33 for the bread in rows and the
continual offering, and for the continual
burnt offering, the sabbaths, the new
moons, for the appointed times, and for
the holy things, and for the sin offerings
to cover over for Israel, and all the work
of the house of our God.

UST

33 {Here is a list of those supplies.} The
{sacred} bread that is placed {before
God}. The grain that is {burned on the
altar} each day. {The animals that} are
completely burned up {on the altar}
each day. The sacred offerings for the
Sabbath days and for celebrating each
new moon and other {festivals} that
{God} told {us to celebrate}. {Other}
offerings that are dedicated {to God}.
{The animals} to be sacrificed to atone
for the sins of the Israelite people.
Anything else {that is needed} for the
work of {taking care of} the temple.

and all the work of the house of our God (ULT)
Anything else {that is needed} for the work of {taking care of} the temple (UST)

This seems to refer to the ongoing work of cleaning, maintaining, and repairing all of the furnishings and equipment used in the temple worship. Alternate translation: "and anything else needed to maintain worship in the temple" (See: Translate Unknowns)

the house of our God (ULT)
the temple (UST)

Here again the covenant speaks of the temple figuratively as the **house of God**, as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

Translation Words - ULT

- and for...burnt offering
- the sabbaths
- the new moons
- and for the holy things
- and for the sin offerings
- Israel
- the house of
- our God

Translation Words - UST

- The animals that} are completely burned up {on the altar
- The sacred offerings for the Sabbath days
- and for celebrating each new moon
- Other} offerings that are dedicated {to God
- The animals} to be sacrificed...the sins of
- the Israelite people
- the temple
- the temple

Nehemiah 10:34

Nehemiah 10:34

And we cast lots among the priests, the Levites, and the people: concerning the offering of pieces of wood, to bring them to the house of our God, for the house of our fathers (ULT)
We have cast lots to determine when each clan of the priests, the Levites, and {the rest of} the people will bring an offering of wood to the temple. Each clan will do this (UST)

Alternate translation: "We agree to determine by lot what time each year the various extended families among the priests, the Levites, and the people will be responsible for bringing an offering of wood to the temple."

And we cast lots among (ULT)
We have cast lots (UST)

A **lot** was a physical object that was used in various ways to make a selection among different possibilities. Use the term in your language that would best describe such an object for your readers. (See: Translate Unknowns)

to the house of our God (ULT)
to the temple (UST)

Here again the covenant speaks of the temple figuratively as the "house of God," as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

for the house of our fathers (ULT)
each clan of…Each clan (UST)

This seems to be an abbreviated way of saying "our father's houses." The full expression "father's house" or "house of the father" is used in 7:61. See how you translated it there, and review the note there if that would be helpful. Alternate translation: "taking turns by clan" (See: Ellipsis)

year by year (ULT)
every year (UST)

This is an idiom that means "each year" or "every year." (See: Idiom)

for burning (ULT)
The Levites will use} the wood to burn {the sacrifices (UST)

Burning is an abstract noun that describes how the wood these families agreed to bring to the temple would be used for fuel for the sacrifices offered on the altar. If it would be helpful in your language, you could translate the

idea behind it with a verb such as "burn." You could also say who would do the action. Alternate translation: "for the Levites to burn" (See: Abstract Nouns)

as written in the law (ULT)
He commanded this in the law {he gave through Moses (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "as the law commands" (See: Active or Passive)

Translation Words - ULT

- And...lots among
- the priests
- in the law
- the Levites
- to the house of
- for the house of
- our God
- our God
- our fathers
- the altar of
- Yahweh

Translation Words - UST

- lots
- each clan of...Each clan
- Yahweh
- in the law {he gave through Moses
- to the temple
- each clan of...Each clan
- the priests
- the Levites
- to the temple
- our God
- the altar that belongs to

Nehemiah 10:35

the firstfruits of...our soil (ULT)
an offering...from the first...grain} that we {harvest (UST)

Here the covenant speaks figuratively of the soil of the land as if it were a tree that would bear fruit. Alternate translation: "the first crops that grow in our fields" (See: Metonymy)

year by year (ULT)
every year (UST)

This is an idiom that means **each year** or **every year.** (See: Idiom)

to the house of Yahweh (ULT)
to the temple (UST)

The covenant continues to speak of the temple figuratively as the **house of God**, as if it were God's dwelling place. Here the expression is modified slightly and it says **Yahweh** instead of **our God.** Alternate translation: "to the temple" (See: Metaphor)

Translation Words - ULT

- the firstfruits of
- and the firstfruits of
- the fruit of
- to the house of
- Yahweh

Translation Words - UST

- an offering...from the first
- and from...the first
- to the temple
- to the temple
- fruit that {grows on

Nehemiah 10:36

Nehemiah 10:36

and the firstborns of our sons and our livestock...even the firstborns of our herds and our flocks, to bring them to the house of our God (ULT)
We will also...our firstborn sons...for dedication}, and our...calves...as sacrifices...We will bring...to the temple...firstborn...and lambs and goats (UST)

ULT

36 and the firstborns of our sons and our livestock, as written in the law, even the firstborns of our herds and our flocks, to bring them to the house of our God, to the priests, the ones who minister in the house of our God.

UST

36 We will also do something else that God commanded. We will bring our firstborn sons to the temple {for dedication}, and our firstborn calves and lambs and goats {as sacrifices}, to the priests who minister in the temple.

Firstborn means specifically the firstborn male offspring in every case, as the law specifies. If it would be helpful to your readers, you could explain that the law required the Israelites to bring the firstborn males from their families to the temple for a different reason than the reason for which it required them to bring the firstborn males from among their domesticated animals. Alternate translation: "We promise to bring our firstborn sons to the temple to dedicate them to God, and we promise to bring the first male offspring of all of our animals to the temple so that the priests can offer them to God as sacrifices" (See: Assumed Knowledge and Implicit Information)

as written in the law (ULT)
do something else that God commanded (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "as the law commands" (See: Active or Passive)

to the house of our God...in the house of our God (ULT)
to the temple...in the temple (UST)

The covenant continues to speak of the temple figuratively as the **house of God**, as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

to the priests, the ones who minister in the house of our God (ULT)
to the priests who minister in the temple (UST)

These two phrases mean the same thing. The covenant uses the repetition for clarity. If it would be helpful in your language, you could combine these phrases. Alternate translation: "the priests who serve in the temple" (See: Doublet)

Translation Words - ULT

- the firstborns of
- the firstborns of
- our sons
- and our livestock
- in the law
- and our flocks
- to the house of
- in the house of

- our God
- our God
- to the priests
- the ones who minister

Translation Words - UST

- do something else that God commanded
- our firstborn
- firstborn
- to the priests
- who minister
- sons…for dedication
- to the temple
- in the temple
- to the temple
- in the temple
- and our…calves…as sacrifices
- and lambs

Nehemiah 10:37

Nehemiah 10:37

And…the first of our dough and our offerings, and the fruit of every tree, wine, and oil (ULT) We will also…the first grain that we {harvest}, the first flour we {make}, the first fruit from all {our} trees, and the first wine and olive oil {that we produce (UST)

The words **the first of** at the start of this list apply to every item on the list. If it would be helpful to your readers, you could repeat that idea throughout the list. Alternate translation: "the first of the flour that we make, a first portion of the food offerings we bring to the temple, the first fruit from each of our fruit trees, and the first of the wine and oil that we produce each year" (See: Ellipsis)

our dough (ULT)
the…grain that we {harvest (UST)

Possible meanings are that this refers to: (1) dough made from coarse flour, (2) coarse flour, or (3) ground grain. (See: Translate Unknowns)

to the chambers of the house of our God (ULT)
that {they} can store in the temple (UST)

This phrase explains where the people are agreeing to deliver the items on the preceding list, which are special contributions for the priests. Alternate translation: "to the rooms where things are stored in the temple" or "to the storehouses in the temple" (See: Translate Unknowns)

the house of our God (ULT)
in the temple (UST)

The covenant continues to speak of the temple figuratively as the "house of God," as if it were the place where God lived, since God's presence was in the temple. Alternate translation: "the temple" (See: Metaphor)

and a tithe of our soil (ULT)
10 percent of our harvest (UST)

Here, the covenant speaks figuratively of the soil as a way of referring to the crops that grow in the soil. Alternate translation: "one tenth of the crops that grow in our fields" (See: Metonymy)

and a tithe of (ULT)
10 percent of (UST)

This means a tenth (1/10) or one part out of ten equal parts. (See: Fractions)

ULT

37 And we will bring: the first of our dough and our offerings, and the fruit of every tree, wine, and oil, for the priests, to the chambers of the house of our God; and a tithe of our soil for the Levites. And they, the Levites, will be the ones receiving tithes in all the cities of our labor.

UST

37 We will also bring supplies to the priests that {they} can store in the temple. These will include the first grain that we {harvest}, the first flour we {make}, the first fruit from all {our} trees, and the first wine and olive oil {that we produce}. We will also bring 10 percent of our harvest to the Levites. We will allow them to collect this 10 percent right in all the towns where we work.

And they, the Levites, will be the ones receiving tithes in all the cities of our labor (ULT)
We will allow them to collect this 10 percent right in all the towns where we work (UST)

This phrase explains where the people are agreeing to deliver this tithe of crops, which is a special contribution for the Levites. Alternate translation: "The Levites can collect this contribution of one tenth of our crops right in the cities where we live and work"

in all the cities of our labor (ULT)
right in all the towns where we work (UST)

The abstract noun **labor** refers to how the people would work the land in order to grow crops. If it would be helpful in your language, you could translate the idea behind it with a verb such as **work.** Alternate translation: "the cities where we live and work" (See: Abstract Nouns)

Translation Words - ULT

- and the fruit of
- wine
- and oil
- for the priests
- the house of
- our God
- for the Levites
- the Levites

Translation Words - UST

- to the priests
- in the temple
- in the temple
- the...fruit from
- and the...wine
- and olive oil {that we produce
- to the Levites
- We will allow them

Nehemiah 10:38

Nehemiah 10:38

And a priest who is a son of Aaron will be with the Levites when the Levites receive tithes (ULT)
A priest, one of the descendants of Aaron, will be with the Levites {and supervise} them when they collect that 10 percent (UST)

If it would be helpful to your readers, you could explain why a priest will be present. Alternate translation: "a priest will be present to supervise when the people give their tithes to the Levites" (See: Assumed Knowledge and Implicit Information)

a priest who is a son of Aaron (ULT)
A priest, one of the descendants of Aaron (UST)

Here the book repeats some background information to remind readers who the priests were. Alternate translation: "one of the priests, who are descendants of Aaron" (See: Distinguishing Versus Informing or Reminding)

who is a son of Aaron (ULT)
one of the descendants of Aaron (UST)

Son here figuratively means "descendant." Alternate translation: "a descendant of Aaron" (See: Metaphor)

when the Levites receive tithes (ULT)
when they collect that 10 percent (UST)

If it would be helpful in your language, you could state from whom the Levites will receive these tithes. Alternate translation: "when the people give their tithes to the Levites" (See: Assumed Knowledge and Implicit Information)

when...receive tithes...a tithe of...the tithe (ULT)
when...collect that 10 percent...10 percent of...what they have received (UST)

A "tithe" means a tenth (1/10) or one part out of ten equal parts. (See: Fractions)

And the Levites will bring a tithe of the tithe to the house of our God (ULT)
Then the Levites must bring 10 percent of what they have received to the temple (UST)

The implication is that in the way the Levites will help support the priests, in the same way the people will support the priests through the tithes described in verse 37. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "the Levites will bring one tenth of the tithes they receive to the temple, to help support the priests" (See: Assumed Knowledge and Implicit Information)

to the house of our God (ULT)
to the temple (UST)

The covenant continues to speak of the temple figuratively as the **house of God**, as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

to the chambers of the house of the treasury (ULT)
The priests will put it} in the storerooms and it will support {them (UST)

Like the similar phrase in 10:37, this phrase explains where the Levites are to deliver the ten percent of the tithes that they will contribute. Alternate translation: "to the rooms where things are stored in the temple" or "the rooms in the temple treasury" (See: Translate Unknowns)

Translation Words - ULT

- a priest
- who is a son of
- Aaron
- the Levites
- the Levites
- And the Levites
- to the house of
- our God
- of the house of the

Translation Words - UST

- A priest
- one of the descendants of
- Aaron
- the Levites...them
- they
- Then the Levites
- to the temple
- to the temple
- the storerooms and it will support...them

Nehemiah 10:39

the chambers (ULT)
those storerooms (UST)

This is an abbreviated way of saying "the chambers of the house of the treasury" as in 10:38. Alternate translation: "the rooms where things are stored in the temple" or "the rooms in the temple treasury" (See: Ellipsis)

the sons of Israel and the sons of Levi (ULT)
The Israelites and the Levites (UST)

Sons here figuratively means "descendants." The term is referring to the groups that were descended from the men named Israel and Levi. Alternate translation: "the Israelites and the Levites" (See: Metaphor)

And there shall be the vessels for the sanctuary, and the priests, the ones who are ministering, and the gatekeepers, and the ones who sing (ULT)
That is where {the priests} will store the equipment for the temple. And that is where {they will keep the food supplies} for the priests, the gatekeepers, and the singers who are serving at that time (UST)

ULT

39 For the sons of Israel and the sons of Levi shall bring to the chambers the offerings of grain, wine, and oil. And there shall be the vessels for the sanctuary, and the priests, the ones who are ministering, and the gatekeepers, and the ones who sing. And we shall not neglect the house of our God.
10:19 [1]

UST

39 That is how it will work. The Israelites and the Levites will bring their offerings of grain, wine, and olive oil to those storerooms. That is where {the priests} will store the equipment for the temple. And that is where {they will keep the food supplies} for the priests, the gatekeepers, and the singers who are serving at that time. We promise that we will keep taking care of the temple."

There means in those same storerooms. The phrase **the vessels for** at the start of this list applies to every item on the list. If it would be helpful to your readers, you could repeat that idea throughout the list. Alternate translation: "In those same rooms we will also store equipment for the temple, equipment that the priests use when they are on duty, tools that the gatekeepers use, and instruments for the musicians" (See: Ellipsis)

the vessels for (ULT)
the equipment for...the food supplies} for (UST)

Here the covenant uses one type of equipment that the storerooms would hold, **vessels** or "jars" or "containers," to refer figuratively to all the different types of equipment on the list in this verse. Alternate translation: "equipment" (See: Synecdoche)

And we shall not neglect the house of our God (ULT)
We promise that we will keep taking care of the temple (UST)

This is a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "we will make sure that we provide for the temple" (See: Litotes)

the house of...our God (ULT)
the temple (UST)

The covenant continues to speak of the temple figuratively as the **house of God**, as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

Translation Words - ULT

- the sons of
- and the sons of
- Israel
- the house of
- our God
- grain
- wine
- and oil
- the sanctuary
- and the priests
- the ones who are ministering
- and the gatekeepers

Translation Words - UST

- The Israelites
- and the Levites
- The Israelites
- the temple
- the temple
- grain
- wine
- and olive oil
- the temple
- the priests
- the gatekeepers
- who are serving at that time

Nehemiah 11

Nehemiah 11 General Notes

Special concepts in this chapter

The places where the Jews lived

Some people lived in Jerusalem, but most people lived in villages and towns away from Jerusalem. They lived there in order to farm the land and raise their animals. The city with its walls was there to provide all of the people with protection if enemies attacked them.

Nehemiah 11:1

cast lots (ULT)
cast lots (UST)

As in 10:34, a **lot** was a physical object that was used in various ways to make a selection among different possibilities. Use the term in your language that would best describe such an object for your readers. (See: Translate Unknowns)

one out of ten (ULT)
one family out of ten (UST)

This means "one out of ten people." (See: Ellipsis)

in Jerusalem the holy city (ULT)
in Jerusalem. That was the city set apart {for God (UST)

Here the book repeats some background information to remind readers about the special status that Jerusalem had, which was why it was so important for that city to be well populated. As in 1:9, the list is acknowledging Jerusalem as the place from which God chose to start making himself famous throughout the world, and as the city where God chose to put his temple. Alternate translation: "Jerusalem, the special city that God chose" (See Distinguishing Versus Informing or Reminding)

and nine hands were in the cities (ULT)
The remaining nine families lived in the {other} towns (UST)

Here the list is using the term **hand** to refer figuratively to an entire person. Alternate translation: "the other nine out of ten people remained in the cities and towns where they had been living" (See Synecdoche)

ULT

1 And the leaders of the people dwelt in Jerusalem. And the rest of the people cast lots to bring one out of ten to dwell in Jerusalem the holy city, and nine hands were in the cities.

UST

1 So the {Israelite} leaders settled in Jerusalem {with their families}. The rest of the people cast lots to select one family out of ten to live in Jerusalem. That was the city set apart {for God}. The remaining nine families lived in the {other} towns.

Translation Words - ULT

- the leaders of
- in Jerusalem
- in Jerusalem
- the people
- lots
- the holy

Translation Words - UST

- the…leaders…with their families
- in Jerusalem
- in Jerusalem
- the people
- lots
- set apart {for God

Nehemiah 11:2

all the men (ULT)
all those (UST)

In this context, **a man** means "everyone." Alternate translation: "everyone who" (See: Idiom)

Translation Words - ULT

- And...blessed
- in Jerusalem

Translation Words - UST

- asked God to} bless
- in Jerusalem

ULT

2 And the people blessed all the men, the ones who freely offered to dwell in Jerusalem.

UST

2 The people {asked God to} bless all those who volunteered to live in Jerusalem.

Nehemiah 11:3

the heads of the province (ULT)
the provincial officials (UST)

Head here is a figurative way of saying **leader.** Alternate translation: "provincial leaders" (See: Metaphor)

And in the cities of Judah (ULT)
But in the towns of Judah (UST)

This sentence explains a contrasting idea before the story goes on to develop the idea that the previous sentence introduces. This chapter is a list of the provincial leaders, priests, Levites, gatekeepers, temple servants, and singers who lived in Jerusalem. The previous sentence introduces the first part of that list, but before the list gives the names of the provincial leaders, it explains that most of the people who had returned to the province of Judah kept on living on their ancestral lands in other cities and towns. You could begin this sentence with a word like "but" to indicate this contrast. (See: Connect — Contrast Relationship)

And in the cities of Judah...in their cities (ULT)
But in the towns of Judah...in their towns (UST)

These two phrases mean the same thing and you do not need to repeat both of them if that would be confusing for your readers.

a man on his property (ULT)
everyone...on his own family property...This included (UST)

In this context, **a man** means "each person," and the expression may be understood to indicate "each family." Alternate translation: "each family on its own property" (See: Idiom)

Israel (ULT)
the Israelites (UST)

Here the list refers to all of the Israelites figuratively as if they were a single person, their ancestor, Israel. Alternate translation: "the Israelites" (See: Personification)

and the Nethinim (ULT)
the temple servants (UST)

As in 3:26, the term **Nethinim** describes servants who worked in the temple. Alternate translation: "the temple servants" (See: Translate Unknowns)

ULT

3 And these are the heads of the province who dwelt in Jerusalem. And in the cities of Judah they dwelt, a man on his property, in their cities: Israel, the priests, and the Levites, and the Nethinim, and the sons of the servants of Solomon.

UST

3 These are {the names of} the provincial officials who settled in Jerusalem. But in the towns of Judah, everyone lived on his own family property in their towns. This included the Israelites, the priests, the Levites, the temple servants, and the descendants of the servants of Solomon.

and the sons of the servants of Solomon (ULT)
and the descendants of the servants of Solomon (UST)

Sons figuratively means "descendants." Alternate translation: "the descendants of the laborers who had worked for the kingdom" (See: Metaphor)

the servants of Solomon (ULT)
the servants of Solomon (UST)

As in 7:57, this phrase refers to people whom Solomon first conscripted as laborers. They and their descendants remained conscripted laborers under later kings. Review the note to 7:57 if that would be helpful. Alternate translation: "laborers who had worked for the kingdom" (See: Translate Unknowns)

Translation Words - ULT

- the heads of
- the province
- in Jerusalem
- Judah
- Israel
- the priests
- and the Levites
- and the sons of
- the servants of
- Solomon

Translation Words - UST

- the provincial
- officials
- in Jerusalem
- Judah
- the Israelites
- the priests
- the Levites
- and the descendants of
- the servants of
- Solomon

Nehemiah 11:4

And...in Jerusalem (ULT)
But...in Jerusalem (UST)

This sentence provides further information about the situation the book is describing here. In addition to the people who were living in various other cities and towns in the province of Judah, there were other people already living in Jerusalem. So the city was not empty, but it did need to be more fully populated. You could use a word like "moreover" to show that this is further background information. (See: Background Information)

from the sons of Judah and from the sons of Benjamin (ULT)
some of the people of Judah and some of the people of Benjamin (UST)

Sons here figuratively means "descendants." Alternate translation: "some people from the tribes of Judah and Benjamin" (See: Metaphor)

Those from the sons of Judah were (ULT)
Here are {the names of} the leaders who lived in Jerusalem. From the descendants of Judah (UST)

Sons here figuratively means "descendants." Alternate translation: "those from the tribe of Judah" (See: Metaphor)

Athaiah, the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel (ULT)
one of them was Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel (UST)

These are the names of six men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

Athaiah (ULT)
one of them was Athaiah (UST)

The implication is that Athaiah was one of the leaders of the people from the tribe of Judah who lived in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Their leader, Athaiah" (See: Assumed Knowledge and Implicit Information)

from the sons of Perez (ULT)
a descendant of Perez (UST)

Sons here figuratively means "descendants." Alternate translation: "one of the descendants of Perez" (See: Metaphor)

ULT

⁴ And some from the sons of Judah and from the sons of Benjamin dwelt in Jerusalem. Those from the sons of Judah were: Athaiah, the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, from the sons of Perez;

UST

⁴ But some of the people of Judah and some of the people of Benjamin stayed and lived in Jerusalem. Here are {the names of} the leaders who lived in Jerusalem. From the descendants of Judah, one of them was Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, a descendant of Perez.

Translation Words - ULT

- from the sons of
- and from the sons of
- Those from the sons of…were
- the son of
- the son of
- the son of (2)
- the son of (2)
- the son of (3)
- from the sons of
- Judah
- Judah
- Zechariah
- Benjamin
- And…in Jerusalem

Translation Words - UST

- But…in Jerusalem
- some of the people of
- and some of the people of
- Here are {the names of} the leaders who lived in Jerusalem. From the descendants of
- the son of
- the son of
- the son of (2)
- the son of (2)
- the son of (3)
- a descendant of
- Judah
- Judah
- Benjamin
- Zechariah

Nehemiah 11:5

and Maaseiah, the son of Baruch, the son of Kol-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah (ULT)
Another one was Maaseiah the son of Baruch, the son of Kol-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah (UST)

These are the names of seven men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

and Maaseiah (ULT)
Another one was Maaseiah (UST)

The implication is that Maaseiah was another leader of the people from the tribe of Judah who lived in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "another leader, Maaseiah" (See: Assumed Knowledge and Implicit Information)

a son of the Shiloni (ULT)
who was one of the descendants of Shelah (UST)

Most likely, the Shiloni were the clan descended from Judah's son Shelah. Here the phrase **son of** indicates that Maaseiah shared in the quality of belonging to this clan. Alternate translation: "one of the descendants of Shelah" (See: Metaphor)

Translation Words - ULT

- the son of
- the son of
- the son of (2)
- the son of (2)
- the son of (3)
- the son of (3)
- a son of (4)
- Baruch
- Zechariah

Translation Words - UST

- the son of
- the son of
- the son of (2)
- the son of (2)
- the son of (3)
- the son of (3)
- who was one of (4)

• Baruch
• Zechariah

Nehemiah 11:6

All the sons of Perez, the ones dwelling in Jerusalem, were 468 men of strength (ULT) Altogether 468 men who were descendants of Perez lived in {the city of} Jerusalem. These men were {very} brave and skilled in combat (UST)

Alternate translation: "The total number of the descendants of Perez who settled in Jerusalem who were able to fight in the army was 468"

the sons of Perez, the ones dwelling in Jerusalem (ULT)
men who were descendants of Perez lived in {the city of} Jerusalem (UST)

Sons here figuratively means **descendants.** Alternate translation: "the descendants of Perez who lived in Jerusalem" (See: Metaphor)

were 468 men of strength (ULT)
468...These men were {very} brave and skilled in combat (UST)

The abstract noun **strength** refers to the way these men were able to use weapons and fight to defend the city if necessary. If it would be helpful in your language, you could translate the idea behind it with a verb such as *fight.** Alternate translation: "468 men who were able to fight in the army" (See: Abstract Nouns)

were 468 (ULT)
468 (UST)

Alternate translation: "four hundred and sixty-eight" (See: Numbers)

Translation Words - ULT

  - the sons of
  - in Jerusalem
  - strength

Translation Words - UST

  - men who were descendants of
  - in {the city of} Jerusalem
  - were {very} brave and skilled in combat

Nehemiah 11:7

the sons of Benjamin (ULT)
the descendants of Benjamin (UST)

Sons here figuratively means **descendants.** Alternate translation: "the people from the tribe of Benjamin" (See: Metaphor)

the sons of Benjamin (ULT)
the descendants of Benjamin (UST)

This means specifically the people from the tribe of Benjamin who lived in Jerusalem. The list is speaking in abbreviated form here. Alternate translation: "the people from the tribe of Benjamin who lived in Jerusalem" (See: Ellipsis)

Sallu, the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah (ULT)
One of them was Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah (UST)

These are the names of eight men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

Sallu (ULT)
One of them was Sallu (UST)

The implication is that Sallu was one of the leaders of the people from the tribe of Benjamin who lived in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Their main leader was Sallu" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

  - the sons of
  - the son of
  - the son of (2)
  - the son of (3)
  - the son of
  - the son of (2)
  - the son of (4)
  - the son of (5)
  - Benjamin
  - Jeshaiah

Translation Words - UST

  - the descendants of
  - the son of

ULT

7 And these are the sons of Benjamin: Sallu, the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah;

UST

7 These are the descendants of Benjamin {who decided to live in Jerusalem}. One of them was Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah.

- • the son of (2)
- • the son of (3)
- • the son of
- • the son of (2)
- • the son of (4)
- • the son of (5)
- • Benjamin
- • Jeshaiah

Nehemiah 11:8

and after him, Gabbai, Sallai (ULT)
Two men who assisted him were Gabbai and Sallai (UST)

After is a figurative way of saying that these two men were also leaders, but they were subordinate to Sallu. Alternate translation: "Two other leaders who assisted him were Gabbai and Sallai" (See: Metaphor)

Gabbai, Sallai (ULT)
Gabbai and Sallai (UST)

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

928 (ULT)
Altogether 928 people {from the tribe of Benjamin settled in Jerusalem (UST)

As in 11:6, the number given represents the total number of men from this tribe who were able to use weapons and fight to defend the city if necessary. The list is speaking in abbreviated form here. Alternate translation: "The total number of the men from the tribe of Benjamin living in Jerusalem who were able to fight in the army was 928." (See: Ellipsis)

928 (ULT)
Altogether 928 people {from the tribe of Benjamin settled in Jerusalem (UST)

Alternate translation: "nine hundred and twenty-eight men" (See: Numbers)

> ### ULT
> **8** and after him, Gabbai, Sallai, 928.
>
> ### UST
> **8** Two men who assisted him were Gabbai and Sallai. Altogether 928 people {from the tribe of Benjamin settled in Jerusalem}.

Nehemiah 11:9

And Joel the son of Zichri (ULT)
Joel the son of Zichri (UST)

Joel is the name of a man, and Zichri is the name of his father. (See: How to Translate Names)

was the overseer for them (ULT)
Their leader was (UST)

This means that when these men from the tribe of Benjamin formed a fighting unit, Joel was their commander. Alternate translation: "the commander of the troops from the tribe of Benjamin" (See: Translate Unknowns)

And Judah, the son of Hassenuah (ULT)
Judah the son of Hassenuah (UST)

Judah is the name of a man, and Hassenuah is the name of his father. (See: How to Translate Names)

was the second over the city (ULT)
was {the official who was} second in command in Jerusalem (UST)

This phrase could mean a number of things. (1) Since this list does not name the person who was first in charge of the city, and it also does not describe other parts of the city and who was responsible for them, this phrase most likely means that Judah was second in command, after Joel, over the forces that would be formed from men living in the city. If that is the meaning, then the list is describing these troops figuratively by reference to something associated with them, the city they would come from. (2) However, it could mean that Judah was something like the deputy mayor of the whole city. (3) It could also mean that Judah was responsible for one part of the city. Alternate translation: "second in command over troops from the city" (See: Metonymy)

> **ULT**
>
> **9** And Joel the son of Zichri was the overseer for them. And Judah, the son of Hassenuah, was the second over the city.
>
> **UST**
>
> **9** Their leader was Joel the son of Zichri. Judah the son of Hassenuah was {the official who was} second in command in Jerusalem.

Translation Words - ULT

- And Joel
- the son of
- the son of
- was the overseer

Translation Words - UST

- leader was
- Joel
- the son of
- the son of

Nehemiah 11:10

From the priests (ULT)
The priests {who settled in Jerusalem} included (UST)

The implication is that this next section of the list will name the men who were leaders of the priests. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Here are the names of the leaders of the priests who settled in Jerusalem" (See: Assumed Knowledge and Implicit Information)

Jedaiah the son of Joiarib (ULT)
Jedaiah the son of Joiarib (UST)

Jedaiah is the name of a man, and Joiarib is the name of his father. (See: How to Translate Names)

Jakin (ULT)
and Jachin (UST)

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

Translation Words - ULT

- the priests
- the son of

Translation Words - UST

- The priests
- the son of

ULT

10 From the priests: Jedaiah the son of Joiarib; Jakin;

UST

10 The priests {who settled in Jerusalem} included Jedaiah the son of Joiarib, and Jachin.

Nehemiah 11:11

Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub (ULT)
Another priest was Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub (UST)

These are the names of six men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

the leader of the house of God (ULT)
He was in charge of the temple (UST)

This is background information that helps identify Seraiah further. Alternate translation: "the priest in charge of the temple" (See: Background Information)

the house of God (ULT)
the temple (UST)

Here the list speaks of the temple figuratively as the **house of God** as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

Translation Words - ULT

- the son of
- the son of
- the son of (2)
- the son of (3)
- the son of (4)
- Hilkiah
- Zadok
- the house of
- God

Translation Words - UST

- the son of
- the son of
- the son of (2)
- the son of (3)
- the son of (4)
- Hilkiah
- Zadok
- the temple
- the temple

Nehemiah 11:12

Nehemiah 11:12

and their brothers, who were doing the work for the house, were 822 (ULT)
Another 822 of their associates {settled in Jerusalem and} performed work for the temple (UST)

Alternate translation: "The total number of their fellow priests who were serving in the temple was 822"

and their brothers (ULT)
Another...of their associates (UST)

Here, **brother**, is a figurative way of saying "fellow priest," although it is possible that some of the biological brothers of Joiarib, Jakin, and Seraiah were included in this group. Alternate translation: "their fellow priests" (See: Metaphor)

who were doing the work for the house (ULT)
settled in Jerusalem and} performed work for the temple (UST)

Here, **house** is an abbreviated way of saying "house of God," and that is a figurative way of referring to the temple. Alternate translation: "who served in the temple" (See: Ellipsis)

were 822 (ULT)
822 (UST)

"eight hundred and twenty-two men" (See: Numbers)

and Adaiah (ULT)
Another priest {who settled in Jerusalem} was Adaiah (UST)

The implication is that Adaiah was another leader of the priests who settled in Jerusalem. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Another leader of the priests who settled in Jerusalem was Adaiah" (See: Assumed Knowledge and Implicit Information)

and Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malkijah (ULT)
Another priest {who settled in Jerusalem} was Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malkijah (UST)

These are the names of seven men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

ULT

12 and their brothers, who were doing the work for the house, were 822; and Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malkijah;

UST

12 Another 822 of their associates {settled in Jerusalem and} performed work for the temple. Another priest {who settled in Jerusalem} was Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malkijah.

Translation Words - ULT

- and their brothers
- for the house
- the son of
- the son of (2)
- the son of (3)
- the son of
- the son of (4)
- the son of (5)
- Zechariah

Translation Words - UST

- Another...of their associates
- for the temple
- the son of
- the son of (2)
- the son of (3)
- the son of
- the son of (4)
- the son of (5)
- Zechariah

Nehemiah 11:13

Nehemiah 11:13

and his brothers, the heads of fathers (ULT)
Another...of his associates, including the leaders of their ancestral clans, {settled in Jerusalem (UST)

In this case, **his brothers** seems to be a figurative way of saying "his fellow leaders," since the list specifies that these associates of Adaiah were leaders of clans. Alternate translation: "the family leaders who helped him" (See: Metaphor)

the heads of fathers (ULT)
including the leaders of their ancestral clans (UST)

As in 7:70 and 8:13, this seems to be an abbreviated way of saying "the heads of father's houses." The full expression "house of the father" or "father's house" is used in 7:61. See how you translated it there, and review the note there if that would be helpful. Alternate translation: "clan leaders" (See: Ellipsis)

the heads (ULT)
including the leaders (UST)

Here, **head** is a figurative way of saying **leader.** Alternate translation: "leaders" (See: Metaphor)

were 242 (ULT)
242 (UST)

It seems unlikely that there were 242 family leaders assisting Adaiah. Rather, in context, this seems to be the number of priests that Adaiah and the family leaders who helped him were responsible for. Alternate translation: "they were responsible for 242 priests" (See: Assumed Knowledge and Implicit Information)

were 242 (ULT)
242 (UST)

"two hundred and forty-two men" (See: Numbers)

and Amashsai (ULT)
Another priest who settled there} was Amashsai (UST)

The implication is that Amashsai was another leader of the priests who settled in Jerusalem. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Another leader of the priests who settled in Jerusalem was Amashsai" (See: Assumed Knowledge and Implicit Information)

ULT

13 and his brothers, the heads of fathers, were 242; and Amashsai, the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer;

UST

13 Another 242 of his associates, including the leaders of their ancestral clans, {settled in Jerusalem}. {Another priest who settled there} was Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer.

and Amashsai, the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer (ULT)
Another priest who settled there} was Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer (UST)

These are the names of five men. In this context, "son" means literally that the next man named is the father of the man just named. (See: How to Translate Names)

Translation Words - ULT

- and his brothers
- the heads
- of fathers
- the son of
- the son of (2)
- the son of (3)
- the son of (4)

Translation Words - UST

- Another...of his associates...settled in Jerusalem
- including the leaders
- of their ancestral clans
- the son of
- the son of (2)
- the son of (3)
- the son of (4)

Nehemiah 11:14

Nehemiah 11:14

and their brothers, mighty men of strength, were 128 (ULT)
Another 128 of their associates who were strong men {settled in Jerusalem (UST)

The implication is that this is the total number of priests that Amashsai was responsible for. If it would be helpful in your language, you could say this explicitly. Alternate translation: "Amashsai was responsible for 128 priests who were capable of working in the temple" (See: Assumed Knowledge and Implicit Information)

and their brothers (ULT)
Another...of their associates...settled in Jerusalem (UST)

Here, in context, **brothers** is a figurative way of saying "fellow priests" as in 11:12, althoughit is possible that some of the biological brothers of Amashsai were included in this group. **Their** is plural because it is describing this group in reference to all of the other priests, not just to Amashsai. Alternate translation: "their fellow priests" (See: Metaphor)

mighty men of strength (ULT)
who were strong men (UST)

In this context, the abstract noun **strength** likely refers to the way these men were physically capable of doing the required work in the temple. If it would be helpful in your language, you could translate the idea behind it with an adjective such as "capable." Alternate translation: "men who were capable of working in the temple" (See: Abstract Nouns)

were 128 (ULT)
128 (UST)

Alternate translation: "one hundred and twenty-eight" (See: Numbers)

And...was overseer for them (ULT)
Their leader was (UST)

This appears to mean that while Amashsai was responsible overall for this group of priests, Zabdiel supervised their day-to-day work. Alternate translation: "Zabdiel was their supervisor" (See: Assumed Knowledge and Implicit Information)

Zabdiel the son of Haggedolim (ULT)
Zabdiel the son of Haggedolim (UST)

Zabdiel is the name of a man, and Haggedolim is the name of his father. (See: How to Translate Names)

Translation Words - ULT

- and their brothers

- mighty men of
- strength
- the son of
- And...was overseer

Translation Words - UST

- Another...of their associates...settled in Jerusalem
- who were...men
- strong
- leader was
- the son of

Nehemiah 11:15

And from the Levites (ULT)
One of the Levites {who settled in Jerusalem (UST)

The implication is that this next section of the list will name the men who were leaders of the Levites. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Here are the names of the leaders of the Levites who settled in Jerusalem. One of them was" (See: Assumed Knowledge and Implicit Information)

ULT

15 And from the Levites: Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

UST

15 One of the Levites {who settled in Jerusalem} was Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

Shemaiah, the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni (ULT)
was Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, the son of Bunni (UST)

These are the names of five men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

Translation Words - ULT

- the Levites
- the son of
- the son of
- the son of (2)
- the son of (3)

Translation Words - UST

- the Levites {who settled in Jerusalem
- the son of
- the son of
- the son of (2)
- the son of (3)

Nehemiah 11:16

and Shabbethai and Jozabad (ULT)
Two others were Shabbethai and Jozabad (UST)

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

from the heads of the Levites (ULT)
and were leaders of the Levites (UST)

Head here is a figurative way of saying **leader.** Alternate translation: "who were also leaders of the Levites" (See: Metaphor)

> **ULT**
>
> **16** and Shabbethai and Jozabad, from the heads of the Levites, were over the work outside of the house of God;
>
> **UST**
>
> **16** Two others were Shabbethai and Jozabad, who supervised the work outside the temple and were leaders of the Levites.

were over the work outside of the house of God (ULT)
who supervised the work outside the temple (UST)

Here the list speaks of the temple figuratively as the **house of God** as if it were God's dwelling place. **Outside** refers to all of the duties that Levites had that did not involve working inside the temple itself. (For example, collecting offerings, as described in 10:37–38.) Alternate translation: "supervised all the work that the Levites did outside the temple" (See: Metaphor)

Translation Words - ULT

- from the heads of
- the Levites
- were over
- of the house of
- God

Translation Words - UST

- who supervised
- the temple
- the temple
- and were leaders of
- the Levites

Nehemiah 11:17

Nehemiah 11:17

and Mattaniah, the son of Mika, the son of Zabdi, the son of Asaph (ULT)
Another Levite {who settled in Jerusalem} was Mattaniah...He was the son of Mika, the son of Zabdi, the son of Asaph (UST)

These are the names of four men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

and Mattaniah (ULT)
Another Levite {who settled in Jerusalem} was Mattaniah (UST)

The implication is that Mattaniah was another leader of the Levites who settled in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Another leader of the Levites who settled in Jerusalem was" (See: Assumed Knowledge and Implicit Information)

the head of the beginning who offered the thanksgiving prayer (ULT)
who directed the temple choir when they sang the prayers to thank God (UST)

Head here is a figurative way of saying **leader.** Alternate translation: "the director of the Levite choir" (See: Metaphor)

the head of the beginning (ULT)
who directed the temple choir (UST)

This expression seems to indicate that Mattaniah told the Levite musicians who sang in the temple when to begin singing; that is, he was the director of their choir. As the choir director, he would have done many other things as well. For example, he would keep the tempo, have the choir sing louder or softer, and tell the choir when to stop singing. Here the list is describing the work of directing the choir figuratively by reference to one aspect of it, starting the singing. Alternate translation: "the director" (See: Metonymy)

who offered the thanksgiving prayer (ULT)
when they sang the prayers to thank God (UST)

Here the book is describing the choir figuratively by reference to one kind of thing it was associated with, the prayers of thanksgiving that it sang. Alternate translation: "of the choir" (See: Metonymy)

ULT

17 and Mattaniah, the son of Mika, the son of Zabdi, the son of Asaph, the head of the beginning who offered the thanksgiving prayer; and Bakbukiah, second from his brothers; and Abda, the son of Shammua, the son of Galal, the son of Jeduthun. [3][4]

UST

17 Another Levite {who settled in Jerusalem} was Mattaniah, who directed the temple choir when they sang the prayers to thank God. He was the son of Mika, the son of Zabdi, the son of Asaph. His assistant choir director was Bakbukiah. Another Levite was Abda, the son of Shammua, the son of Galal, the son of Jeduthun.

who offered the thanksgiving prayer (ULT)
when they sang the prayers to thank God (UST)

While the list says that Mattaniah offered this prayer really, the whole choir did so with him as its director. The list is referring to the entire choir figuratively by the name of one member, Mattaniah. Alternate translation: "of the choir" (See: Synecdoche)

and Bakbukiah...and Abda (ULT)
Bakbukiah...Another Levite was Abda (UST)

The implication is that Bakbukiah and Abda were further leaders of the Levites who settled in Jerusalem. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Two other leaders of the priests who settled in Jerusalem were" (See: Assumed Knowledge and Implicit Information)

and Bakbukiah (ULT)
Bakbukiah (UST)

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

second from his brothers (ULT)
His assistant choir director was (UST)

Here, **brother** likely refers figuratively to the other the Levites in this division. The expression means that Bakbukiah was another leader who assisted Mattaniah with the Levite choir. It could also possibly mean that he directed a second group of singers. Alternate translation: "who assisted Mattaniah with the Levite choir" (See: Metaphor)

second (ULT)
assistant (UST)

Alternate translation: "the next in command" (See: Ordinal Numbers)

and Abda, the son of Shammua, the son of Galal, the son of Jeduthun (ULT)
Another Levite was Abda, the son of Shammua, the son of Galal, the son of Jeduthun (UST)

These are the names of four men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

Translation Words - ULT

- the son of
- the son of
- the son of (2)
- the son of (2)
- the son of (3)
- the son of (4)
- Mika
- Asaph

- the head of
- the...prayer
- from his brothers

Translation Words - UST

- who directed
- to thank God
- He was the son of
- the son of
- the son of (2)
- the son of (2)
- the son of (3)
- the son of (4)
- Mika
- Asaph
- His...choir director was

Nehemiah 11:18

All the Levites in the holy city were 284 (ULT)
Altogether, 284 Levites settled in {Jerusalem},
the city set apart {for God (UST)

Alternate translation: "The total number of Levites who settled in Jerusalem was 284"

in the holy city (ULT)
settled in {Jerusalem}, the city set apart {for God (UST)

As in 11:1, this phrase describes Jerusalem as the place from which God chose to start making himself famous throughout the world, and as the city where God chose to put his temple. Alternate translation: "Jerusalem, the special city that God chose" (See: Distinguishing Versus Informing or Reminding)

were 284 (ULT)
284 (UST)

Alternate translation: "two hundred and eighty-four" (See: Numbers)

Translation Words - ULT

- the Levites
- the holy

Translation Words - UST

- Levites
- set apart {for God

Nehemiah 11:19

And the gatekeepers (ULT)
The gatekeepers {who settled in Jerusalem} included (UST)

The implication is that this next section of the list will name the men who were leaders of the gatekeepers. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Here are the names of the leaders of the gatekeepers who settled in Jerusalem:" followed by the list of names. (See: Assumed Knowledge and Implicit Information)

And the gatekeepers (ULT)
The gatekeepers {who settled in Jerusalem} included (UST)

This means the people who were responsible to open and close the gates that controlled access to the city or perhaps the temple. See how you translated this term in 7:1. (See: Translate Unknowns)

Akkub, Talmon (ULT)
Akkub, Talmon (UST)

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

and their brothers, the ones who guarded at the gates, were 172 (ULT)
and 172 of their associates who kept watch at the gates (UST)

The list is speaking in abbreviated form here. Alternate translation: "These leaders and their fellow gatekeepers amounted to a total of 172 gatekeepers who settled in Jerusalem." (See: Ellipsis)

and their brothers, the ones who guarded at the gates (ULT)
and...of their associates who kept watch at the gates (UST)

Here, in context, **brother** seems to be a figurative way of saying "fellow gatekeepers," although it is possible that some of the biological brothers of Akkub and Talmon were included in this group. Alternate translation: "their fellow gatekeepers" (See: Metaphor)

were 172 (ULT)
172 (UST)

Alternate translation: "one hundred and seventy-two men" (See: Numbers)

Translation Words - ULT

- And the gatekeepers
- at the gates
- and their brothers
- the ones who guarded

Translation Words - UST

- The gatekeepers {who settled in Jerusalem} included
- at the gates
- and…of their associates
- who kept watch

Nehemiah 11:20

And the rest of Israel (ULT)
The rest of the Israelite people (UST)

Here the list figuratively refers to all of the Israelites by something associated with them, the name of their ancestor, Israel. Alternate translation: "all the other the Israelites" (See: Metonymy)

were in all the cities of Judah, a man in his inheritance (ULT)
all lived on their own property in all the other towns in Judea (UST)

In this context, **a man** means "each person," and as in 11:3, it may be understood to indicate "each family." Alternate translation: "continued to live in all the other cities of Judah, each family on its own ancestral land" (See: Idiom)

a man in his inheritance (ULT)
all...on their own property (UST)

The abstract noun **inheritance** refers to the land that was passed down through the generations in each Israelite family. The Levites did not have territory of their own, but they had some towns and surrounding pasturelands as their property. Alternate translation: "each family on its own ancestral land" (See: Abstract Nouns)

Translation Words - ULT

- the...Israel
- the priests
- the Levites
- Judah
- in his inheritance

Translation Words - UST

- the Israelite people
- including the priests
- and the Levites
- on their own property
- Judea

Nehemiah 11:21

And the Nethinim (ULT)
The {temple} workers (UST)

The term **Nethinim** describes servants who worked in the temple. Alternate translation: "the temple servants" (See: Translate Unknowns)

in the Ophel (ULT)
on Ophel {Hill in Jerusalem (UST)

This is probably the name of a geographic feature, a fortified extension of the hill that the Jerusalem temple was located on. See how you translated this term in 3:26-27. Alternate translation: "Ophel Hill" (See: Translate Unknowns)

and Ziha and Gishpa (ULT)
and Ziha and Gishpa (UST)

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

were over the Nethinim (ULT)
supervised them (UST)

This is a figurative way of saying that Ziha and Gishpa were the leaders of this group. Alternate translation: "were the leaders of the temple servants" (See: Metaphor)

ULT

21 And the Nethinim were dwelling in the Ophel, and Ziha and Gishpa were over the Nethinim.

UST

21 The {temple} workers lived on Ophel {Hill in Jerusalem}; and Ziha and Gishpa supervised them.

Nehemiah 11:22

And the overseer of the Levites in Jerusalem was (ULT)
The man who supervised the Levites who lived in Jerusalem was (UST)

Alternate translation: "the supervisor of the Levites who settled in Jerusalem"

Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mika (ULT)
Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mika. Uzzi (UST)

These are the names of five men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

from the sons of Asaph (ULT)
was one of the descendants of Asaph (UST)

Sons here figuratively means "descendants." Alternate translation: "who were descendants of Asaph" (See: Metaphor)

the ones who sang (ULT)
These were the singers (UST)

Here the list supplies some background information that reminds readers what the Levites in the temple were primarily responsible for. Alternate translation: "and who performed music" (See: Distinguishing Versus Informing or Reminding)

who were over the work of the house of God (ULT)
responsible for the music in the temple {services (UST)

Here the list speaks of the temple figuratively as the **house of God** as if it were God's dwelling place. By contrast with the Levites described in 11:16, these Levites were responsible for all the duties that had to be performed inside the temple itself. Alternate translation: "who were responsible for the work that was done inside the temple" (See: Metaphor)

Translation Words - ULT

- And the overseer of...was
- the Levites
- the house of
- God
- in Jerusalem
- the son of
- the son of
- the son of (2)

ULT

²² And the overseer of the Levites in Jerusalem was Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mika, from the sons of Asaph, the ones who sang, who were over the work of the house of God.

UST

²² The man who supervised the Levites who lived in Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mika. Uzzi was one of the descendants of Asaph. These were the singers responsible for the music in the temple {services}.

- the son of (3)
- from the sons of
- Asaph

Translation Words - UST

- The man who supervised...was
- the Levites who
- the temple {services
- the temple...services
- lived in Jerusalem
- the son of
- the son of
- the son of (2)
- the son of (3)
- was one of the descendants of
- Asaph

Nehemiah 11:23

For (ULT)
Now (UST)

This word indicates that the information that follows provides further background information about this situation. You could express the same meaning with a word that indicates this in your language. (See: Background Information)

the commandment of the king was upon them (ULT)
the king {of Persia} had said {that his kingdom would provide support} for the singers (UST)

Here the list speaks figuratively of the commandment as if it rested upon the Levite singers. Alternate translation: "the king had given orders concerning them" (See: Personification)

that support for the ones who sang (ULT)
The king had said to give them...to maintain the singing in the temple services (UST)

The abstract noun **support** refers to an order that the king had given for his own kingdom to pay for the costs of worship in the temple. If it would be helpful in your language, you could translate the same idea with a verb such as "subsidize." Alternate translation: "to subsidize the expenses of the Levite singers" (See: Abstract Nouns)

was a daily matter in its day (ULT)
whatever they needed (UST)

This is an idiom that means "as each day required." (See: Idiom)

Translation Words - ULT

- the commandment of
- the king

Translation Words - UST

- the king {of Persia
- had said {that his kingdom would provide support} for

Nehemiah 11:24

And Pethahiah, the son of Meshezabel (ULT)
Pethahiah...He was the son of Meshezabel (UST)

Pethahiah is the name of a man, and Meshezabel is the name of his father. (See: How to Translate Names)

from the sons of Zerah (ULT)
who was one of the descendants of Zerah (UST)

Sons here figuratively means "descendants." Alternate translation: "one of the descendants of Zerah" (See: Metaphor)

Zerah, the son of Judah (ULT)
Zerah, the son of Judah (UST)

Zerah is the name of a man, and Judah is the name of his father. (See: How to Translate Names)

was at the hand of the king (ULT)
was the {ambassador} to the king {of Persia (UST)

Here, **hand** figuratively means **side** and figuratively describing Zerah as the king's advisor by reference to something associated with that role, the place that he would usually occupy next to the king. Alternate translation: "was an advisor to the king" (See: Metonymy)

for every matter of the people (ULT)
for any matter pertaining to the {Israelites (UST)

People here means the Jewish people. Alternate translation: "for all matters concerning the Jewish people" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the son of
- from the sons of
- the son of (2)
- Judah
- was at the hand of
- the king

Translation Words - UST

- was the {ambassador} to
- the king {of Persia
- He was the son of
- who was one of the descendants of
- the son of (2)

• Judah

Nehemiah 11:25

And for (ULT)
in (UST)

After describing the various groups that settled in Jerusalem and their leaders, the list said in 11:20 that all the other the Israelites continued to live in the other cities of Judah. In 11:21–24 the list gave additional details about some other things, but it is now returning to speak about those cities and towns outside of Jerusalem. If it would be helpful in your language, you could indicate this with a phrase such as "and as for"

the villages in their fields (ULT)
towns and} villages near their farms (UST)

This refers to settlements and the adjacent agricultural land. It is as if the villages are **in** the fields because the fields surround the villages. Alternate translation: "the towns where there was farmland" (See: Metaphor)

the villages in their fields (ULT)
towns and} villages near their farms (UST)

The implication is that these are the places where people lived who did not settle in Jerusalem. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "the towns outside Jerusalem where there was farmland" (See: Assumed Knowledge and Implicit Information)

some from the sons of Judah (ULT)
Some of the descendants of Judah (UST)

Sons here figuratively means "descendants." Alternate translation: "some of the descendants of Judah" or "some of the people of Judah" (See: Metaphor)

in Kiriath Arba...and in Dibon...and in Jekabzeel (ULT)
These included {the city of} Kiriath-Arba...the city of} Dibon...and {the town of} Jekabzeel (UST)

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

in Kiriath Arba and its daughters; and in Dibon and its daughters; and in Jekabzeel and its villages (ULT)
These included {the city of} Kiriath-Arba and its neighboring villages, {the city of} Dibon and its neighboring villages, and {the town of} Jekabzeel and its neighboring villages (UST)

In this context, referring to the **daughters** of a town is a figurative way of describing the small communities that have grown up around it. (These communities were likely started by people from the town, and they depended on the town the way a child depends on a parent.) Here and in verses 27, 28, 30, and 31, use whatever term would

ULT

25 And for the villages in their fields, some from the sons of Judah dwelt: in Kiriath Arba and its daughters; and in Dibon and its daughters; and in Jekabzeel and its villages;

UST

25 Some of the descendants of Judah did not settle in Jerusalem. They lived in {towns and} villages near their farms. These included {the city of} Kiriath-Arba and its neighboring villages, {the city of} Dibon and its neighboring villages, and {the town of} Jekabzeel and its neighboring villages.

convey this concept most clearly in your language. But be careful to distinguish between this term and the one that is used generally for the places in this part of the list. For example, if you translate "daughters" as "villages," then use a word like "town" for the places named on the list and other places that the list describes with the same word. Alternate translation: "in Kiriath Arba and its villages, in Dibon and its villages, and in Jekabzeel and the surrounding towns." (See: Metaphor)

Translation Words - ULT

- the villages
- and its villages
- some from the sons of
- Judah

Translation Words - UST

- Some of the descendants of
- Judah
- towns and} villages
- and its neighboring villages

Nehemiah 11:26

and in Jeshua; and in Moladah; and in Beth-Palet (ULT)
Some descendants of Judah} also {lived} in {the town of} Jeshua, {the town of} Moladah, {the town of} Beth-Pelet (UST)

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

Nehemiah 11:27

and in Hazar-Shual; and in Beersheba (ULT) the town of} Hazar-Shual, and {the city of} Beersheba (UST)

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

Translation Words - ULT

- and in Beersheba
- and in Beersheba
- and in Beersheba

Translation Words - UST

- and {the city of} Beersheba
- and…the city of} Beersheba
- and {the city of} Beersheba

Nehemiah 11:28

and in Ziklag; and Mekonah (ULT)
Some} also {lived} in {the town of} Ziklag, {the town of} Mekonah (UST)

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

Nehemiah 11:29

and in En-Rimmon; and in Zorah; and in Jarmuth (ULT)
the town of} En-Rimmon, {the town of} Zora, {the town of} Jarmuth (UST)

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

ULT

29 and in En-Rimmon; and in Zorah; and in Jarmuth;

UST

29 {the town of} En-Rimmon, {the town of} Zora, {the town of} Jarmuth,

Nehemiah 11:30

Zanoah, Adullam, and their villages; Lachish and its fields; Azekah and its daughters (ULT) the towns of} Zanoah and Adullam and the nearby villages, {the city of} Lachish and the nearby farms, and {the town of} Azekah and the nearby villages (UST)

These are the names of cities or towns. Alternate translation: "in Zanoah and Adullam and the nearby towns, in Lachish and the surrounding farmland, and in Azekah and its villages" (See: How to Translate Names)

And they encamped from Beersheba as far as the valley of Hinnom (ULT) All of} those people settled {in the territory of Judah, in the area} between Beersheba {in the south} and the Valley of Hinnom {in the north (UST)

Encamped is a figurative way of saying that the people of Judah lived throughout this area. They were no longer living in tents, but in permanent houses. Alternate translation: "And so the people of Judah were living throughout the area from Beersheba to the valley of Hinnom" (See: Metaphor)

And they encamped (ULT) All of} those people settled (UST)

This phrase indicates that the sentence it introduces explains the results of what the previous sentences have described. If the people from the tribe of Judah lived in all these towns, then they were spread out over the whole area that the next phrase indicates. Alternate translation: "and so" (See: Connect — Reason-and-Result Relationship)

And they encamped (ULT) All of} those people settled (UST)

They refers to the people of Judah, looking back to the start of this part of the list in 11:25. (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- and their villages
- from Beersheba
- from Beersheba
- from Beersheba

Translation Words - UST

- and the nearby villages

- in the territory of Judah, in the area} between Beersheba {in the south} and the Valley of Hinnom {in the north
- in the territory of Judah, in the area} between Beersheba…in the south} and the Valley of Hinnom…in the north
- in the territory of Judah, in the area} between Beersheba {in the south} and the Valley of Hinnom {in the north

Nehemiah 11:31

and the sons of (ULT)
Some people who were descendants of…
settled in these cities and towns (UST)

This phrase indicates that a different group will now be in focus, the people of the tribe of Benjamin. If it would be helpful in your language, you could indicate this contrast with an expression such as "for their part." (See: Connect — Contrast Relationship)

and the sons of Benjamin (ULT)
Some people who were descendants of
Benjamin {settled in these cities and towns (UST)

Sons here figuratively means "descendants." Alternate translation: "the people of the tribe of Benjamin" (See: Metaphor)

from Geba (ULT)
Geba (UST)

Here the list is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning is that the people of the tribe of Benjamin lived in different towns, beginning with Geba and including the rest of the towns that the list names afterwards. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "lived in other towns, including Geba" (See: Ellipsis)

from Geba, at Mikmash, and Aija, and Bethel (ULT)
Geba, Michmas, Aija, Bethel (UST)

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

and Bethel and its daughters (ULT)
Bethel and its neighboring villages (UST)

As in 11:25 (and also in verses 27, 28, 30, and 31), **daughters** is a figurative way of speaking of the small communities that grow up around a town. Review the note to 11:25 if that would be helpful. Alternate translation: "Bethel and its villages" (See: Metaphor)

Translation Words - ULT

- and the sons of
- Benjamin
- and Aija
- and Bethel
- and Bethel
- and Bethel

Translation Words - UST

- Some people who were descendants of…settled in these cities and towns

- Benjamin
- Aija
- Bethel
- Bethel
- Bethel

Nehemiah 11:32

Anathoth, Nob, Ananiah (ULT)
Anathoth, Nob, Ananiah (UST)

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

ULT

32 Anathoth, Nob, Ananiah,

UST

32 Anathoth, Nob, Ananiah,

Nehemiah 11:33

Hazor, Ramah, Gittaim (ULT)
Hazor, Ramah, Gittaim (UST)

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

Translation Words - ULT

- Ramah

Translation Words - UST

- Ramah

ULT
33 Hazor, Ramah, Gittaim,

UST
33 Hazor, Ramah, Gittaim,

Nehemiah 11:34

Hadid, Zeboim, Neballat (ULT)
Hadid, Zeboim, Neballat (UST)

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

Nehemiah 11:35

Lod, and Ono (ULT)
Lod, and Ono (UST)

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

the valley of the craftsmen (ULT)
the Valley of Craftsmen (UST)

Here the list supplies some background information that reminds readers what the town of Ono was known for. It was a center for craftsmen. Alternate translation: "which was a center for craftsmen" (See: Distinguishing Versus Informing or Reminding)

ULT
35 Lod, and Ono, the valley of the craftsmen;

UST
35 Lod, and Ono the Valley of Craftsmen.

Nehemiah 11:36

and some from (ULT)
Some (UST)

This phrase indicates that yet another group will now be in focus. If it would be helpful in your language, you could indicate this contrast with an expression such as "finally" (since this is also the last group on the list). Alternate translation: "Finally, from" (See: Connect — Contrast Relationship)

and some from the Levites, who were divisions of Judah, in Benjamin (ULT)
Some Levites who had previously lived in {the territory of} Judah {went and settled} in {the land that had belonged to the old tribe of} Benjamin (UST)

ULT

36 and some from the Levites, who were divisions of Judah, in Benjamin.
11:5 [1]
11:14 [2]
11:17 [3]
11:17 [4]

UST

36 Some Levites who had previously lived in {the territory of} Judah {went and settled} in {the land that had belonged to the old tribe of} Benjamin.

Here the list is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning seems to be that certain sections of the Levite community that had previously lived in the territory that had belonged to the tribe of Judah went to live in the territory that had belonged to the tribe of Benjamin rather than returning to their former homeland. Alternate translation: "some of the Levites whose families had lived in the territory of Judah now went to live in the territory of Benjamin" (See: Ellipsis)

and some from the Levites, who were divisions of Judah, in Benjamin (ULT)
Some Levites who had previously lived in {the territory of} Judah {went and settled} in {the land that had belonged to the old tribe of} Benjamin (UST)

The book does not say explicitly why these Levites moved to a different area. However, one reasonable inference in light of the overall themes of the book of Nehemiah is that they did this so that there would be people throughout the entire area where the Israelites were living who could explain the law to them. If that would be helpful to your readers, you could say that explicitly. Alternate translation: "some of the Levites whose families had lived in the territory of Judah now went to live in the territory of Benjamin so that they could teach God's law to the people living there" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the Levites
- Judah
- in Benjamin

Translation Words - UST

- Levites
- the territory of} Judah
- went and settled} in {the land that had belonged to the old tribe of} Benjamin

Nehemiah 12

Nehemiah 12 General Notes

Special concepts in this chapter

Dedication of the wall

In the ancient Near East, it was common to dedicate an important structure to a god. When it was completed, the wall was dedicated to Yahweh. Long lists of people are present, indicating that "everyone" was present for this and praised Yahweh. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Nehemiah 12:1

And these are the priests and the Levites who came up with Zerubbabel the son of Shealtiel, and Jeshua (ULT)
These are {the names of} the priests and Levites who returned {from Babylonia} with Zerubbabel the son of Shealtiel and with Joshua {the Supreme Priest (UST)

The implication of the list in verses 1–25 of this chapter is that the priests and Levites had dependable records of their ancestry. So when Nehemiah called them back into service for the dedication of the wall and the collection of offerings, as described in the rest of this chapter, he was employing the people with exactly the lineage that the law required. Throughout this book, Nehemiah stresses how he made sure that the people of Judah were not only organized and well-protected, but also obedient to the law. This is one more example of that latter concern. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Here is a record that shows that the priests and Levites had dependable records of their ancestry. It begins with the priests who first returned to Judah with Zerubbabel the son of Shealtiel, their governor, and with Joshua the high priest."

came up (ULT)
returned {from Babylonia (UST)

As in 7:6 and 7:61, **went up** means "traveled from Babylon back to Judah," since that involves going from a river valley up into the mountains. Alternate translation: "returned to Judah from Babylon" (See: Idiom)

with Zerubbabel the son of Shealtiel (ULT)
with Zerubbabel the son of Shealtiel (UST)

This was the man who led the first group of Jews who returned to the province of Judah about a hundred years before the time of Nehemiah. If it would be helpful to your readers, you could indicate this more explicitly. Alternate translation: "under the leadership of Zerubbabel the son of Shealtiel, their governor" (See: Assumed Knowledge and Implicit Information)

with Zerubbabel the son of Shealtiel (ULT)
with Zerubbabel the son of Shealtiel (UST)

Zerubbabel is the name of a man, and Shealtiel is the name of his father. (See: How to Translate Names)

and Jeshua (ULT)
and with Joshua {the Supreme Priest (UST)

This was the other leader of the first group of Jews who returned to the province of Judah. While Zerubbabel was the governor and civil authority, Joshua was the high priest and religious authority. Alternate translation: "and under the leadership of Joshua the high priest" (See: Assumed Knowledge and Implicit Information)

Seraiah, Jeremiah, Ezra (ULT)
The priests included Seraiah, Jeremiah, Ezra (UST)

The list now names the priests who returned to Judah in this first group. Alternate translation: "The priests were:" (See: Assumed Knowledge and Implicit Information)

Seraiah, Jeremiah, Ezra (ULT)
The priests included Seraiah, Jeremiah, Ezra (UST)

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

Translation Words - ULT

- the priests
- and the Levites
- Zerubbabel
- the son of
- Jeremiah
- Ezra

Translation Words - UST

- the priests
- and Levites
- Zerubbabel
- the son of
- Jeremiah
- Ezra

Nehemiah 12:2

Amariah, Malluk, Hattush (ULT)
Amariah, Malluk, Hattush (UST)

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

ULT
2 Amariah, Malluk, Hattush,

UST
2 Amariah, Malluk, Hattush,

Nehemiah 12:3

Shecaniah, Rehum, Meremoth (ULT)
Shecaniah, Rehum, Meremoth (UST)

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

ULT
3 Shecaniah, Rehum, Meremoth,

UST
3 Shecaniah, Rehum, Meremoth,

Nehemiah 12:4

Iddo, Ginnethon, Abijah (ULT)
Iddo, Ginnethoi, Abijah (UST)

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

Translation Words - ULT

- Abijah

Translation Words - UST

- Abijah

Nehemiah 12:5

Mijamin, Moadiah, Bilgah (ULT)
Mijamin, Maadiah, Bilgah (UST)

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

Nehemiah 12:6

Shemaiah and Joiarib, Jedaiah (ULT)
Shemaiah, and Joiarib, Jedaiah (UST)

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

Nehemiah 12:7

Sallu, Amok, Hilkiah, Jedaiah (ULT)
Sallu, Amok, Hilkiah, and Jedaiah (UST)

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

These were the heads of the priests and their brothers in the days of Jeshua (ULT)
All those men were leaders of the priests, their associates, during the time when Joshua {was the Supreme Priest (UST)

This is a summary statement about the 22 men who have just been named. Alternate translation: "These men were the leaders of the priests in their own divisions while Joshua was the high priest." (See: Distinguishing Versus Informing or Reminding)

the heads of the priests and their brothers (ULT)
leaders of the priests, their associates (UST)

Here, **heads** is a figurative way of saying "leaders." Alternate translation: "the leaders of the priests in their own divisions" (See: Metaphor)

the heads of the priests and their brothers (ULT)
leaders of the priests, their associates (UST)

In this context, **and** means "that is," so the full expression means, "the leaders of the priests, that is, the ones who were their 'brothers.'" **Brothers** itself is a figurative way of saying "fellow priests," and in this context specifically means "the priests in their own divisions." (King David had divided the priests into divisions so that they could rotate their responsibilities, and the Israelites reconstituted these divisions after the exile.) It is possible that some of the people in each division were the biological brothers of the leaders named, since the divisions were created based on close kinship ties, but the word "brother" is essentially figurative. Alternate translation: "their fellow priests" (See: Metaphor)

in the days of Jeshua (ULT)
during the time when Joshua {was the Supreme Priest (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "in the time of Joshua" (See: Idiom)

Translation Words - ULT

- Hilkiah
- the heads of
- the priests
- and their brothers

Translation Words - UST

- Hilkiah
- leaders of
- the priests
- their associates

Nehemiah 12:8

And the Levites were (ULT)
The Levites {who returned} included (UST)

Here the list is leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "And these were the leaders of the Levites who first returned to Judah with Zerubbabel the governor and with Joshua the high priest" (See: Ellipsis)

Jeshua; Binnui; Kadmiel; Sherebiah; Judah; Mattaniah (ULT)
Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah (UST)

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

he and his brothers were over the thanksgiving songs (ULT)
Mattaniah and his associates led {the people in singing songs} to thank {God (UST)

He refers to Mattaniah. **Brothers** figuratively means "fellow Levite leaders." Alternate translation: "Mattaniah and his fellow Levite leaders were responsible for directing the choir." (See: Metaphor)

were over the thanksgiving songs (ULT)
led {the people in singing songs} to thank {God (UST)

As in 11:17, here the book is describing the choir figuratively by reference to one kind of thing it was associated with, the songs of thanksgiving that it sang. Alternate translation: "directed the choir" (See: Metonymy)

were over the thanksgiving songs (ULT)
led {the people in singing songs} to thank {God (UST)

Over is a figurative way of saying that Mattaniah and his colleagues were responsible for this group. Alternate translation: "were responsible for directing the choir" (See: Metaphor)

the thanksgiving songs (ULT)
the people in singing songs} to thank {God (UST)

One responsibility of the Levite choir was to sing prayers of thanksgiving. But it sang many other things as well. Here the list is describing figuratively everything the choir sang by reference to one kind of thing it sang, prayers of thanksgiving. Alternate translation: "the choir" (See: Metonymy)

Translation Words - ULT

- And the Levites were
- and his brothers

ULT

[8] And the Levites were: Jeshua; Binnui; Kadmiel; Sherebiah; Judah; Mattaniah, he and his brothers were over the thanksgiving songs;

UST

[8] The Levites {who returned} included Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah. Mattaniah and his associates led {the people in singing songs} to thank {God}.

Translation Words - UST

- The Levites {who returned} included
- and his associates

Nehemiah 12:9

and Bakbukiah and Unni (ULT)
Bakbukiah and Unni (UST)

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

their brothers (ULT)
Their associates (UST)

Brothers here figuratively means **their fellow Levite leaders.** (See: Metaphor)

were opposite them in the service watches (ULT)
stood} opposite them during the worship services {and led a choir that sang responses (UST)

> **ULT**
>
> **9** and Bakbukiah and Unni, their brothers, were opposite them in the service watches.
>
> **UST**
>
> **9** Their associates Bakbukiah and Unni {stood} opposite them during the worship services {and led a choir that sang responses}.

This phrase could mean one of two things. (1) It could mean that Mattaniah and his associates directed one choir, and Bakbukiah and Unni directed a second choir that stood opposite to this first one and sang responses to what it sang. (2) It could mean that Bakbukiah and Unni took turns with Mattaniah and his associates in assuming the responsibilities of directing a single Levite choir. Alternate translation: "led a second choir that sang responses" or "took turns with them directing the Levite choir" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

• their brothers

Translation Words - UST

• Their associates

Nehemiah 12:10

And Jeshua fathered Joiakim; and Joiakim fathered Eliashib; and Eliashib, Joiada (ULT) Joshua {the Supreme Priest} was the father of Joiakim. Joiakim was the father of Eliashib. Eliashib was the father of Joiada (UST)

Here the book is leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "Joshua was the father of Joiakim, Joiakim was the father of Eliashib, Eliashib was the father of Joiada" (See: Ellipsis)

And Jeshua fathered Joiakim; and Joiakim fathered Eliashib; and Eliashib, Joiada (ULT) Joshua {the Supreme Priest} was the father of Joiakim. Joiakim was the father of Eliashib. Eliashib was the father of Joiada (UST)

Since this list actually continues into the next verse, for clarity you may wish to end this verse with the punctuation that your language uses to indicate that a series is continuing, rather than with the punctuation it uses to show that a sentence is ending.

And Jeshua fathered Joiakim; and Joiakim fathered Eliashib; and Eliashib, Joiada (ULT) Joshua {the Supreme Priest} was the father of Joiakim. Joiakim was the father of Eliashib. Eliashib was the father of Joiada (UST)

This is a record of the succession of the Jewish high priests for several generations beginning with Joshua, the high priest who accompanied the first group that returned to Judah from exile. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "When Joshua died, his son Joiakim succeeded him as high priest. When Joiakim died, his son Eliashib succeeded him as high priest. When Eliashib died, his son Joiada succeeded him as high priest" (See: Assumed Knowledge and Implicit Information)

Nehemiah 12:11

Alternate translation, if continuing the sentence from the previous verse: "Joiada was the father of Jonathan, and Jonathan was the father of Jaddua." Alternate translation, if making explicit that this is the succession of high priests: "When Joiada died, his son Jonathan succeeded him as high priest. When Jonathan died, his son Jaddua succeeded him as high priest"

and Joiada...Jonathan...Jaddua (ULT)
Joiada...Jonathan...Jaddua (UST)

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

ULT

11 and Joiada fathered Jonathan; and Jonathan fathered Jaddua.

UST

11 Joiada was the father of Jonathan. Jonathan was the father of Jaddua.

Nehemiah 12:12

Nehemiah 12:12

And in the days of Joiakim priests were the heads of the fathers (ULT)
When Joiakim was {the Supreme Priest}, these priests were the leaders of their clans (UST)

Here the book is leaving out some of the words that a sentence would ordinarily need in order to be complete. "Priests were" is an abbreviated way of saying "these are the priests who were." Alternate translation: "These are the priests who were clan leaders while Joiakim was the high priest" (See: Ellipsis)

And in the days of Joiakim (ULT)
When Joiakim was {the Supreme Priest (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "while Joiakim was the high priest" (See: Idiom)

the heads of the fathers (ULT)
the leaders of their clans (UST)

This seems to be an abbreviated way of saying "the heads of father's houses." The full expression "house of the father" or "father's house" is used in 7:61. See how you translated it there, and review the note there if that would be helpful. Alternate translation: "clan leaders" (See: Ellipsis)

the heads of (ULT)
the leaders of (UST)

Head here is a figurative way of saying "leader." Alternate translation: "leaders" (See: Metaphor)

of Seraiah, Meraiah; of Jeremiah, Hananiah (ULT)
Meraiah was the leader of the clan of Seraiah. Hananiah was the leader of the clan of Jeremiah (UST)

In this list the book continues to leave out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "Meraiah was the leader of the clan whose ancestor was Saraiah. Hananiah was the leader of the clan whose ancestor was Jeremiah" (See: Ellipsis)

Joiakim...of Seraiah, Meraiah; of Jeremiah, Hananiah (ULT)
Joiakim...Meraiah was the leader of the clan of Seraiah. Hananiah was the leader of the clan of Jeremiah (UST)

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

Translation Words - ULT

- priests
- the heads of

- the fathers
- of Jeremiah
- Hananiah

Translation Words - UST

- these priests
- the leaders of
- their clans
- Hananiah
- was the leader of the clan of Jeremiah

Nehemiah 12:13

of Ezra, Meshullam; of Amariah, Jehohanan (ULT)
Meshullam was {the leader of the clan} of Ezra. Jehohanan was {the leader of the clan} of Amariah (UST)

Alternate translation: "Meshullam was the leader of the clan whose ancestor was Ezra. Jehohanan was the leader of the clan whose ancestor was Amariah"

of Ezra, Meshullam; of Amariah, Jehohanan (ULT)
Meshullam was {the leader of the clan} of Ezra. Jehohanan was {the leader of the clan} of Amariah (UST)

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

Translation Words - ULT

- of Ezra

Translation Words - UST

- was {the leader of the clan} of Ezra

Nehemiah 12:14

of Malluk, Jonathan; of Shebaniah, Joseph (ULT)
Jonathan was {the leader of the clan} of Malluchi. Joseph was {the leader of the clan} of Shecaniah (UST)

Alternate translation: "Jonathan was the leader of the clan whose ancestor was Malluk. Joseph was the leader of the clan whose ancestor was Shebaniah"

ULT

14 of Malluk, Jonathan; of Shebaniah, Joseph; [1]

UST

14 Jonathan was {the leader of the clan} of Malluchi. Joseph was {the leader of the clan} of Shecaniah.

of Malluk, Jonathan; of Shebaniah, Joseph (ULT)
Jonathan was {the leader of the clan} of Malluchi. Joseph was {the leader of the clan} of Shecaniah (UST)

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

Nehemiah 12:15

of Harim, Adna; of Meremoth, Helkai (ULT)
Adna was {the leader of the clan} of Harim.
Helkai was {the leader of the clan} of
Meraioth (UST)

Alternate translation: "Adna was the leader of the clan whose ancestor was Harim. Helkai was the leader of the clan whose ancestor was Meremoth"

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

ULT

15 of Harim, Adna; of Meremoth, Helkai;

UST

15 Adna was {the leader of the clan} of Harim. Helkai was {the leader of the clan} of Meraioth.

Nehemiah 12:16

of Iddo, Zechariah; of Ginnethon, Meshullam (ULT)
Zechariah was {the leader of the clan} of Iddo. Meshullam was {the leader of the clan} of Ginnethon (UST)

Alternate translation: "Zechariah was the leader of the clan whose ancestor was Iddo. Meshullam was the leader of the clan whose ancestor was Ginnethon"

ULT

16 of Iddo, Zechariah; of Ginnethon, Meshullam;

UST

16 Zechariah was {the leader of the clan} of Iddo. Meshullam was {the leader of the clan} of Ginnethon.

of Iddo, Zechariah; of Ginnethon, Meshullam (ULT)
Zechariah was {the leader of the clan} of Iddo. Meshullam was {the leader of the clan} of Ginnethon (UST)

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

Translation Words - ULT

• Zechariah

Translation Words - UST

• Zechariah

Nehemiah 12:17

of Abijah, Zichri; of Miniamin, of Moadiah, Piltai (ULT)
Zichri was {the leader of the clan} of Abijah. Piltai was {the leader of the clan} of Miniamin and {the clan} of Moadiah (UST)

It appears that the name of the leader of the Miniamin clan has accidentally been lost from the text. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "Zichri was the leader of the clan whose ancestor was Abijah. Piltai was the leader of the clan whose ancestor was Moadiah. It is no longer known who was the leader at this time of the clan whose ancestor was Miniamin"

> **ULT**
>
> **17** of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
>
> **UST**
>
> **17** Zichri was {the leader of the clan} of Abijah. Piltai was {the leader of the clan} of Miniamin and {the clan} of Moadiah.

of Abijah, Zichri; of Miniamin, of Moadiah, Piltai (ULT)
Zichri was {the leader of the clan} of Abijah. Piltai was {the leader of the clan} of Miniamin and {the clan} of Moadiah (UST)

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

Translation Words - ULT

- of Abijah

Translation Words - UST

- was {the leader of the clan} of Abijah

Nehemiah 12:18

of Bilgah, Shammua; of Shemaiah, Jehonathan (ULT)
Shammua was {the leader of the clan} of Bilgah. Jehonathan was {the leader of the clan} of Shemaiah (UST)

Alternate translation: "Shammua was the leader of the clan whose ancestor was Bilgah. Jehonathan was the leader of the clan whose ancestor was Shemaiah"

of Bilgah, Shammua; of Shemaiah, Jehonathan (ULT)
Shammua was {the leader of the clan} of Bilgah. Jehonathan was {the leader of the clan} of Shemaiah (UST)

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

Nehemiah 12:19

**of Joiarib, Mattenai; of Jedaiah, Uzzi (ULT)
Mattenai was {the leader of the clan} of
Joiarib. Uzzi was {the leader of the clan} of
Jedaiah (UST)**

Alternate translation: "Mattenai was the leader of the clan whose
ancestor was Joiarib. Uzzi was the leader of the clan whose ancestor
was Jedaiah"

**of Joiarib, Mattenai; of Jedaiah, Uzzi (ULT)
Mattenai was {the leader of the clan} of Joiarib. Uzzi was {the leader of the
clan} of Jedaiah (UST)**

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

Nehemiah 12:20

of Sallai, Kallai; of Amok, Eber (ULT)
Kallai was the {leader of the clan} of Sallai.
Eber was {the leader of the clan} of Amok
(UST)

Alternate translation: "Kallai was the leader of the clan whose ancestor was Sallai. Eber was the leader of the clan whose ancestor was Amok"

of Sallai, Kallai; of Amok, Eber (ULT)
Kallai was the {leader of the clan} of Sallai. Eber was {the leader of the clan} of Amok (UST)

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

Nehemiah 12:21

of Hilkiah, Hashabiah; of Jedaiah, Nethanel (ULT)
Hashabiah was {the leader of the clan} of Hilkiah. Nethanel was {the leader of the clan} of Jedaiah (UST)

Alternate translation: "Hashabiah was the leader of the clan whose ancestor was Hilkiah. Nethanel was the leader of the clan whose ancestor was Jedaiah"

of Hilkiah, Hashabiah; of Jedaiah, Nethanel (ULT)
Hashabiah was {the leader of the clan} of Hilkiah. Nethanel was {the leader of the clan} of Jedaiah (UST)

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

Translation Words - ULT

    • of Hilkiah

Translation Words - UST

    • was {the leader of the clan} of Hilkiah

Nehemiah 12:22

In the days of Eliashib, the Levites Joiada, and Johanan, and Jaddua, were written as heads of fathers (ULT)
Some scribes} wrote down {the names of} the clan leaders of the Levites during the time when Eliashib, Joiada, Johanan, and Jaddua were {Supreme Priests}. They wrote down {the names of} the clan leaders of (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. The meaning seems to be, "During the times when Eliashib, Joiada, Johanan, and Jaddua served as high priest, the Israelites kept records of which Levites were the clan leaders" (See: Ellipsis)

ULT

22 In the days of Eliashib, the Levites Joiada, and Johanan, and Jaddua, were written as heads of fathers: also the priests, during the reign of Darius the Persian.

UST

22 {Some scribes} wrote down {the names of} the clan leaders of the Levites during the time when Eliashib, Joiada, Johanan, and Jaddua were {Supreme Priests}. They wrote down {the names of} the clan leaders of the priests when Darius was king of Persia.

In the days of Eliashib...Joiada, and Johanan, and Jaddua (ULT)
during the time when Eliashib, Joiada, Johanan, and Jaddua were {Supreme Priests (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "the times when Eliashib, Joiada, Johanan, and Jaddua served as high priest" (See: Idiom)

Eliashib...Joiada, and Johanan, and Jaddua (ULT)
Eliashib, Joiada, Johanan, and Jaddua (UST)

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

were written as (ULT)
Some scribes} wrote down...They wrote down (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "the Israelites kept records" (See: Active or Passive)

heads of fathers (ULT)
the names of} the clan leaders of...the names of} the clan leaders of (UST)

This seems to be an abbreviated way of saying "the heads of father's houses." The full expression "house of the father" or "father's house" is used in 7:61. See how you translated it there, and review the note there if that would be helpful. Alternate translation: "clan leaders" (See: Ellipsis)

heads of (ULT)
the names of} the...leaders of...the names of} the...leaders of (UST)

Head here is a figurative way of saying "leader." Alternate translation: "leaders" (See: Metaphor)

also the priests, during the reign of Darius the Persian (ULT)
the priests when Darius was king of Persia (UST)

Here again the book leaves out some of the words that a sentence would ordinarily need in order to be complete. The meaning seems to be, "The Israelites also made records during the reign of Darius III of which priests were the heads of their clans" (See: Ellipsis)

Darius the Persian (ULT)
Darius...of Persia (UST)

The Persian king named Darius who reigned at the time of Jaddua, the last high priest mentioned in this verse, was Darius III Codomannus. The implication is therefore that the phrase "Darius the Persian" refers to him. (Since he reigned about a hundred years after Nehemiah lived, it is probable that scribes added this information to the book later on to bring it up to date.) If it would be helpful to your readers, you could make this likely identification explicit. Alternate translation: "Darius III" or "Darius Codomannus" or "Darius III Codomannus" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the Levites
- heads of
- fathers
- also the priests
- the reign of
- Darius
- the Persian

Translation Words - UST

- the names of} the...leaders of...the names of} the...leaders of
- clan...clan
- of Persia
- the Levites
- the priests
- Darius
- was king

Nehemiah 12:23

The sons of Levi, the heads of fathers, were written (ULT)
Scribes} recorded {the names of} the clan leaders of the Levites (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "Scribes recorded the names of the Levites who were clan leaders" (See: Active or Passive)

The sons of Levi, the heads of fathers, were written (ULT)
Scribes} recorded {the names of} the clan leaders of the Levites (UST)

Sons here figuratively means "descendants," so this phrase refers to the descendants of Levi or the Levites. Alternate translation: "the Levites who were clan leaders" (See: Metaphor)

the heads of fathers (ULT)
of} the clan leaders (UST)

This seems to be an abbreviated way of saying "the heads of father's houses." The full expression "house of the father" or "father's house" is used in 7:61. See how you translated it there, and review the note there if that would be helpful. Alternate translation: "clan leaders" (See: Ellipsis)

the heads of (ULT)
of…leaders (UST)

Head here is a figurative way of saying "leader." Alternate translation: "leaders" (See: Metaphor)

in the book of the events of days (ULT)
in their record books (UST)

This is an idiom that describes a regular record of the events. Alternate translation: "in their chronicles" (See: Idiom)

even until the days of Johanan (ULT)
up until the time when Johanan…was {the Supreme Priest (UST)

The term **days** is used figuratively here to refer to a particular period of time. Alternate translation: "through the time when Johanan was the high priest" (See: Idiom)

Johanan (ULT)
Johanan (UST)

Johanan is the name of a man. The context indicates that he was a Jewish high priest, and so he seems to be the same man who is called "Jonathan" in verse 11. If it would be helpful in your language, you could use the same name both here and in verse 11, either "Johanan" or "Jonathan" (See: How to Translate Names)

the son of Eliashib (ULT)
the descendant of Eliashib (UST)

Eliashib is the name of a man. Verse 12:10 shows that Johanan/Jonathan was not actually his son, but his grandson. So **son** here figuratively means "descendant." Alternate translation: "the grandson of Eliashib" or "the descendant of Eliashib" (See: Metaphor)

Translation Words - ULT

- The sons of
- the son of
- the heads of
- fathers

Translation Words - UST

- the clan
- of...leaders
- of the Levites
- the descendant of

Nehemiah 12:24

And the heads of the Levites were...to praise and give thanks (ULT)
were Levite leaders {who directed one choir... The singers praised {God} and gave thanks {to him (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. This sentence seems to mean "The Levite leaders who directed the choir that sang songs of praise and thanksgiving were..." You could say something like that as an alternate translation if it would be helpful to your readers. (See: Ellipsis)

And the heads of the Levites were (ULT)
were Levite leaders {who directed one choir (UST)

Head here is a figurative way of saying "leader." Alternate translation: "the leaders of the Levites" or "the Levite leaders" (See: Metaphor)

Hashabiah, Sherebiah (ULT)
Hashabiah, Serebiah (UST)

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

and Jeshua, the son of Kadmiel (ULT)
and Jeshua the son of Kadmiel (UST)

Jeshua is the name of a man, and Kadmiel is the name of his father. (See: How to Translate Names)

with their brothers opposite them...service watch by service watch (ULT)
Their associates {stood} opposite them {directing another choir...with one group facing the other (UST)

As in 12:9, this could mean one of two things. (1) It could mean that Hashabiah, Sherebiah, and Jeshua directed one choir, and other Levite leaders directed a second choir that stood opposite to this first one and sang responses to what it sang. (2) It could mean that other Levite leaders took turns with these three men in assuming the responsibilities of directing a single Levite choir. Alternate translation: "their fellow Levite leaders directed a second choir that sang responses" or "their fellow Levite leaders took turns with them directing the choir" (See: Assumed Knowledge and Implicit Information)

with their brothers (ULT)
Their associates (UST)

Brothers here figuratively means **their fellow Levite leaders.** (See: Metaphor)

ULT

24 And the heads of the Levites were Hashabiah, Sherebiah, and Jeshua, the son of Kadmiel, with their brothers opposite them, service watch by service watch, to praise and give thanks by the commandment of David, the man of God.

UST

24 Hashabiah, Serebiah, and Jeshua the son of Kadmiel were Levite leaders {who directed one choir}. Their associates {stood} opposite them {directing another choir}. The singers praised {God} and gave thanks {to him}, with one group facing the other. This was what King David, the man who served God faithfully, had instructed.

to praise and give thanks (ULT)
The singers praised {God} and gave thanks {to him (UST)

Alternate translation: "the choir that sang songs of praise and thanksgiving"

by the commandment of David, the man of God (ULT)
This was what King David, the man who served God faithfully, had instructed (UST)

Here the book offers some background information to remind readers of the character of David, who had been a great founding king of Israel. Alternate translation: "as King David, that godly man, had commanded" (See: Distinguishing Versus Informing or Reminding)

Translation Words - ULT

- And the heads of…were
- the Levites
- the son of
- with their brothers
- to praise
- by the commandment of
- David
- God

Translation Words - UST

- the son of
- Levite
- were…leaders {who directed one choir
- Their associates
- The singers praised {God
- This was what…had instructed
- King David
- the…served God faithfully

Nehemiah 12:25

Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub (ULT)
Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub (UST)

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

were guardians, gatekeepers, a guard at the storehouses of the gates (ULT)
were gatekeepers. They {stood} guard at the storerooms near the gates (UST)

Since, in context, these men appear to have been Levites, the **gates** described are likely the gates of the temple. It seems that there were rooms above the temple gateways that were used as storehouses or treasuries, and these men were responsible for overseeing and protecting them. Alternate translation: "guarded the store rooms above the gateways to the temple" (See: Translate Unknowns)

Translation Words - ULT

- Obadiah
- were guardians
- a guard
- gatekeepers
- the gates

Translation Words - UST

- Obadiah
- were gatekeepers
- They...stood} guard
- They {stood} guard
- the gates

Nehemiah 12:26

Nehemiah 12:26

These were (ULT)
They did that {work (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. This seems to mean, "These are the names of the men who served in this capacity." You could say something like that if it would be helpful to your readers. (See: Ellipsis)

in the days of Joiakim (ULT)
during the time when Joiakim…was {the Supreme Priest (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "during the time when Joiakim … was the high priest" (See: Idiom)

Joiakim, the son of Jeshua, the son of Jozadak (ULT)
Joiakim, the son of Jeshua and grandson of Jozadak (UST)

Joiakim is the name of a man, Joshua is the name of his father, and Jozadak is the name of his grandfather. (See: How to Translate Names)

and in the days of Nehemiah the governor (ULT)
They did it {again} during the time when Nehemiah {served} as governor (UST)

This would have been one generation later, since 3:1 says that Eliashib was the high priest during the time of Nehemiah, and 12:10 says that Eliashib was the son of Joiakim. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "and also in the next generation, during the time when Nehemiah was the governor" (See: Assumed Knowledge and Implicit Information)

and in the days of Nehemiah the governor (ULT)
They did it {again} during the time when Nehemiah {served} as governor (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "and also during the time when Nehemiah was the governor" (See: Idiom)

and Ezra, the priest, the scribe (ULT)
and Ezra {served} as priest and scribe (UST)

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: "and he worked with Ezra, who was a priest and a scribe" (See: Distinguishing Versus Informing or Reminding)

ULT

26 These were in the days of Joiakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor and Ezra, the priest, the scribe.

UST

26 They did that {work} during the time when Joiakim, the son of Jeshua and grandson of Jozadak, was {the Supreme Priest}. They did it {again} during the time when Nehemiah {served} as governor and Ezra {served} as priest and scribe.

Translation Words - ULT

- the son of
- the son of (2)
- Nehemiah
- the governor
- and Ezra
- the priest
- the scribe

Translation Words - UST

- the son of
- and grandson of (2)
- Nehemiah {served} as
- governor
- and Ezra {served} as
- priest
- and scribe

Nehemiah 12:27

And at the dedication of the wall of Jerusalem (ULT)
When {we} dedicated the wall around Jerusalem (UST)

In this book, Nehemiah tells his personal story from 1:1 through 7:5. In that story, he explains how he was concerned not just to restore the city of Jerusalem physically by rebuilding its wall, but also to restore its population by bringing in people who were genuine Israelites, and to restore worship by making sure that the priests and Levites who were doing assigned tasks had dependable records of their ancestry. He includes the long series of lists from 7:6 through 12:26 to document that these priests, Levites, and Israelites had the lineage that the Law of Moses required. Now Nehemiah resumes his personal story, and he tells what he did next. He organized a worship ceremony to dedicate the city wall. If it would be helpful to your readers, you could put some introductory and transitional sentence here to show how the book is progressing. Alternate translation: "once we had brought many more Israelites to live in Jerusalem, and once we had established the priests and Levites in their tasks, we held a ceremony to dedicate the rebuilt wall of Jerusalem" (See: Connect — Sequential Time Relationship)

ULT

27 And at the dedication of the wall of Jerusalem, they sought out the Levites from all their places, to bring them to Jerusalem to perform the dedication with rejoicing, and with thanksgivings, and with song, cymbals, lyres, and harps.

UST

27 When {we} dedicated the wall around Jerusalem, we summoned the Levites from all the places {where} they were {living}. We brought them to Jerusalem to assist in dedicating the wall by rejoicing and giving thanks and by singing {accompanied by} cymbals and harps and other stringed instruments.

And at the dedication of the wall of Jerusalem (ULT)
When {we} dedicated the wall around Jerusalem (UST)

The abstract noun **dedication** refers to the way the wall would be set apart for a special purpose. If it would be helpful in your language, you could translate the idea behind this word with a verb such as "set apart." Alternate translation: "to set apart the wall of Jerusalem for a special purpose" (See: Abstract Nouns)

And at the dedication of the wall of Jerusalem (ULT)
When {we} dedicated the wall around Jerusalem (UST)

Dedicating the wall was a symbolic way of dedicating, or rather rededicating, the entire city to the special purpose that God had chosen it for. The rebuilt wall now defined Jerusalem once again as a distinct place, the place from which God had chosen to start making himself famous throughout the world. Alternate translation: "to set apart the wall of Jerusalem for a special purpose, to show that God had set apart the city for a special purpose" (See: Symbolic Action)

they sought out the Levites from all their places, to bring them to Jerusalem to perform the dedication (ULT)
we summoned the Levites from all the places {where} they were {living}. We brought them to Jerusalem to assist in dedicating the wall (UST)

All their places means all the other places in the province of Judah besides Jerusalem where the Levites were living. As 11:20 explained, other than the people who agreed to settle in Jerusalem, all of the other Israelites, including the Levites, lived on their family properties in other cities and towns in the province of Judah. Alternate translation: "we brought the Levites back to Jerusalem from all the places where they were living so that they could take part in the dedication ceremony" (See: Assumed Knowledge and Implicit Information)

they sought out (ULT)
we summoned (UST)

They refers to the people who organized the dedication ceremony. Since Nehemiah is resuming his own story here, and since he was one of the organizers, If it would be helpful in your language, you could translate this as "we." "We" would not include the addressees, if your language makes that distinction. (See: First, Second or Third Person)

to perform the dedication with rejoicing, and with thanksgivings (ULT)
to assist in dedicating the wall by rejoicing and giving thanks (UST)

Rejoicing and **thanksgivings** mean similar things. Together they describe how the Israelites would celebrate as they dedicated the completed wall. If it would be helpful in your language, you could combine these words. Alternate translation: "to lead a celebration to dedicate the wall," otherwise "to celebrate the dedication by praising and thanking God" (See: Doublet)

and with song, cymbals, lyres, and harps (ULT)
and by singing {accompanied by} cymbals and harps and other stringed instruments (UST)

And with does not mean "in addition to," but "by means of." This next phrase provides further information about how the Levites would conduct the ceremony. Alternate translation: "with songs accompanied by cymbals, harps, and lyres"

cymbals (ULT)
cymbals (UST)

These are two thin, round metal plates that are hit together to make a loud sound. (See: Translate Unknowns)

lyres, and harps (ULT)
and harps and other stringed instruments (UST)

These are two different types of stringed instruments. (See: Translate Unknowns)

Translation Words - ULT

- And at the dedication of
- the dedication
- Jerusalem
- to Jerusalem
- they sought out
- the Levites
- with rejoicing
- lyres

Translation Words - UST

- When {we} dedicated
- in dedicating the wall
- around Jerusalem

- to Jerusalem
- we summoned
- the Levites
- by rejoicing
- and other stringed instruments

Nehemiah 12:28

Nehemiah 12:28

And...gathered themselves (ULT)
We summoned...They came to (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. This seems to mean "gathered together in Jerusalem for the dedication ceremony." You could say something like that if it would be helpful to your readers. (See: Ellipsis)

the sons of the ones who sang (ULT)
the Levites who {were used to} singing {together (UST)

As in 3:8 and 3:31, **son of** here is a figurative expression that indicates that a person shares the qualities of something. In this case, the book is describing people who share the quality of being singers. (Verse 12:27 indicates that these were specifically Levites.) Alternate translation: "the Levite singers" (See: Metaphor)

both from the circle around Jerusalem (ULT)
Jerusalem from nearby areas where they had settled around the city (UST)

This is a figurative way of referring to the towns that the singers had built for themselves all around Jerusalem, as 12:29 describes. These villages seemed to form a circle around the city. Alternate translation: "from the towns they had built around Jerusalem" (See: Metaphor)

and from the villages of the Netophati (ULT)
They also came from places around {the village of} Netophah {southeast of Jerusalem (UST)

The **Netophati** means the people who lived in the town of Netophath, and so their villages would be all the towns in that area where they lived. Alternate translation: "from the towns around Netophath" or "from the towns of the Netophathites" (See: How to Translate Names)

and from the villages of the Netophati (ULT)
They also came from places around {the village of} Netophah {southeast of Jerusalem (UST)

Netophath was located southeast of Jerusalem. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "from the towns around Netophath, southeast of Jerusalem." (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the sons of
- Jerusalem
- the villages of

ULT

28 And the sons of the ones who sang gathered themselves, both from the circle around Jerusalem and from the villages of the Netophati,

UST

28 We summoned the Levites who {were used to} singing {together}. They came to Jerusalem from nearby areas where they had settled around the city. They also came from places around {the village of} Netophah {southeast of Jerusalem}.

Translation Words - UST

- the Levites who {were used to} singing {together
- Jerusalem...the city
- places around {the village of

Nehemiah 12:29

and from Beth-Gilgal and from the fields of Geba and Azmaveth (ULT)
They also came from {three places northeast of…Beth-Gilgal and the areas around Geba and Azmaveth (UST)

The places listed in this verse are northeast of Jerusalem. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "they also came from three places northeast of Jerusalem, the town of Beth-Gilgal and the rural areas around the towns of Geba and Azmaveth" (See: Assumed Knowledge and Implicit Information)

and from Beth-Gilgal (ULT)
They also came from {three places northeast of…Beth-Gilgal (UST)

This is the name of a town. Alternate translation: "from the town of Beth-Gilgal" (See: How to Translate Names)

and from the fields of Geba and Azmaveth (ULT)
and the areas around Geba and Azmaveth (UST)

Geba and Azmaveth are the names of towns. Alternate translation: "from the rural areas around the towns of Geba and Azmaveth" (See: How to Translate Names)

for the ones who sang had built villages for themselves around Jerusalem (ULT)
Jerusalem…We summoned} those singers because they had built villages to live in near Jerusalem (UST)

If it would be helpful in your language, you could put this sentence at the start of 12:28, since it gives the reason for the results that are described in the rest of 12:28 and 12:29. You could show the connection by using a word like "so" after this phrase. Alternate translation: "The singers were living in towns they had built all around Jerusalem. So…" (See: Connect — Reason-and-Result Relationship)

Translation Words - ULT

- and from Beth-Gilgal
- villages
- Jerusalem

Translation Words - UST

- They also came from…three places northeast of…Beth-Gilgal
- Jerusalem…Jerusalem
- villages

ULT

29 and from Beth-Gilgal and from the fields of Geba and Azmaveth; for the ones who sang had built villages for themselves around Jerusalem.

UST

29 They also came from {three places northeast of} Jerusalem, Beth-Gilgal and the areas around Geba and Azmaveth. {We summoned} those singers because they had built villages to live in near Jerusalem.

Nehemiah 12:30

And the priests and the Levites purified themselves. And they purified the people, and the gates, and the wall (ULT)
The priests and Levites performed rituals to make themselves acceptable {to God}. Then they performed {similar} rituals to purify the other people, the gates, and the wall (UST)

> **ULT**
>
> **30** And the priests and the Levites purified themselves. And they purified the people, and the gates, and the wall.
>
> **UST**
>
> **30** The priests and Levites performed rituals to make themselves acceptable {to God}. Then they performed {similar} rituals to purify the other people, the gates, and the wall.

This sentence draws a contrast between the joyful celebration that is about to begin in this part of the story and the solemn ceremony that the priests and Levites performed beforehand. You could begin the sentence with a phrase such as "but first" to indicate this contrast. Alternate translation: "But first the priests and Levites performed a ceremony to make themselves clean, and they did the same thing for the people, the gates, and the wall" (See: Connect — Contrast Relationship)

And…purified themselves (ULT)
performed rituals to make themselves acceptable {to God (UST)

Nehemiah expects his readers to know specifically how the priests and Levites did this, but the details are no longer certain. They may have sprinkled themselves, the people, the gates, and the walls with water or with blood, or they may have offered sacrifices. But while the details are uncertain, the purpose of the ceremony is clear. It was to show that the Israelites wanted this place and everyone in it to be acceptable to God. So while it might be best not to suggest how the priests and Levites performed this ceremony, since that is unknown, you could say explicitly what the purpose was if that would be helpful to your readers. Alternate translation: "And they performed a ceremony to show that they wanted to be clean and acceptable to God" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the priests
- and the Levites
- And…purified themselves
- And they purified
- the gates

Translation Words - UST

- The priests
- and Levites
- performed rituals to make themselves acceptable {to God
- Then they performed {similar} rituals to purify
- the gates

Nehemiah 12:31

And I caused...to go up (ULT)
Then I gathered...together (UST)

In this context, the conjunction **and** indicates that the events the story will now describe came after the event it has just described. If it would be helpful in your language, you could show this relationship by using a word such as **then.** (See: Connect — Sequential Time Relationship)

And I caused the officials of Judah to go up on top of the wall. And I caused to stand two great thanksgiving groups, and processions (ULT)
Then I gathered the leaders of Judah together on top of the wall. I assigned them {to lead} two large groups that would march {around the city...thanking {God (UST)

The implication here, which is confirmed in 12:32 and 12:40, is that Nehemiah had these leaders of Judah go up onto the wall so that they could accompany two large groups that would "process" or march around the city on top of the wall while giving thanks to God. They would march in opposite directions and meet up on the far side of the city. If it would be helpful to your readers, you could say something like that explicitly. (See: Assumed Knowledge and Implicit Information)

two great thanksgiving groups, and processions (ULT)
two large groups that would march {around the city...thanking {God (UST)

Having two groups walk on top of the wall in opposite directions all around Jerusalem, while sacred musicians played music was a symbolic way of dedicating the rebuilt wall to God. If it would be helpful to your readers, you could also say that explicitly. (See: Symbolic Action)

to the right hand on top of the wall toward the gate of dung (ULT)
on top of the wall...As they faced the city, one group} walked to the right toward the Rubbish Gate (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. This sentence seems to mean "The first group marched to the right on top of the wall in the direction of the Rubbish Gate." You could say something like that if it would be helpful to your readers. (See: Ellipsis)

to the right hand (ULT)
As they faced the city, one group} walked to the right (UST)

Here, **hand** figuratively means **side.** Alternate translation: "turned to their right and marched" (See: Idiom)

ULT

31 And I caused the officials of Judah to go up on top of the wall. And I caused to stand two great thanksgiving groups, and processions to the right hand on top of the wall toward the gate of dung.

UST

31 Then I gathered the leaders of Judah together on top of the wall. I assigned them {to lead} two large groups that would march {around the city} on top of the wall, thanking {God}. {As they faced the city, one group} walked to the right toward the Rubbish Gate.

to the right hand (ULT)
As they faced the city, one group} walked to the right (UST)

Based on the information the book provides, the perspective is of a person facing in towards the city from the top of the wall. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "turned to their right, as they faced the city, and marched" (See: Idiom)

toward the gate of dung (ULT)
toward the Rubbish Gate (UST)

This is the name of one of the gates of Jerusalem. See how you translated it in 2:13 and 3:13–14. Alternate translation: "the Rubbish Gate" (See: How to Translate Names)

Translation Words - ULT

- the officials of
- Judah

Translation Words - UST

- the leaders of
- Judah

Nehemiah 12:32

And after them went Hoshaiah with half of the officials of Judah (ULT)
Hoshaiah and half of the leaders of Judah marched behind that group (UST)

Alternate translation: "Hoshaiah and half of the leaders of Judah marched behind this group"

Hoshaiah (ULT)
Hoshaiah (UST)

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

Translation Words - ULT

  • the officials of
  • Judah

Translation Words - UST

  • the leaders of
  • Judah

ULT

32 And after them went Hoshaiah with half of the officials of Judah,

UST

32 Hoshaiah and half of the leaders of Judah marched behind that group.

Nehemiah 12:33

and Azariah, Ezra, and Meshullam (ULT)
The people who marched with that group}
included Azariah, Ezra, Meshullam (UST)

Based on what 12:33–36 says about the composition of this group, it appears that Ezra walked in front of it (12:36), Hoshaiah and half of the leaders of Judah walked behind it (12:32), and the group itself was made up of a large number of people from the tribes of Judah and Benjamin, along with the other leaders who are named, and priests playing musical instruments. In that case, the word **and** would be indicating this sentence, which continues through to most of verse 12:36, will provide further information about the situation the book has been describing. You could indicate that with a phrase such as "within the group itself were…"

> **ULT**
>
> **33** and Azariah, Ezra, and Meshullam,
>
> **UST**
>
> **33** {The people who marched with that group} included Azariah, Ezra, Meshullam,

and Azariah, Ezra, and Meshullam (ULT)
The people who marched with that group} included Azariah, Ezra, Meshullam (UST)

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

Translation Words - ULT

- Ezra

Translation Words - UST

- Ezra

Nehemiah 12:34

Judah, and Benjamin (ULT)
Judah, Benjamin (UST)

One possibility is that these were individual leaders named Judah and Benjamin. However, in the context of the book, this most likely means "people from the tribes of Judah and Benjamin." Their counterparts in the other group would be the other "half of the people" mentioned in 12:38. And since 12:31 says that these were "great" or large processional groups, you could translate this as "large numbers of people from the tribes of Judah and Benjamin." (See: Assumed Knowledge and Implicit Information)

and Shemaiah, and Jeremiah (ULT)
Shemaiah, and Jeremiah (UST)

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

Translation Words - ULT

- and Benjamin
- and Jeremiah

Translation Words - UST

- Benjamin
- and Jeremiah

ULT

34 Judah, and Benjamin, and Shemaiah, and Jeremiah.

UST

34 Judah, Benjamin, Shemaiah, and Jeremiah.

Nehemiah 12:35

And some from the sons of the priests (ULT)
Some descendants of the priests {also marched with that group (UST)

Son of here is a figurative expression that indicates that a person shares the qualities of something. In this case, the book is describing people who share the quality of being priests. Alternate translation: "some from among the priests" (See: Metaphor)

Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph (ULT)
They included Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph (UST)

ULT

35 And some from the sons of the priests had trumpets: Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph;

UST

35 Some descendants of the priests {also marched with that group} playing musical instruments. They included Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph.

These are the names of seven men. In this context, **son** means literally that the next man named is the father of the man just named. (See: How to Translate Names)

Translation Words - ULT

- And some from the sons of
- the son of
- the son of
- the son of (2)
- the son of (3)
- the son of (4)
- the son of (5)
- the priests
- Asaph
- had trumpets
- Zechariah

Translation Words - UST

- Some descendants of the...also marched with that group
- the son of
- the son of
- the son of (2)
- the son of (3)
- the son of (4)
- the son of (5)
- priests
- Asaph
- playing musical instruments
- They included Zechariah

Nehemiah 12:36

Nehemiah 12:36

and his brothers (ULT)
Some associates {of Zechariah} also {marched and played musical instruments (UST)

Here, **brother** is a figurative way of saying "fellow priest," although it is possible that some of the biological brothers of Zechariah were included in this group. Alternate translation: "his fellow priests" (See: Metaphor)

Shemaiah, and Azarel, Milalai, Gilalai, Maai, Nethanel and Judah, Hanani (ULT)
They included Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani (UST)

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

with the instruments of song of David, the man of God (ULT)
They all were playing {the same kinds of} musical instruments that King David, the man who served God faithfully, {had told the Levite musicians to play many years previously (UST)

This likely means the cymbals, harps, and lyres mentioned in 12:27. Those were the instruments that King David had originally instructed the Levite musicians to play. The people honored that religious tradition on this occasion. Alternate translation: "with cymbals, harps, and lyres, the instruments that King David, that godly man, had originally instructed the Levite musicians to play" (See: Assumed Knowledge and Implicit Information)

David, the man of God (ULT)
that King David, the man who served God faithfully, {had told the Levite musicians to play many years previously (UST)

Here the book offers some background information to remind readers of the character of David, who had been a great founding king of Israel. Alternate translation: "King David, that godly man" (See: Distinguishing Versus Informing or Reminding)

And Ezra the scribe was before their face (ULT)
Ezra the scribe {marched} in front of this group (UST)

Here, **face** figuratively means the front of a group of people. Alternate translation: "Ezra the scribe walked in front of this group" (See: Metonymy)

ULT

36 and his brothers, Shemaiah, and Azarel, Milalai, Gilalai, Maai, Nethanel and Judah, Hanani, with the instruments of song of David, the man of God. And Ezra the scribe was before their face.

UST

36 Some associates {of Zechariah} also {marched and played musical instruments}. They included Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah, and Hanani. They all were playing {the same kinds of} musical instruments that King David, the man who served God faithfully, {had told the Levite musicians to play many years previously}. Ezra the scribe {marched} in front of this group.

And Ezra the scribe (ULT)
Ezra the scribe (UST)

Here the book repeats some background information to remind readers who Ezra was. Alternate translation: "Ezra, who was a scribe" (See: Distinguishing Versus Informing or Reminding)

Translation Words - ULT

- and his brothers
- David
- God
- And Ezra
- the scribe

Translation Words - UST

- Some associates {of Zechariah} also {marched and played musical instruments
- that King David...had told the Levite musicians to play many years previously
- God
- Ezra
- the scribe

Nehemiah 12:37

Nehemiah 12:37

And by the gate of the spring and opposite them, they went up on the stairs of the city of David, at the ascent of the wall (ULT)
When the people in this group reached the Fountain Gate, they went up the steps that were in front of them to {the area known as} the City of David. Then they went along the top of the wall (UST)

The implication, which the original audience of the book would apparently have understood, is that when this first procession reached the place described, rather than continue walking on the wall, which was about to follow a winding course around a hill, they took these stairs straight up the hill, and they rejoined the wall at the place where it went up to the top of the hill. Alternate translation: "When they reached the Fountain Gate, they left the wall and went up the stairs that were in front of them that led to the City of David. They came back onto the wall at the place where it reached the top of the hill they had just climbed" (See: Assumed Knowledge and Implicit Information)

the gate of the spring (ULT)
the Fountain Gate (UST)

This is the name of one of the gates of Jerusalem. See how you translated it in 2:14 and 3:15. Alternate translation: "the Fountain Gate" (See: How to Translate Names)

the city of David (ULT)
the area known as} the City of David (UST)

This was one part of Jerusalem. See how you translated it in 3:15. Alternate translation: "the City of David" (See: How to Translate Names)

on top of the house of David (ULT)
past the location of the {royal} palace of David (UST)

This means that as the group walked on the top of the wall once again, at this point they were higher than this palace where David had lived. (In 3:25 this same building is called "the upper house of the king," meaning the royal palace that was located in a more elevated part of the city.) Alternate translation: "They walked along the wall, above the palace where David had lived" (See: Assumed Knowledge and Implicit Information)

of the house of David (ULT)
the {royal} palace of David (UST)

This building is figuratively called a **house** because David had lived in it. Alternate translation: "the palace where David had lived" (See: Metaphor)

and as far as the gate of water, east (ULT)
and then to the Water Gate, on the east {side of the temple (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. This sentence is indicating that once this group reached the Water Gate, it stopped. This left them just to the east of the temple. As 12:39 explains, the other group stopped just to the west of the temple, and the two groups joined together in the temple area. Alternate translation: "until they reached the Water Gate, and there they stopped, on the east side of the temple" (See: Ellipsis)

Translation Words - ULT

- the gate of
- the gate of
- David
- David (2)
- of the house of

Translation Words - UST

- the…Gate
- the…Gate
- David
- David (2)
- the {royal} palace of

Nehemiah 12:38

And the...thanksgiving group (ULT)
The...group of those who were {singing and} thanking {Yahweh (UST)

The conjunction **And** introduces the description in 12:38 and 12:39 of what the second group was doing while the first group was following the route described in 12:31–37. If it would be helpful in your language, you could use a word such as "meanwhile" to indicate this. (See: Connect — Simultaneous Time Relationship)

And the second thanksgiving group, the one proceeding to the opposite direction (ULT)
The other group of those who were {singing and} thanking {Yahweh} marched to the left (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "Meanwhile, the second group turned to its left and walked on top of the wall in the opposite direction, with musicians playing songs of thanksgiving as they went." (See: Ellipsis)

and I after it (ULT)
I followed them (UST)

I refers to Nehemiah here, as in 12:31. If you think it would be helpful to your readers, you could state his name explicitly. Alternate translation: "I, Nehemiah, walked behind this second group" (See: Assumed Knowledge and Implicit Information)

with half of the people on top of the wall (ULT)
on top of the wall...with half of the people (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. This seems to be a reference to the counterparts of the people mentioned in 12:34. Alternate translation: "with the other half of the people from the tribes and Judah and Benjamin who were walking with their leaders on top of the wall to dedicate it to God" (See: Ellipsis)

on top of the tower of ovens (ULT)
We marched past the Tower of the Ovens (UST)

This is the name of one of the towers of the Jerusalem wall. See how you translated it in 3:11. Alternate translation: "They went along the wall above the Tower of the Ovens" (See: How to Translate Names)

even as far as the broad wall (ULT)
to the Broad Wall (UST)

This is the name of one of the features of the Jerusalem wall. See how you translated it in 3:8. Alternate translation: "and continued to the Broad Wall" (See: How to Translate Names)

Nehemiah 12:39

and on top of the gate of Ephraim, and above the gate of old, and above the gate of fish (ULT)
From there {we marched} past the Ephraim Gate, the Jeshanah Gate, the Fish Gate (UST)

These are the names of three of the gates of Jerusalem. See how you translated them in 8:16, 3:6, and 3:3. Alternate translation: "they went over the Ephraim Gate, the Old Gate, and the Fish Gate" (See: How to Translate Names)

and the tower of Hananel and the tower of the hundred (ULT)
the Tower of Hananel, and the Tower of the Hundred Soldiers (UST)

These are the names of two of the towers on the Jerusalem wall. See how you translated them in 3:1. Alternate translation: "They walked past the Tower of Hananel and the Tower of the Hundred" (See: How to Translate Names)

even as far as the gate of sheep (ULT)
to the Sheep Gate (UST)

This is the name of one of the gates of the Jerusalem wall. See how you translated it in 3:1 and 3:32. Alternate translation: "and continued to the Sheep Gate" (See: How to Translate Names)

and they stood in the gate of the guard (ULT)
We finished marching near a gate that {leads into the temple area (UST)

This is apparently the name of one of the gates of the Jerusalem temple. Verse 3:25 describes repairs that were made to the wall near the "court of the guard," which was in the temple precincts, so presumably this was the gate that led into that court. "Stood" means "stood still," that is, "stopped moving." The people were already standing up to walk. Alternate translation: "This second group stopped when it reached the Gate of the Guard" (See: How to Translate Names)

Translation Words - ULT

- of the gate of
- the gate of
- the gate of
- the gate of (2)
- in the gate of
- Ephraim
- sheep

Translation Words - UST

- past the...Gate
- the...Gate

- the…Gate
- the…Gate (2)
- near a gate
- Ephraim
- Sheep

Nehemiah 12:40

And the two thanksgiving groups stood at the house of God (ULT)
Both of the groups {reached} the temple {as they were singing and} giving thanks. They stood {in their places there (UST)

The implication is that both groups followed routes that led them around the city from their common starting point to places on either side of the temple. They then joined together for a concluding ceremony in or near the temple. Alternate translation: "both groups that had walked around the city to dedicate the wall came down from it and stood in an open area in front of the temple" (See: Assumed Knowledge and Implicit Information)

> ### ULT
> **40** And the two thanksgiving groups stood at the house of God: also I, and half of the prefects with me;
>
> ### UST
> **40** Both of the groups {reached} the temple {as they were singing and} giving thanks. They stood {in their places there}. I was there with the half of the city officials who had come with me.

And...stood (ULT)
reached...They stood {in their places there (UST)

This word indicates that the event the story will now describe came after the events it has just described. If it would be helpful in your language, you could show this relationship by using a word such as "then." (See: Connect — Sequential Time Relationship)

also I, and half of the prefects with me (ULT)
I was there with the half of the city officials who had come with me (UST)

Nehemiah now provides further details for the second group, which he had accompanied, similar to the details he provided for the first group in verses 32–36. Alternate translation: "My group included the other half of the leaders of Judah" (See: Background Information)

Translation Words - ULT

- at the house of
- God
- the prefects

Translation Words - UST

- the temple
- the temple
- the city officials

Nehemiah 12:41

Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, Hananiah (ULT) Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah (UST)

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

Translation Words - ULT

- and the priests
- Eliakim
- Zechariah
- Hananiah
- with trumpets

Translation Words - UST

- My group} included the priests
- Eliakim
- Zechariah
- and Hananiah
- All of them were blowing trumpets

ULT

41 and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, Hananiah, with trumpets;

UST

41 {My group} included the priests Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah. All of them were blowing trumpets.

Nehemiah 12:42

and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malkijah, and Elam, and Ezer (ULT)
Others who were blowing trumpets} included Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam, and Ezer (UST)

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

And the ones who sang made themselves heard, with Jezrahiah the overseer (ULT)
The singers sang with Jezrahiah who was their leader (UST)

Alternate translation: "The singers sang loudly, with Jezrahiah directing their choir"

with Jezrahiah (ULT)
with Jezrahiah (UST)

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

Translation Words - ULT

- and Eleazar

Translation Words - UST

- Eleazar

ULT

42 and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malkijah, and Elam, and Ezer. And the ones who sang made themselves heard, with Jezrahiah the overseer.

UST

42 {Others who were blowing trumpets} included Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam, and Ezer. The singers sang with Jezrahiah who was their leader.

Nehemiah 12:43

on that day (ULT)
that day (UST)

This is a flexible expression that can mean either **on that same day** or **around that time.** But since this verse continues to describe the celebrations for the dedication of the wall, here it likely means **on that same day.** (See: Connect — Simultaneous Time Relationship)

for God had made them glad with great rejoicing (ULT)
because God had made them very happy (UST)

The abstract noun **rejoicing** describes how happy the people were as they held this celebration to dedicate the wall. If it would be helpful in your language, you could translate the idea behind this word with an adjective such as **happy.** Alternate translation: "God had made them all very happy" (See: Abstract Nouns)

so the rejoicing of Jerusalem was heard from far away (ULT)
so the sound of the celebration in Jerusalem was so loud that people far away could hear it (UST)

In this case the abstract noun **rejoicing** refers to the loud sound that the singers and the people made as they held the ceremony to dedicate the rebuilt wall. If it would be helpful in your language, you could translate the idea behind this abstract noun with a concrete noun such as "sound." Alternate translation: "the sound that the people made as they celebrated in Jerusalem was so loud that even other people who were far away could hear it" (See: Abstract Nouns)

so the rejoicing of Jerusalem was heard from far away (ULT)
so the sound of the celebration in Jerusalem was so loud that people far away could hear it (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "the sound that the people made as they celebrated in Jerusalem was so loud that even other people who were far away could hear it" (See: Active or Passive)

the rejoicing of Jerusalem (ULT)
the sound of the celebration in Jerusalem (UST)

Here the story speaks figuratively of Jerusalem as if it were a living thing that could celebrate. Alternate translation: "the sound that the people made as they celebrated in Jerusalem" (See: Personification)

Translation Words - ULT

- And...they sacrificed
- sacrifices
- and they rejoiced
- had made them glad with

- rejoicing
- rejoiced
- the rejoicing of
- God
- Jerusalem

Translation Words - UST

- The people offered
- sacrifices
- They {all} rejoiced
- had made them
- happy
- rejoiced
- the sound of the celebration in
- God
- Jerusalem

Nehemiah 12:44

on that day (ULT)
On that day (UST)

As noted for 12:43, this is a flexible expression that can mean either **on that same day** or **around that time.** So here it could mean either that men were appointed to be in charge of the store rooms on the same day as the dedication celebration, or else at around the same time, perhaps shortly afterwards, once all of the activity of the celebration was over. Alternate translation: "on the same day that they held the ceremony to dedicate the rebuilt wall" or "around this same time" (See: Connect — Simultaneous Time Relationship)

And…were appointed…men…over the chambers for the storehouses (ULT)
we} appointed…men to be in charge of the storerooms. That was where {the priests} kept the money (UST)

This is referring implicitly to the six Levites whose names are listed in 12:25. The **chambers** are the storerooms above the gateways to the temple. (Review the note to 12:25 if that would be helpful.) If it would be helpful in your language, you could say this explicitly. Alternate translation: "we appointed six Levites to be in charge of the store rooms above the gateways to the temple" (See: Assumed Knowledge and Implicit Information)

And…were appointed…men (ULT)
we} appointed…men (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. In the context of this episode, saying "we" would indicate Nehemiah and his fellow leaders. ("We" would not include the addressee, if your language makes that distinction.) Alternate translation: "we appointed six Levites" (See: Active or Passive)

for the offerings, for the firstfruits, and for the tithes, to gather into them from the fields of the cities (ULT)
and the food and the grain and the tithes. {The people} brought these things from the fields near the cities into the storerooms (UST)

In their covenant, these were the things the people promised to provide in order to support the priests and the Levites. (See 10:36–39.) If it would be helpful to your readers, you could say this explicitly. Alternate translation: "so that they could collect the offerings, firstfruits, and tithes that the Israelites would bring in from the fields around their cities, as they had promised to do in their covenant" (See: Assumed Knowledge and Implicit Information)

ULT

44 And on that day men were appointed over the chambers for the storehouses, for the offerings, for the firstfruits, and for the tithes, to gather into them from the fields of the cities the portions of the law for the priests and for the Levites. For Judah rejoiced over the priests and over the Levites, the ones who were standing.

UST

44 On that day {we} appointed men to be in charge of the storerooms. That was where {the priests} kept the money and the food and the grain and the tithes. {The people} brought these things from the fields near the cities into the storerooms for the priests and the Levites, as Moses had commanded in the law. {The people of} Judah did all this because they were so happy about the priests and the Levites serving {in the temple}.

the portions of the law for the priests and for the Levites (ULT)
for the priests and the Levites, as Moses had commanded in the law (UST)

The abstract noun **portion** refers to the part of each crop that the law commanded the Israelites to give to the temple to support the priests and Levites. If it would be helpful in your language, you could translate the idea behind this word with a different phrase. Alternate translation: "these were the things that the law commanded the Israelites to give from their harvests to support the priests and Levites" (See: Abstract Nouns)

For Judah rejoiced over the priests and over the Levites, the ones who were standing (ULT)
The people of} Judah did all this because they were so happy about the priests and the Levites serving {in the temple (UST)

If it would be helpful in your language, you could place this sentence first in the verse since it gives the reason for the results that are described in the rest of the verse. You could also show the connection by using a word like "so" after this phrase. Alternate translation: "The people of Judah were very happy that the priests and the Levites were once again serving in the roles that the law had assigned to them. So…" (See: Connect — Reason-and-Result Relationship)

rejoiced…over the priests and over the Levites (ULT)
they were so happy…about the priests and the Levites (UST)

In this context, **over** is a spatial metaphor that figuratively indicates **for** or **because of.** Alternate translation: "were very happy that" (See: Metaphor)

the ones who were standing (ULT)
serving {in the temple (UST)

Standing means figuratively that the priests and the Levites were serving in the roles that the law had assigned to them. This meaning can be made explicit. Alternate translation: "serving in the roles that the law had assigned to them" (See: Metaphor)

Translation Words - ULT

- And…were appointed
- for the storehouses
- for the firstfruits
- the law
- for the priests
- the priests
- and for the Levites
- the Levites
- Judah
- rejoiced

Translation Words - UST

- we} appointed
- the money
- and the grain

- for the priests
- the priests
- and the Levites
- the Levites
- in the law
- The people of} Judah
- they were so happy

Nehemiah 12:45

And they kept (ULT)
The priests and the Levites (UST)

In this context, the conjunction **And** indicates that the sentence it introduces explains the results of what the previous verse described. Specifically, the temple personnel were able to perform their duties regularly because the people had organized regular support for them. Alternate translation: "and so" (See: Connect — Reason-and-Result Relationship)

And they kept the service watch of their God and the service watch of purification (ULT)
The priests and the Levites served God by performing rituals to purify things (UST)

They means the priests and Levites. The abstract noun **service**, in the phrase **service watch of their God**, refers to the duties that God had commanded the priests and Levites to perform in the law. In the phrase "service of purification," this abstract noun refers to one of those duties in particular, the duty of performing a ceremony for themselves and for others that expressed a desire to be ceremonially clean, that is, acceptable to God. The story describes in 12:30 how they performed such a ceremony on this occasion. Alternate translation: "So the priests and Levites were able to perform the duties that God had commanded, including performing ceremonies of purification" (See: Abstract Nouns)

also the ones who sang and the gatekeepers (ULT)
The singers and the gatekeepers (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete. This phrase seems to means **The singers and the gatekeepers were also able to perform their assigned duties.** You could say that explicitly if it would be helpful to your readers. Alternate translation: (See: Ellipsis)

according to the commandment of David and Solomon his son (ULT)
also {did their work} as King David and his son Solomon had declared they should (UST)

This phrase provides background information that explains that it was King David and King Solomon, his son, who established the duties of the temple singers and gatekeepers. Alternate translation: "as King David and King Solomon, his son, had commanded them to do" (See: Background Information)

Translation Words - ULT

- their God
- purification
- and the gatekeepers
- according to the commandment of
- David
- and Solomon
- his son

ULT

45 And they kept the service watch of their God and the service watch of purification, also the ones who sang and the gatekeepers, according to the commandment of David and Solomon his son.

UST

45 The priests and the Levites served God by performing rituals to purify things. The singers and the gatekeepers also {did their work} as King David and his son Solomon had declared they should.

Translation Words - UST

- God
- to purify things
- and the gatekeepers
- also {did their work} as...had declared they should
- King David
- his son
- and...Solomon

Nehemiah 12:46

For (ULT)
We did all this} because that was how it was (UST)

This word indicates that this sentence will provide further information about the situation that the book is describing here. If it would be helpful to your readers, you could use a word or expression in your own language that indicates the same thing. (See: Background Information)

in the days of David and Asaph, from ancient time there was (ULT)
in the days of old, when David was {king} and Asaph was {in charge of the temple musicians (UST)

The expression **from before** is an idiom that means **ever since a long time ago** Alternate translation: "ever since the time of David and Asaph long ago" (See: Idiom)

in the days of David and Asaph (ULT)
in the days…when David was {king} and Asaph was {in charge of the temple musicians (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "in the time of David and Asaph" (See: Idiom)

David and Asaph (ULT)
David was {king} and Asaph was {in charge of the temple musicians (UST)

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

and Asaph (ULT)
and Asaph was {in charge of the temple musicians (UST)

The book assumes that the original audience would know that Asaph was the man whom David first appointed to be the director of the Levite singers. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "ever since David first appointed Asaph to lead the singers" (See: Assumed Knowledge and Implicit Information)

a head of the ones who sang (ULT)
There was someone to lead the singers (UST)

Head here is a figurative way of saying **leader.** Alternate translation: "the Levite choir has had an appointed director" (See: Metaphor)

ULT

[46] For in the days of David and Asaph, from ancient time there was a head of the ones who sang, and songs of praise and thanksgiving to God. [2]

UST

[46] {We did all this} because that was how it was in the days of old, when David was {king} and Asaph was {in charge of the temple musicians}. There was someone to lead the singers, and they sang songs to praise and thank God.

and songs of praise and thanksgiving to God (ULT)
and they sang songs to praise and thank God (UST)

Here the book leaves out some of the words that a sentence would ordinarily need in order to be complete.
Alternate translation: "and they have sung songs of praise and thanksgiving to God" (See: Ellipsis)

Translation Words - ULT

- David
- and Asaph
- a head of
- praise
- to God

Translation Words - UST

- David was {king
- and Asaph was {in charge of the temple musicians
- There was someone to lead
- to praise
- God

Nehemiah 12:47

Nehemiah 12:47

And...all (ULT)
all (UST)

This word indicates that this sentence will provide further information about the situation that the book is describing here. If it would be helpful to your readers, you could use a word or expression in your own language that indicates the same thing. (See: Background Information)

in the days of Zerubbabel and in the days of Nehemiah (ULT)
During the time when Zerubbabel was {the governor...during the time when Nehemiah was {the governor (UST)

Alternate translation: "just as they had done in the time of Zerubbabel, so now in the time of Nehemiah"

in the days of Zerubbabel and in the days of Nehemiah (ULT)
During the time when Zerubbabel was {the governor...during the time when Nehemiah was {the governor (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "the time of Zerubbabel … the time of Nehemiah" (See: Idiom)

in the days of Zerubbabel (ULT)
During the time when Zerubbabel was {the governor (UST)

As 12:1 explains, this was the man who led the first group of Jews who returned to the province of Judah, about a hundred years before the time of Nehemiah. If it would be helpful to your readers, you could indicate this more explicitly. Alternate translation: "in the time of Zerubbabel, who led the first group back to the province of Judah from exile" (See: Assumed Knowledge and Implicit Information)

Zerubbabel...Nehemiah (ULT)
Zerubbabel...Nehemiah (UST)

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

And in the days of Zerubbabel and in the days of Nehemiah, all Israel was giving the portions of the ones who sang (ULT)
During the time when Zerubbabel was {the governor}, the people all contributed the food that the singers...They did the same during the time when Nehemiah was {the governor}. They (UST)

As in 12:44, the abstract noun **portion** refers to the part of each crop that the Israelites contributed to support the temple personnel. If it would be helpful in your language, you could translate the idea behind this word with a different phrase. Alternate translation: "all the Israelites contributed from their harvests to support the singers and the gatekeepers" (See: Abstract Nouns)

as a daily matter in its day (ULT)
needed each day (UST)

As in 11:23, this is an idiom that means **as each day required** (See: Idiom)

And they were consecrating for the Levites, and the Levites were consecrating for the sons of Aaron (ULT)
gave a tenth {of their crops} to the Levites, and the Levites gave a tenth {of that} to the priests, who were descendants of Aaron, {the first Supreme Priest (UST)

They means the Israelites, as in the previous sentence. **Consecrating** means **setting apart.** This is likely a reference to the tithe or 1/10 of crops that the Israelites promised in their covenant to give to support the Levites, and to the tithe of this tithe that the Levites then contributed to support the priests, as described in 10:37–38. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "The Israelites also gave a tenth of their crops to support the Levites, just as they had promised, and the Levites gave a tenth of this tenth to support the priests" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- Zerubbabel
- Nehemiah
- Israel
- and the gatekeepers
- And they were consecrating
- were consecrating
- for the Levites
- and the Levites
- for the sons of
- Aaron

Translation Words - UST

- Zerubbabel
- the people...They...They
- to the priests, who were descendants of
- Aaron, {the first Supreme Priest
- and temple gatekeepers

- Nehemiah
- gave a tenth {of their crops
- gave a tenth {of that
- to the Levites
- and the Levites

Nehemiah 13

Nehemiah 13 General Notes

Special concepts in this chapter

Nehemiah returns to Jerusalem

Nehemiah was eager to make sure that the Jews kept their promise to obey the law. When he returned from Persia, he found many things wrong: one of the store rooms in the temple had been converted into a guest room for Tobiah, the Levites had not received their portions for working in the temple, people were working on the Sabbath, and many had married heathen wives. (See: promise, promised, law, law of Moses, law of Yahweh, law of God and temple, house, house of God and Sabbath)

Nehemiah 13:1

On that day (ULT)
Then (UST)

As noted for 12:43 and 12:44, this is a flexible expression that can mean either "on that same day" or "around that time." Either meaning might fit the context here, so you could choose to say either one in your translation.

it was read in the book of Moses (ULT)
someone read...from a scroll {that contained the law that God gave to} Moses (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "we read from the scroll that contained the Law of Moses" (See: Active or Passive)

in the ears of the people (ULT)
out loud to the people (UST)

Here, **ears** stand for hearing. Alternate translation: "out loud so that all the people could hear" (See: Metonymy)

and it was found written in it (ULT)
They learned that the {law} said (UST)

Found is an idiom that means "could be found there" or "was there." The expression means that this was something that was in the law. And since Nehemiah and the other leaders were reading this out loud to the people, their purpose was to show them that this was in the law. Alternate translation: "and we showed them that it said" (See: Idiom)

and it was found written in it (ULT)
They learned that the {law} said (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "we showed them that it said" (See: Active or Passive)

Ammonite or Moabite (ULT)
Ammonite or Moabite (UST)

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

shall enter...into the assembly of God (ULT)
should...join...the {Israelite} people {when they gathered together to worship God (UST)

The expression **assembly of God** can refer either to the entire Israelite community, as in 7:66 and 8:17, or to the community gathered for a legal proceeding, as in 5:7 and 5:13, or gathered for a religious ceremony, as in 8:2 and

ULT

1 On that day it was read in the book of Moses, in the ears of the people, and it was found written in it, that no Ammonite or Moabite shall enter into the assembly of God until eternity.

UST

1 Then someone read out loud to the people from a scroll {that contained the law that God gave to} Moses. They learned that the {law} said that no one from the Ammonite or Moabite {people groups} should ever join the {Israelite} people {when they gathered together to worship God}.

8:18. The last meaning is probably in view here. This statement likely means that Ammonites and Moabites were not allowed to join the Israelites in their worship of Yahweh in the temple or on public occasions. For example, 9:2 describes how the Israelites did not allow any foreigners to take part in their ceremony of national repentance. (Later in this chapter, in 13:23–27, Nehemiah will describe how he took the further measure of expelling foreigners from the Israelite community itself.) Alternate translation: "could join with the Israelites when they worshiped Yahweh" (See: Idiom)

until eternity (ULT)
ever (UST)

This expression means that this was a permanent regulation in the Law of Moses. It was not a regulation that applied just to a specific period and that might change afterwards. Alternate translation: "This was a permanent rule." (See: Idiom)

Translation Words - ULT

- Moses
- Ammonite
- or Moabite
- into the assembly of
- God
- eternity

Translation Words - UST

- that God gave to} Moses
- Ammonite
- or Moabite
- ever
- the {Israelite} people {when they gathered together
- to worship God

Nehemiah 13:2

For (ULT)
The law said this} because (UST)

This word indicates that the sentence it introduces explains the reasons for what the previous sentence described. Alternate translation: "they could not come into the assembly because" (See: Connect — Reason-and-Result Relationship)

they did not meet the sons of Israel with bread and with water (ULT)
the people of Ammon and the people of Moab} did not give any food or water to the Israelites {while they were traveling through their areas after leaving Egypt (UST)

> **ULT**
>
> **2** For they did not meet the sons of Israel with bread and with water. And he hired Balaam against them to curse them, but our God overturned the curse to a blessing.
>
> **UST**
>
> **2** {The law said this} because {the people of Ammon and the people of Moab} did not give any food or water to the Israelites {while they were traveling through their areas after leaving Egypt}. Instead, they paid Balaam to get him to curse the Israelites. But our God turned that attempt to curse Israel into a blessing.

The assumption is that readers will know what historical incident this statement is referring to. It is a reference to the time when the Israelites were traveling from Egypt to Canaan through the desert. They were basically refugees. It could have been expected, as a basic act of compassion, that the Ammonites and Moabites would help provide for their needs as they passed through their territories but they refused to do this. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "they did not help meet the needs of the Israelites when they were refugees traveling through their territories" (See: Assumed Knowledge and Implicit Information)

the sons of...Israel (ULT)
to the Israelites...while they were traveling through their areas after leaving Egypt (UST)

Sons here figuratively means "descendants." The descendants of Israel were the Israelites. Alternate translation: "the Israelites" (See: Metaphor)

they did...meet...with bread and with water (ULT)
the people of Ammon and the people of Moab} did...give any...food or water (UST)

Bread stands for food, and water stands for drink, and together both terms probably represent assistance in general. Alternate translation: "provide food and drink" or "provide the help they needed" (See: Metonymy)

And he hired Balaam against them to curse them, but our God overturned the curse to a blessing (ULT)
Instead, they paid Balaam to get him to curse the Israelites. But our God turned that attempt to curse Israel into a blessing (UST)

The assumption once again is that readers will know what historical incident this is referring to. This is a reference to the way the king of Moab hired a prophet named Balaam to curse the Israelites, but instead God made Balaam speak words of blessing about them. If it would be helpful to your readers, you could say this explicitly. Alternate

translation: "The Moabites also hired a prophet named Balaam to curse the Israelites, but God made him speak words of blessing instead" (See: Assumed Knowledge and Implicit Information)

Balaam (ULT)
Balaam (UST)

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

Translation Words - ULT

- the sons of
- Israel
- Balaam
- to curse them
- the curse
- our God
- to a blessing

Translation Words - UST

- to the Israelites…while they were traveling through their areas after leaving Egypt
- to the Israelites…while they were traveling through their areas after leaving Egypt
- Balaam
- to get him to curse
- that attempt to curse Israel
- our God
- into a blessing

Nehemiah 13:3

And it happened (ULT)
So (UST)

This phrase indicates that the events the story will now describe came after the things it has just described. You can use an expression in your own language that will indicate this clearly. (See: Connect — Sequential Time Relationship)

as soon as they heard the law (ULT)
the people obeyed that law (UST)

As in 9:29, **hear** in this context is an idiom that means not just to hear something audibly, but to understand a command and recognize the need to obey it. Alternate translation: "when they realized that this was what the law commanded" (See: Idiom)

that...they separated all the mixed company from Israel (ULT)
They sent away all the people whose ancestors had come from other countries (UST)

Mixed company is an expression that describes people who were not Israelites. It indicates that if they were present, then the group would be mixed, part Israelite and part non-Israelite. Alternate translation: "They no longer allowed foreigners to worship with the Israelites" (See: Idiom)

> **ULT**
>
> **3** And it happened that, as soon as they heard the law, they separated all the mixed company from Israel.
>
> **UST**
>
> **3** So the people obeyed that law. They sent away all the people whose ancestors had come from other countries.

Translation Words - ULT

- the law
- from Israel

Translation Words - UST

- that law
- away

Nehemiah 13:4

Now, before the face of this (ULT)
When he became (UST)

This phrase indicates that the events the story will now relate came before the events it has just described. If it would be helpful in your language, you could show this relationship by using a phrase such as "but before all this happened." (See: Background Information)

Now, before the face of this (ULT)
When he became (UST)

In this book, the expression **face** often refers figuratively to the front of a person, place, or object. Here the expression has the further figurative significance of "in front of" or "before" a certain time. Alternate translation: "before this time" (See: Metaphor)

Eliashib (ULT)
Eliashib (UST)

This is a man's name. See how you translated it in 3:1. (See: How to Translate Names)

Eliashib the priest (ULT)
the {Supreme} Priest, Eliashib (UST)

Here the book repeats some background information to remind readers who Eliashib was. As we learn in 3:1, 3:20, and 12:10, he was actually the Jewish high priest during the time of Nehemiah. Alternate translation: "the high priest" (See: Distinguishing Versus Informing or Reminding)

Eliashib the priest...was being put (ULT)
the {Supreme} Priest, Eliashib got control of (UST)

If it would be helpful in your language, you could translate this in active form. Alternate translation: "they appointed Eliashib the priest" or "the leaders appointed Eliashib the priest" (See: Active or Passive)

was being put in the chamber of the house of our God (ULT)
got control of the storerooms in the temple (UST)

This is most likely a figurative way of saying that as high priest, Eliashib had responsibility for and control over all the rooms in the temple. Alternate translation: "since he had control over" (See: Idiom)

nearly-related to Tobiah (ULT)
Now he was related to Tobiah (UST)

Since Tobiah was an Ammonite, Eliashib could not have been his close blood relative. So this expression must refer to a connection by marriage. We learn in 6:18 that both Tobiah and his son had married Jewish women, and one or both of these women may have been relatives of Eliashib. Alternate translation: "who was related to Tobiah by marriage"

ULT

4 Now, before the face of this, Eliashib the priest, nearly-related to Tobiah, was being put in the chamber of the house of our God.

UST

4 When he became the {Supreme} Priest, Eliashib got control of the storerooms in the temple. Now he was related to Tobiah.

in the chamber of the house of our God (ULT)
the storerooms in the temple (UST)

Here one **chamber** or room is used figuratively to mean "every chamber" or room in the temple. Alternate translation: "every room in the temple" (See: Synecdoche)

the house of our God (ULT)
the temple (UST)

As often in this book, Nehemiah speaks figuratively of the temple here as the **house of God**, as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

Translation Words - ULT

- Now, before the face of
- the priest
- the house of
- our God

Translation Words - UST

- When he became
- the {Supreme} Priest
- the temple
- the temple

Nehemiah 13:5

And he made (ULT)
He allowed (UST)

In this context, the conjunction **and** indicates that the sentence it introduces explains the reason for what the previous sentence described, or what made it possible. Alternate translation: "and so" unless you used the word "since" to introduce the last phrase in 13:4, in which case the connection would already be clear and you would not need to use any connecting phrase here. (See: Connect — Reason-and-Result Relationship)

for him (ULT)
Tobiah (UST)

Verse 13:7 indicates that **him** refers to Tobiah. If it would be helpful to your readers, you could say that explicitly here. Alternate translation: "he allowed Tobiah to move into a large room in the temple"

and there previously they were putting offerings (ULT)
in which the priests used to store supplies. These included the grain offerings...had also held (UST)

They means the Israelites, and **offerings**, if it is a general term (see next note), means the contributions that they gave to support the priests and Levites, as described in 12:44. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "This was the room that the Israelites had previously been using to store the offerings they brought to the temple to support the priests and Levites" (See: Assumed Knowledge and Implicit Information)

offerings (ULT)
the grain offerings (UST)

The word **offerings** could be referring generally to all of the contributions that the Israelites brought, which would then be listed in the rest of this verse, or it could be the first specific item on the list, the daily grain offering, as described in 10:33. Alternate translation: "the offerings they brought" or "the daily grain offering"

the frankincense (ULT)
and the incense (UST)

This term refers to a mixture of fragrant spices that was burned to produce smoke that had a pleasant smell. The law specified a special blend of spices that it said could only be used in the temple by the priests. Alternate translation: "the sacred incense" (See: Translate Unknowns)

ULT

5 And he made for him a great chamber, and there previously they were putting offerings: the frankincense; and the vessels; and the tithes of the grain, the wine, and the oil, the commandment for the Levites, and the ones who sang, and the gatekeepers; and the offerings of the priests.

UST

5 He allowed {Tobiah} to have a large room in which the priests used to store supplies. These included the grain offerings and the incense, the equipment for the temple, and the tithes of grain and wine and olive oil. {God} had commanded {the people to bring} these to the Levites, the singers, and the gatekeepers. This room had also held the offerings for the priests.

and the vessels (ULT)
the equipment for the temple (UST)

As in [10:39](), here Nehemiah uses one type of equipment that the storerooms would hold, **vessels** or "jars" or "containers," to refer figuratively to all the different types of equipment that the priests and Levites would have used in the temple. Alternate translation: "the temple equipment" (See Synecdoche)

and the tithes of the grain, the wine, and the oil (ULT)
and the tithes of grain and wine and olive oil (UST)

This means the portion, one tenth, of their crops and produce that the Israelites had promised to contribute to support the temple personnel, as described in [10:37–38](). Alternate translation: "the tenth of their crops and produce"

and the tithes of (ULT)
and the tithes of (UST)

A **tithe** means a tenth (1/10) or one part out of ten equal parts. (See Fractions)

the commandment for the Levites, and the ones who sang, and the gatekeepers (ULT)
God} had commanded {the people to bring} these to the Levites, the singers, and the gatekeepers (UST)

Here Nehemiah leaves out some of the words that a sentence would ordinarily need in order to be complete. This phrase means "which the law had commanded them to contribute to support the Levites, the singers, and the temple gatekeepers." You could say that explicitly if it would be helpful to your readers. (See: Ellipsis)

and the offerings of the priests (ULT)
the offerings for the priests (UST)

This likely refers to the tithe, or one tenth of what they received, that the Levites, in turn contributed to the priests, as described in [10:38](). Alternate translation: "and the contributions to support the priests" or "the tithe of the tithe that the Levites gave to support the priests"

Translation Words - ULT

- the frankincense
- the grain
- the wine
- and the oil
- the commandment for
- the Levites
- and the gatekeepers
- the priests

Translation Words - UST

- and the incense

- grain
- and wine
- and olive oil
- God} had commanded {the people to bring} these
- to the Levites
- and the gatekeepers
- the priests

Nehemiah 13:6

And during all this (ULT)
During that time (UST)

This expression indicates that the sentence it introduces describes something that was happening at the same time as the events the book has just described. If it would be helpful in your language, you could use a phrase such as "while all of this was happening" to indicate this. (See: Connect — Simultaneous Time Relationship)

For (ULT)
because (UST)

This word indicates that the clause it introduces explains the reason for what the previous clause described. That is, Nehemiah is about to give the reason why he was not in Jerusalem while Eliashib was allowing Tobiah to move into the temple. Alternate translation: "because" (See: Connect — Reason-and-Result Relationship)

> **ULT**
>
> **6** And during all this I was not in Jerusalem. For I had gone to the king in year 32 of Artaxerxes, the king of Babylon. And at an end of days I requested leave from the king.
>
> **UST**
>
> **6** During that time I was not in Jerusalem, because in the thirty-second year that Artaxerxes was the king of Babylonia, I had gone back {to report to the king what I had been doing}. After I had been there a while, I asked the king to allow me to return {to Jerusalem}.

I had gone to the king in year 32 of Artaxerxes, the king of Babylon (ULT)
in the thirty-second year that Artaxerxes was the king of Babylonia, I had gone back {to report to the king what I had been doing (UST)

Here Nehemiah is providing background information to explain why he was not in Jerusalem. As he indicates in 5:14, he was governor of Judah for twelve years, from the twentieth to the thirty-second year of the reign of King Artaxerxes. As this verse indicates, he then returned to the royal court. Alternate translation: "I had returned to serve King Artaxerxes in his court in the thirty-second year of his reign" (See: Background Information)

in year 32 of Artaxerxes (ULT)
in the thirty-second year that Artaxerxes (UST)

This expression refers to the number of years that Artaxerxes had been reigning as king. Alternate translation: "in year 32 of the reign of Artaxerxes as king" (See: Ordinal Numbers)

the king of Babylon (ULT)
was the king of Babylonia (UST)

Artaxerxes was the king of the Persian Empire, but since the Persians had conquered the Babylonians, he also had the right to use the title "king of Babylon." The fact that Nehemiah describes him by this title may actually indicate that the royal court was located in the city of Babylon at this time and that he returned to that city to resume his duties in the court. Alternate translation: "the king of Persia, whose court was then in Babylon" (See: Background Information)

And at an end of days (ULT)
After I had been there a while (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "after some time" (See: Idiom)

I requested leave from the king (ULT)
I asked the king to allow me to return {to Jerusalem (UST)

The implication, as shown explicitly in the next verse, is that Nehemiah requested time off from his responsibilities in the court so that he could travel back to Judah and see how the people there were doing, and that the king gave him permission to do this. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "I asked the king if I could take some time off and travel back to Judah to help the people there, and he gave me permission to do that" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- in Jerusalem
- the king of
- the king
- the king
- of Artaxerxes
- Babylon

Translation Words - UST

- in Jerusalem
- that Artaxerxes
- was the king of
- the king
- the king
- Babylonia

Nehemiah 13:7

And I came to Jerusalem (ULT)
When I arrived in Jerusalem (UST)

In this context, the conjunction **And** at the beginning of this phrase
indicates that this event took place after the event the story has just
described. If it would be helpful in your language, you could show
this relationship by using a phrase such as "and so." (See: Connect —
Sequential Time Relationship)

And I understood (ULT)
I discovered (UST)

In this context, the conjunction **And** at the beginning of this phrase
indicates that this event took place after the event in the previous sentence. If it would be helpful in your language,
you could show this relationship by using a phrase such as "when I got there, I discovered" (See: Connect —
Sequential Time Relationship)

And I understood about the evil (ULT)
I discovered the evil thing (UST)

In this context, this phrase means "came to understand the evil" or "discovered the evil" or "realized the evil." If it
would be helpful in your language, you could use any of those phrases or a similar one as an alternate translation.
(See: Idiom)

about the evil that Eliashib had done for Tobiah by making for him a
chamber in the courts of the house of God (ULT)
the evil thing that Eliashib had done for Tobiah by allowing him to use this
room in the temple area (UST)

While in the book of Nehemiah the word **evil** often means things like "sad" or "harmful," in this context, the word
does describe something that is morally bad and destructive. Eliashib had not done this wrong thing to Tobiah, but
on his behalf. Alternate translation: "about the wrong thing that Eliashib had done by allowing Tobiah to move into
a storeroom within the temple courts"

the house of God (ULT)
temple (UST)

Nehemiah speaks figuratively of the temple as the **house of God** as if it were God's dwelling place. Alternate
translation: "the temple" (See: Metaphor)

Translation Words - ULT

- to Jerusalem
- about the evil
- in the courts of
- the house of
- God

Translation Words - UST

- in Jerusalem
- the evil thing
- in the...area
- temple
- temple

Nehemiah 13:8

And it was extremely evil to me (ULT)
That grieved me very much (UST)

This expression describes Nehemiah's perspective on the action. It does not mean that Eliashib did a wrong thing to Nehemiah directly. Alternate translation: "I recognized how very wrong this was" (See: Idiom)

and I cast out all the things of the house of Tobiah from the storeroom to the outside (ULT)
I threw everything that belonged to Tobiah out of that room (UST)

> **ULT**
>
> **8** And it was extremely evil to me, and I cast out all the things of the house of Tobiah from the storeroom to the outside.
>
> **UST**
>
> **8** That grieved me very much. I threw everything that belonged to Tobiah out of that room.

Here, the term **house** figuratively represents all the possessions of Tobiah. It does not mean a literal house that Tobiah owned, because the context shows that he was staying in a room within the temple. Rather, **house** is a metaphor for "property," that is, the things a person owns and would keep in a house. Alternate translation: "I threw everything that Tobiah was keeping in that storeroom right out of the temple" (See: Metaphor)

Translation Words - ULT

- And it was…evil
- the house of

Translation Words - UST

- That grieved
- belonged to…that

Nehemiah 13:9

And I spoke (ULT)
Then I commanded (UST)

In this context, the conjunction **And** indicates that this event took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a word such as "then." (See: Connect — Sequential Time Relationship)

And I spoke, and they purified the chambers (ULT)
Then I commanded {the priests to perform a ritual to cleanse} that room and make it pure again (UST)

The implication is that Nehemiah spoke to the priests since they would have been the ones to conduct a ceremony like the one the story describes in 12:30 to show that the people wanted the rooms in the temple to be ceremonially clean in the hopes that they would once more be acceptable to God. Alternate translation: "I told the priests to conduct a ceremony to purify the rooms in the temple" (See: Assumed Knowledge and Implicit Information)

the vessels of the house of God, with the offering and the incense (ULT)
the equipment for the temple and the grain offerings and incense (UST)

See how you translated these expressions in 13:5. Alternate translation: "the equipment for the temple, the offerings that the people brought, and the sacred incense"

the house of God (ULT)
the temple (UST)

Nehemiah speaks figuratively of the temple as the **house of God** as if it were God's dwelling place. Alternate translation: "the temple" (See: Metaphor)

Translation Words - ULT

- and they purified
- And I returned
- the house of
- God

Translation Words - UST

- the priests to perform a ritual to cleanse…and make…pure again
- I also {ordered…to be} put back
- the temple
- the temple

> **ULT**
>
> **9** And I spoke, and they purified the chambers. And I returned to there the vessels of the house of God, with the offering and the incense.
>
> **UST**
>
> **9** Then I commanded {the priests to perform a ritual to cleanse} that room and make it pure again. I also {ordered} the equipment for the temple and the grain offerings and incense {to be} put back in that room {where they belonged}.

Nehemiah 13:10

Nehemiah 13:10

And I knew (ULT)
I also learned (UST)

In this context, the conjunction **And** indicates that this event took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a word such as **then.** As with "understood" in 13:7, **knew** here means **came to know** or **discovered** or **realized.** Alternate translation: "Then I discovered that" (See: Connect — Sequential Time Relationship)

the portions of the Levites had not been given (ULT)
the people had stopped giving them {10 percent of their} harvests, {since Tobiah had occupied the storeroom (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "no one had been giving the Levites the support that the law commanded the Israelites to provide for them" (See: Active or Passive)

the portions of the Levites had not been given (ULT)
the people had stopped giving them {10 percent of their} harvests, {since Tobiah had occupied the storeroom (UST)

The implication is that no one was giving the Levites their support because there was no longer any place to store the grain, oil, and other supplies in the temple, from where they could be distributed to them. This was because Tobiah had taken over the large storeroom. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "no one had been giving the Levites the support that the law commanded the Israelites to provide for them because there was no place to store the contributions now that Tobiah had taken over the storeroom" (See: Assumed Knowledge and Implicit Information)

the portions of the Levites (ULT)
them {10 percent of their} harvests (UST)

As in 12:44 and 12:47, the abstract noun **portion** refers to the part of each crop that the law commanded the Israelites to give towards the work of the temple to support the Levites. If it would be helpful in your language, you could translate the idea behind this word with a different phrase. Alternate translation: "the support that the law commanded the Israelites to provide for the Levites" (See: Abstract Nouns)

and...had fled, a man to his field (ULT)
had left Jerusalem. They had returned to their own fields because (UST)

The implication is that the Levites had had to return to farming their own land because they no longer received from the people the support they needed to be able to serve in the temple. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "all of the Levites had left the temple and returned to farming their own land because they had all stopped receiving the support that enabled them to serve in the temple" (See: Assumed Knowledge and Implicit Information)

ULT

10 And I knew that the portions of the Levites had not been given, and the Levites and the ones who sang, who did the work, had fled, a man to his field.

UST

10 I also learned that the singers and the other Levites who were responsible for the {temple} services had left Jerusalem. They had returned to their own fields because the people had stopped giving them {10 percent of their} harvests, {since Tobiah had occupied the storeroom}.

and...had fled (ULT)
had left Jerusalem. They had returned...because (UST)

In this context, the conjunction **And** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "as a result" (See: Connect — Reason-and-Result Relationship)

a man to his field (ULT)
to their own fields (UST)

In this context, **a man** means **each one of them** or **every one of them** Alternate translation: "all of the Levites had returned to farming their own land" or "each of the Levites had returned to farming his own land" (See: Idiom)

the Levites and the ones who sang, who did the work (ULT)
the singers and the other Levites who were responsible for the {temple} services (UST)

Here the book repeats some background information to remind readers who the Levites and the singers were. Alternate translation: "the Levites and the singers, who were responsible for the worship in the temple" (See: Distinguishing Versus Informing or Reminding)

who did the work (ULT)
who were responsible for the {temple} services (UST)

The work is an abbreviated way of saying "the work of the house of our God" as in 10:33 or "the work of the house of God" as in 11:12, that is, the work of the temple, meaning specifically everything required to maintain the worship there. Alternate translation: "who were responsible for the worship in the temple" (See: Ellipsis)

Translation Words - ULT

- And I knew
- the Levites
- the Levites

Translation Words - UST

- I also learned
- them
- and the other Levites

Nehemiah 13:11

Nehemiah 13:11

And I contended (ULT)
So I rebuked (UST)

In this context, the conjunction **And** indicates that this event took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a phrase such as "and after that" (See: Connect — Sequential Time Relationship)

And I contended with the prefects (ULT)
So I rebuked the city officials (UST)

As in 5:7, **contended** is a technical term that describes a public accusation that requires the defendants to answer for themselves in the presence of their fellow citizens. Alternate translation: "Then I called the city officials to account publicly for what they had allowed" (See: Idiom)

the prefects (ULT)
the city officials (UST)

See how you translated this term in 2:16. Alternate translation: "the city officials"

and I said (ULT)
I told them (UST)

The implication in context is that what Nehemiah said was an accusation. If it would be helpful in your language, you could use a phrase that indicates this. Alternate translation: "I demanded to know" (See: Assumed Knowledge and Implicit Information)

Why is the house of God forsaken (ULT)
You have neglected {the work of} the temple (UST)

Nehemiah uses the question form to challenge or even ridicule the officials who have failed in the basic responsibility of making sure that worship continues in the temple. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Because of you, the temple has been abandoned" (See: Rhetorical Question)

And I gathered them and caused them to stand at their stations (ULT)
Then I brought {the Levites and the singers} back to the temple and told them to do their work {again (UST)

Here, **them** refers not to the city officials but to the Levites and singers who had gone back to their farms. Alternate translation: "I brought the Levites and the singers back to the temple and I had them start doing their work again"

ULT

11 And I contended with the prefects, and I said, "Why is the house of God forsaken?" And I gathered them and caused them to stand at their stations.

UST

11 So I rebuked the city officials. I told them, "You have neglected {the work of} the temple!" Then I brought {the Levites and the singers} back to the temple and told them to do their work {again}.

And I gathered them (ULT)
Then I brought {the Levites and the singers} back to the temple (UST)

In this context, the conjunction **And** indicates that this event took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a word such as "then" (See: Connect — Sequential Time Relationship)

Translation Words - ULT

- the prefects
- the house of
- God
- is...forsaken

Translation Words - UST

- the city officials
- You have neglected...the work of} the temple
- You have neglected...the work of} the temple
- You have neglected...the work of} the temple

Nehemiah 13:12

And all (ULT)
Then all (UST)

In this context, the conjunction **And** indicates that this event took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a word such as "then" (See: Connect — Sequential Time Relationship)

And all Judah (ULT)
Then all {the people of} Judah (UST)

All is a figurative exaggeration that means that people from throughout the province of Judah did this generally. Alternate translation: "the people of Judah" (See: Hyperbole)

And all Judah (ULT)
Then all {the people of} Judah (UST)

Here Nehemiah refers to all of the Israelites living in the province of Judah figuratively as if they were a single person, Judah, the ancestor of the tribe by that name that lived in the territory that was now this province. Alternate translation: "the people of Judah" (See: Personification)

to the treasuries (ULT)
to the {temple} storerooms (UST)

This means the storerooms in the temple. (See: Translate Unknowns)

Translation Words - ULT

- Judah
- the grain
- and the wine
- and the oil

Translation Words - UST

- the people of} Judah
- grain
- wine
- and olive oil

ULT

12 And all Judah brought the tithe of the grain, and the wine, and the oil to the treasuries.

UST

12 Then all {the people of} Judah started bringing their tithes of grain, wine, and olive oil to the {temple} storerooms {once again}.

Nehemiah 13:13

Nehemiah 13:13

And I appointed treasurers (ULT)
I appointed some {men...I also appointed...I appointed these {men (UST)

In this context, the conjunction **And** indicates that this event took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a word such as "then." (See: Connect — Sequential Time Relationship)

And I appointed treasurers over the treasuries (ULT)
I appointed some {men} to be in charge of the storerooms...I also appointed...I appointed these {men (UST)

Treasurers means officials who would be responsible for the storerooms in the temple. Alternate translation: "I appointed these men to be responsible for temple storerooms" (See: Translate Unknowns)

Shelemiah the priest, and Zadok the scribe, and Pedaiah from the Levites (ULT)
They were Shelemiah the priest, Zadok the scribe, and Pedaiah the Levite (UST)

Shelmiah, Zadok, and Pedaiah are the names of men. As in 8:1, where the word refers to Ezra, **scribe** means a teacher who has carefully studied the Law of Moses. **From the Levites** means that Pedaiah was one of the Levites. Alternate translation: "Shelemiah the priest, Zadok the scribe, and Pedaiah the Levite" (See: How to Translate Names)

and at their hand was (ULT)
to assist them (UST)

At their hand is a figurative way of saying **assisting them** Alternate translation: "I appointed to be their assistant" (See: Metaphor)

Hanan, the son of Zaccur, the son of Mattaniah (ULT)
Hanan the son of Zaccur and grandson of Mattaniah (UST)

Hanan is the name of a man, Zaccur is the name of his father, and Mattaniah is the name of his grandfather. (See: How to Translate Names)

For (ULT)
because (UST)

In this context, the conjunction **For** indicates that the sentence it introduces explains the reason for what the previous sentence described. Alternate translation: "I appointed them because" (See: Connect — Reason-and-Result Relationship)

they were considered faithful (ULT)
everyone} knew that they were trustworthy (UST)

If it would be helpful in your language, you could say this with an active form, and you could say who did the action. Alternate translation: "Everyone recognized that they were honest men" (See: Active or Passive)

and it was for them to apportion to their brothers (ULT)
and would distribute {the offerings fairly} to their associates (UST)

In this context, **brother** seems to be a figurative way of saying **fellow priests and Levites,** although it is possible that some of the biological brothers of the men listed were included in this group. **Apportion** means **give the portions,** meaning the support as described in 13:10. Alternate translation: "their responsibility was to make sure that their fellow priests and Levites received the support that the law commanded the Israelites to provide" (See: Metaphor)

Translation Words - ULT

- the priest
- and Zadok
- the scribe
- the Levites
- the son of
- the son of (2)
- faithful
- to their brothers

Translation Words - UST

- the priest
- Zadok
- the scribe
- the Levite
- the son of
- and grandson of (2)
- they were trustworthy
- to their associates

Nehemiah 13:14

Remember me, my God, concerning this (ULT)
My God, please bless me for this (UST)

In this context, **remember** means to think about someone and consider what action you can take on their behalf. Nehemiah is not suggesting that God has forgotten about him. Alternate translation: "please bless me, my God, for doing this" (See: Idiom)

Remember me, my God, concerning this (ULT)
My God, please bless me for this (UST)

As in 4:4, here Nehemiah stops addressing the audience of his story and speaks directly to God. You could indicate this by putting this verse in quotation marks. Review the note at 4:4 about asides like this if that would be helpful. (See: Aside)

and do not wipe out (ULT)
Yes, bless me for (UST)

Nehemiah speaks of his good deeds as if they were something written that could be erased. Alternate translation: "do not overlook" (See: Metaphor)

my faithful kindness (ULT)
the good things (UST)

The abstract noun **faithful kindness** here is the same as the term "covenant faithfulness" that Nehemiah applies to God in 1:5, 9:17, 9:32, and 13:22. It refers to a person consistently and dependably fulfilling the obligations they have accepted. If it would be helpful in your language, you could translate the idea behind this word with a phrase that would bring out this meaning. Alternate translation: "the way that I have consistently provided for" (See: Abstract Nouns)

for the house of my God (ULT)
for your temple (UST)

Nehemiah speaks figuratively of the temple as the **house of God** as if it were God's dwelling place. Alternate translation: "your temple" (See: Metaphor)

and for its service watches (ULT)
and for the temple services (UST)

As in 12:9 and 12:24, the phrase **service watch** refers to the Levite singers. It means either an individual choir or a time on duty for the singers. Alternate translation: "and for the Levite singers"

Translation Words - ULT

- my God
- my God (2)
- do...wipe out
- for the house of

Translation Words - UST

- My God
- for your temple (2)
- Yes, bless me for
- for your temple

Nehemiah 13:15

Nehemiah 13:15

In those days (ULT)
During that time (UST)

This phrase indicates that this event took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship by using a phrase such as "around that same time."

I saw in Judah ones treading winepresses (ULT)
I saw {some people} in Judea {who were working…Some were pressing grapes to make wine. Others were…Others were (UST)

Alternate translation: "I saw that some of the people of Judah were treading winepresses"

ones treading winepresses (ULT)
pressing grapes to make wine (UST)

The word **winepresses** figuratively represents the grapes that were in the winepresses. The people were treading on the grapes to press the juice out of them so that they could make wine. Alternate translation: "treading on grapes in winepresses" (See: Metonymy)

on the sabbath (ULT)
on the Sabbath day (UST)

The implication is that the people of Judah should not have been doing such work on the Sabbath because God had commanded them to set apart that day, the seventh day of the week, as a special day for rest and worship. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "on the Sabbath, when they should not have been doing any work" (See: Assumed Knowledge and Implicit Information)

on the sabbath (ULT)
on the Sabbath day (UST)

This is the name of a religious observance. It occurs repeatedly in this part of the story, through 13:22. It will be helpful to your readers if you translate it consistently. (See: How to Translate Names)

ULT

15 In those days I saw in Judah ones treading winepresses on the sabbath, and ones bringing in grain-heaps, and ones loading onto donkeys, yes, even wine, grapes, and figs, and all kinds of loads, and ones bringing to Jerusalem on the day of the sabbath. And I protested on the day of their selling provisions.

UST

15 During that time, I saw {some people} in Judea {who were working} on the Sabbath day. Some were pressing grapes to make wine. Others were taking their grain and loading it on donkeys. Others were also loading {bags of} wine, baskets of grapes, figs, and many other things onto donkeys and bringing them into Jerusalem on the Sabbath day. I warned them not to sell {food to the people of Judea} on {Sabbath} days.

and ones bringing in grain-heaps, and ones loading onto donkeys, yes, even wine, grapes, and figs, and all kinds of loads, and ones bringing to Jerusalem on the day of the sabbath (ULT)
taking their grain and loading it on donkeys…also loading {bags of} wine, baskets of grapes, figs, and many other things onto donkeys and bringing them into Jerusalem on the Sabbath day (UST)

These **ones** are not three different groups, but various people of Judah who were collectively doing all these things. The implication is that they were bringing these goods to Jerusalem to sell them even on the Sabbath. If it would be helpful to your readers, you could say this explicitly. "Others had loaded their wares, such as sheaves of grain, wine, grapes, figs, and other goods, onto donkeys, and they were bringing these goods into Jerusalem to sell on the Sabbath day" (See: Assumed Knowledge and Implicit Information)

And I protested on the day of their selling provisions (ULT)
I warned them not to sell {food to the people of Judea} on {Sabbath} days (UST)

The word **day** could be intended literally here and it could mean that Nehemiah protested that the Sabbath itself was not a day for selling goods since that was work. Another possibility is that the word **day** does not refer to a specific day, but rather to a more general time when Nehemiah said this. Alternate translation: "I protested that they should not be doing the work of selling on the Sabbath" or "at the time when they were selling these provisions, I protested against that" (See: Idiom)

Translation Words - ULT

- in Judah
- winepresses
- on the sabbath
- the sabbath
- donkeys
- wine
- grapes
- and figs
- loads
- Jerusalem

Translation Words - UST

- some people} in Judea {who were working…Some were…Others were…Others were
- on the Sabbath day
- Sabbath
- things
- Jerusalem
- grapes to make wine
- donkeys…donkeys
- bags of} wine
- baskets of grapes
- figs

Nehemiah 13:16

And the Tyrians who dwelt in it (ULT)
I also saw some people from {the city of} Tyre who were living there in {Jerusalem (UST)

Tyrians were people from the city of Tyre. **It** here refers to the city of Jerusalem. Alternate translation: "Also, some people from the city of Tyre who were living in Jerusalem"

And the Tyrians (ULT)
I also saw some people from {the city of} Tyre (UST)

Tyrians were people who came from the city of Tyre. (See: How to Translate Names)

to the sons of Judah (ULT)
to the people of Judah (UST)

Son of is a figurative expression that indicates that a person shares the qualities of something. In this case, Nehemiah is describing people who share the quality of being residents of the province of Judah. (In context, this does not seem to be limited to actual descendants of Judah, that is, Israelites from that tribe, since the Tyrians seem to have been eager to sell to anyone living in the area.) Alternate translation: "the people of Judah" (See: Metaphor)

even in Jerusalem (ULT)
into Jerusalem (UST)

The implication is that Jerusalem was the last place where anyone should have broken the Sabbath by doing work and engaging in commerce because it was the place from which God had chosen to start making himself famous throughout the world and the city where God had chosen to put his temple. (The concept is the same here as in 11:1 and 11:18, where Nehemiah calls Jerusalem "the holy city.") If it would be helpful to your readers, you could say this explicitly. Alternate translation: "even in Jerusalem, the special city that God chose" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- on the sabbath
- to the sons of
- Judah
- even in Jerusalem

Translation Words - UST

- into Jerusalem
- to the people of
- Judah
- on the Sabbath day

ULT

16 And the Tyrians who dwelt in it were bringing in fish and all kinds of merchandise and were selling them on the sabbath to the sons of Judah, even in Jerusalem.

UST

16 I also saw some people from {the city of} Tyre who were living there in {Jerusalem} bringing fish and other things into Jerusalem to sell to the people of Judah on the Sabbath day.

Nehemiah 13:17

And I contended (ULT)
So I rebuked (UST)

In this context, the conjunction **And** indicates that the sentence it introduces explains something that happened as a result of what the previous sentence described. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

And I contended with the nobles of Judah (ULT)
So I rebuked the Jewish leading citizens (UST)

As in 5:7 and 13:11, **contended** is a technical term that describes a public accusation that requires the defendants to answer for themselves in the presence of their fellow citizens. Alternate translation: "Then I called the leading citizens of Judah to account publicly for what they had allowed" (See: Idiom)

the nobles of Judah (ULT)
the Jewish...leading citizens (UST)

See how you translated this term in 2:16. Alternate translation: "the leading citizens of Judah"

And I said to them (ULT)
I said to them (UST)

The implication in context is that what Nehemiah said was an accusation. If it would be helpful in your language, you could use a phrase that indicates this. Alternate translation: "I demanded to know" (See: Assumed Knowledge and Implicit Information)

What is this evil thing that you are doing, and profaning the day of the sabbath (ULT)
This is a very evil thing that you are doing! You are making the Sabbath day into something {God never wanted} it to be (UST)

Nehemiah is using the question form for emphasis in order to scold the leaders of Judah. If it would be helpful in your language, you could translate what he says as an exclamation. Alternate translation: "You are doing an evil thing by treating the Sabbath day like any other day" (See: Rhetorical Question)

and profaning the day of the sabbath (ULT)
This is a very evil thing that you are doing! You are making the Sabbath day into something...God never wanted} it to be (UST)

To **profane** something means to treat something that should be holy, set apart for a special purpose, as if it were something ordinary or common, just like anything else. Alternate translation: "treating the Sabbath day like any other day" (See: Translate Unknowns)

Translation Words - ULT

- the nobles of
- Judah
- evil
- and profaning
- the sabbath

Translation Words - UST

- the Jewish
- leading citizens
- This is a very evil thing that you are doing! You are making the Sabbath day into something...God never wanted} it to be
- This is a very evil thing that you are doing! You are making the Sabbath day into something...God never wanted} it to be
- This is a very evil thing that you are doing! You are making the Sabbath day into something...God never wanted} it to be

Nehemiah 13:18

Did not your fathers do thus, and our God brought all this evil on us and on this city (ULT)
You know that your ancestors did these same things, and God {punished} our nation {by} bringing great trouble to this city! But {now} you too (UST)

Nehemiah once again uses a question form for emphasis as he continues to scold the leaders of Judah. If it would be helpful in your language, you could translate what he says as a statement or as an exclamation. Alternate translation: "You know that your ancestors did the same thing, and that is why our God brought all this trouble on us and on this city" (See: Rhetorical Question)

your fathers (ULT)
You know that your ancestors did these same things, and God...punished} our nation...by} bringing great trouble to this city! But...now} you too (UST)

Fathers here figuratively means "ancestors." Alternate translation: "your ancestors" (See: Metaphor)

and our God brought all this evil on us and on this city (ULT)
You know that your ancestors did these same things, and God...punished} our nation...by} bringing great trouble to this city! But...now} you too (UST)

As Nehemiah speaks to the leading citizens, he assumes that they will know that he is referring to the way God allowed the Babylonians to conquer Jerusalem, destroy much of the city including the temple, break down the city wall, and take most of the people into exile. As he reports this conversation in the book, he assumes that its audience will know this as well. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "our God allowed the Babylonians to take our people into exile and destroy this city" (See: Assumed Knowledge and Implicit Information)

all...this evil (ULT)
You know that your ancestors did these same things, and God...punished} our nation...by} bringing great trouble to this city! But...now} you too (UST)

Evil here does not refer to something morally wrong, but to trouble or harm. Alternate translation: "all this trouble" (See: Idiom)

And you (ULT)
You know that your ancestors did these same things, and God...punished} our nation...by} bringing great trouble to this city! But...now} you too (UST)

In this context, the conjunction **And** indicates a contrast between how the leading citizens should be acting and how they actually are acting. You could make this contrast explicit by using an expression such as, "You should know better" (See: Connect — Contrast Relationship)

And you are increasing wrath upon Israel (ULT)
You know that your ancestors did these same things, and God...punished}
our nation...by} bringing great trouble to this city! But...now} you too...You
are going to cause {God} to be angry with {the nation of} Israel {again}. {He
will punish us} even more (UST)

Nehemiah assumes that the leading citizens will know that he is speaking of God's wrath, that is, God's anger at the people's sin, and the punishment that God may use to penalize and correct the people for what they are doing. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "you are making God even more angry with the people of Israel, and God may punish us even more" (See: Assumed Knowledge and Implicit Information)

Israel (ULT)
You are going to cause...God} to be angry with...the nation of} Israel...again...
He will punish us} even more (UST)

Here Nehemiah refers to all of the Israelites figuratively as if they were a single person, their ancestor, Israel. Alternate translation: "the Israelites" or "the people of Israel" (See: Personification)

by profaning the sabbath (ULT)
are breaking {the laws} for the Sabbath day (UST)

As in 13:17, to **profane** something means to treat something that should be considered holy, that is, set apart for a special purpose, as if it were ordinary or common. Alternate translation: "by treating the Sabbath day like any other day" (See: Translate Unknowns)

Translation Words - ULT

- your fathers
- our God
- evil
- Israel
- by profaning
- the sabbath

Translation Words - UST

- You know that your ancestors did these same things, and God...punished} our nation...by} bringing great trouble to this city! But...now} you too
- You know that your ancestors did these same things, and God...punished} our nation...by} bringing great trouble to this city! But...now} you too
- are breaking {the laws
- for the Sabbath day
- You are going to cause...God} to be angry with...the nation of} Israel...again...He will punish us} even more
- You know that your ancestors did these same things, and God...punished} our nation...by} bringing great trouble to this city! But...now} you too

Nehemiah 13:19

Nehemiah 13:19

And it happened…when the gates of Jerusalem grew dark before the face of the sabbath (ULT)
So…of the gates of the city when it started to get dark on Friday evening (UST)

Nehemiah uses this phrase to introduce the next event in his story. You do not need to represent it in your translation unless your language has a similar expression that it characteristically uses. (See: Introduction of a New Event)

when the gates of Jerusalem grew dark before the face of the sabbath (ULT)
of the gates of the city when it started to get dark on Friday evening (UST)

Nehemiah speaks of the gates as if they were changing in hue, but this is a figurative way of saying that the sun was setting and evening was beginning. Alternate translation: "when evening came" (See: Metaphor)

before the face of the sabbath (ULT)
on Friday evening (UST)

As in 13:4, the expression **face**, which often refers figuratively to the front of something, has the further figurative significance of "in front of" or "before" a certain time. Alternate translation: "as the Sabbath was beginning" (See: Metaphor)

that…I spoke, and the doors were shut (ULT)
I commanded {the gatekeepers} to shut the doors (UST)

Here the conjunction **and** indicates that the action described in the second phrase was the result of the action described in the first phrase. Alternate translation: "I gave orders for the doors to be closed and barred" (See: Connect — Reason-and-Result Relationship)

and I said that they should not open them until after the sabbath (ULT)
I commanded them not to open the gates until Saturday evening (UST)

They likely refers to the gatekeepers. Alternate translation: "I ordered the gatekeepers not to open them again until after the Sabbath"

ULT

19 And it happened that, when the gates of Jerusalem grew dark before the face of the sabbath, I spoke, and the doors were shut, and I said that they should not open them until after the sabbath. And I caused some from my young men to stand at the gates; a load could not enter on the day of the sabbath.

UST

19 So I commanded {the gatekeepers} to shut the doors of the gates of the city when it started to get dark on Friday evening. I commanded them not to open the gates until Saturday evening. I also stationed some of my men at the gates {so they would make sure that} no one brought things to sell into {the city in between those times}, on the Sabbath day.

And I caused some from my young men to stand at the gates (ULT)
I also stationed some of my men at the gates {so they would make sure that (UST)

As in 4:16 and many other places in the book, "young men" refers to the servants who worked for Nehemiah. While they probably were young adult males, the expression is specifically envisioning their role and status. Alternate translation: "I had some of my servants stand at the gates" (See: Idiom)

a load could not enter on the day of the sabbath (ULT)
no one brought things to sell into {the city in between those times}, on the Sabbath day (UST)

Here Nehemiah speaks figuratively of a load of goods as if it were a living thing that could go through the gates and into Jerusalem on its own. Alternate translation: "so that no one would bring in a load on the Sabbath day" (See: Personification)

a load could not enter on the day of the sabbath (ULT)
no one brought things to sell into {the city in between those times}, on the Sabbath day (UST)

The ultimate purpose was to keep merchants from offering goods for sale on the Sabbath and to keep the people from buying them. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "so that on the Sabbath day no one would bring a load of goods into the city for sale" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- the gates of
- the gates
- Jerusalem
- the sabbath
- the sabbath
- the sabbath
- And...some from my young men
- a load

Translation Words - UST

- of the gates of
- the gates
- the city
- on Friday evening
- Saturday
- Sabbath
- some of my men...so they would make sure that
- things to sell

Nehemiah 13:20

the ones who traded and the ones who sold all kinds of goods to sell (ULT)
traders and merchants selling all kinds of things...They were hoping} to sell {something (UST)

These two phrases mean similar things. You do not need to repeat both of them in your translation if that might be confusing for your readers. Alternate translation: "merchants who had goods for sale," or "some traders and some merchants" (See: Doublet)

And...lodged...outside of Jerusalem (ULT)
camped...on the night {before the Sabbath day...the next day...outside the city (UST)

Lodged means "spent the night." The implication is that they wanted to start selling their goods first thing the next morning. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "spent the night outside Jerusalem so they could start selling their goods first thing the next morning" (See: Assumed Knowledge and Implicit Information)

a time or two (ULT)
One or two times (UST)

Alternate translation: "once or twice"

Translation Words - ULT

- of Jerusalem

Translation Words - UST

- the city

Nehemiah 13:21

Nehemiah 13:21

And I testified against them (ULT)
I warned them (UST)

As in 9:26, this phrase means, "I warned them that what they were doing was wrong." (See: Idiom)

And I testified (ULT)
I warned (UST)

In this context, the conjunction **And** indicates that this event took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship by using a phrase such as "each time they did this" (See: Connect — Simultaneous Time Relationship)

Why are you lodging in front of the wall (ULT)
It is useless for you to camp here outside the walls on Friday night (UST)

As in 13:17, Nehemiah is using a question form for emphasis as he scolds these merchants. If it would be helpful in your language, you could translate what he says as a statement or an exclamation. Alternate translation: "I do not allow you to spend the night just outside the city wall" (See: Rhetorical Question)

Why are you lodging in front of the wall (ULT)
It is useless for you to camp here outside the walls on Friday night (UST)

The implication, as in 13:20, is that the traders want to begin selling first thing the next morning. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "I do not allow you to spend the night just outside the city wall so you could start selling your goods as soon as the Sabbath day begins"

If you repeat (ULT)
If you do this again (UST)

This is an idiom that means "if you do this again." (See: Idiom)

I will stretch out a hand on you (ULT)
I will arrest you by force (UST)

This is an idiom that means "I will use force against you." Alternate translation: "I will forcibly drive you away from the city" (See: Idiom)

I will stretch out a hand (ULT)
I will arrest...by force (UST)

Here, **hand** figuratively represents power and action. Alternate translation: "forcibly drive away" (See: Metaphor)

From that time, they did not come on the sabbath (ULT)
After that, they did not come on Sabbath days (UST)

The expression in the first phrase indicates that the event it introduces took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a phrase such as "after that." Alternate translation: "After that, the merchants no longer came to the city on the Sabbath" (See: Connect — Sequential Time Relationship)

Translation Words - ULT

- And I testified
- a hand
- time
- on the sabbath

Translation Words - UST

- I warned
- by force
- After that
- on Sabbath days

Nehemiah 13:22

Nehemiah 13:22

And I said to the Levites that they should purify themselves (ULT)
I also commanded the Levites to {perform a ritual to} purify themselves (UST)

As in 12:30 and 13:9, **purify** means to perform a ceremony to make a person or a place ceremonially clean, to express the hope that it will be acceptable to God and useful for his purposes. Alternate translation: "I told the Levites to hold a ceremony to make themselves clean and acceptable to God" (See: Assumed Knowledge and Implicit Information)

and come keep the gates to consecrate the day of the sabbath (ULT)
and then {take up stations} to guard the city gates. I wanted them to ensure that Sabbath days were kept holy {by not allowing merchants to enter the city on that holy day (UST)

As in 3:1 and 12:47, **consecrate** means to set something apart for a special purpose. Nehemiah was telling the Levites that they should guard the gates in order to prevent people from bringing goods for sale into the city on the Sabbath day. That way, they would ensure that the Sabbath continued to be a day that was set apart for the special purpose of rest and worship, and it would not be treated like an ordinary day. Alternate translation: "and I told them that they should then guard the gates of the city so that no one would bring in goods to sell on the Sabbath as if it were an ordinary day" (See: Assumed Knowledge and Implicit Information)

Remember me concerning this also, my God (ULT)
My God, please bless me for doing this too (UST)

In this context, **remember** means to think about someone and consider what action you can take on their behalf. Nehemiah is not suggesting that God has forgotten about him. Alternate translation: "Please bless me, O God, for doing this as well" (See: Idiom)

Remember me concerning this also, my God (ULT)
My God, please bless me for doing this too (UST)

As in 4:4, Nehemiah stops addressing the audience of his story and speaks directly to God. You could indicate this by putting this verse in quotation marks. Review the note at 4:4 about asides like this if that would be helpful. (See: Aside)

ULT

22 And I said to the Levites that they should purify themselves and come keep the gates to consecrate the day of the sabbath. Remember me concerning this also, my God, and have pity on me according to the greatness of your covenant faithfulness.

UST

22 I also commanded the Levites to {perform a ritual to} purify themselves and then {take up stations} to guard the city gates. I wanted them to ensure that Sabbath days were kept holy {by not allowing merchants to enter the city on that holy day}. "My God, please bless me for doing this too! And be kind to me, because your kindness is so great."

and have pity on me according to the greatness of your covenant faithfulness (ULT)
And be kind to me, because your kindness is so great (UST)

The abstract noun **greatness** expresses the vast extent to which God possesses the quality of **covenant faithfulness**. As in 1:5, God having this quality means that he is inwardly disposed to keep all of his promises, and so he always does that faithfully. If it would be helpful in your language, you could translate the idea behind this abstract noun with an adjective such as "great." Alternate translation: "and have mercy on me, because your faithfulness to those who belong to you is so great" (See: Abstract Nouns)

Translation Words - ULT

- to the Levites
- purify themselves
- keep
- the gates
- to consecrate
- the sabbath
- my God
- your covenant faithfulness

Translation Words - UST

- the Levites
- to...perform a ritual to} purify themselves
- stations} to guard
- the city gates
- I wanted them to ensure that...were kept holy {by not allowing merchants to enter the city on that
- Sabbath...holy
- My God
- your kindness

Nehemiah 13:23

In those days (ULT)
During that time (UST)

This phrase indicates that this event took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship in this case by using a phrase such as "around that same time"

In those days (ULT)
During that time (UST)

The term **days** is used figuratively here to refer a particular period of time. Alternate translation: "around that same time" (See: Idiom)

who had given a dwelling to (ULT)
had married (UST)

This is an expression that refers figuratively to marriage. Alternate translation: "who had married" (See: Idiom)

Ashdodite, Ammonite, and Moabite (ULT)
from {the city of} Ashdod, and from the Ammonite and Moabite {people groups (UST)

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

Translation Words - ULT

- Jews
- Ashdodite
- Ammonite
- and Moabite

Translation Words - UST

- many of the Jewish men
- from {the city of} Ashdod
- and from the Ammonite...people groups
- and Moabite

ULT

23 In those days I also saw Jews who had given a dwelling to Ashdodite, Ammonite, and Moabite women.

UST

23 During that time, I also learned that many of the Jewish men had married women from {the city of} Ashdod, and from the Ammonite and Moabite {people groups}.

Nehemiah 13:24

And their sons (ULT)
So...their children (UST)

In this context, the conjunction **And** indicates that this sentence will provide further information about the situation the book is describing here. You could use a phrase such as **and as for** to show that this is further background information. (See: Background Information)

And their sons, half were speaking Ashdodite, and none of them were knowing to speak Hebrew (ULT)
So half of their children spoke a foreign language, and they did not know how to speak Hebrew (UST)

This could mean one of two things. It seems most likely that the expression means that: (1) these children spoke a mixed language, using Ashdodite expressions half the time and Hebrew expressions the other half of the time, so that none of them knew how to speak Hebrew fluently. The expression could also mean that (2) half of the children who were born to Hebrew fathers and foreign mothers spoke a foreign language. However, if half spoke Ashdodite, and none spoke Hebrew, this leaves open the question of what language the other half of the children spoke. Alternate translation: (1) "their children spoke a mixed dialect, using Philistine expressions half the time, so that none of them could speak Hebrew fluently" or (2) "half of their children spoke the language of the Philistines, and none of their children knew how to speak Hebrew"

half (ULT)
half of (UST)

Half means one part out of two equal parts. (See: Fractions)

and none of them were knowing to speak Hebrew, but according to the tongue of people group by people group (ULT)
and they did not know how to speak Hebrew. They spoke whatever language {their} foreign {parent spoke (UST)

Here Nehemiah leaves out some of the words that a sentence would ordinarily need in order to be complete. This sentence seems to mean "none of them could speak Hebrew fluently, but instead they mixed it with the language of whatever people group their mothers belonged to." You could say that explicitly if it would be helpful to your readers. (See: Ellipsis)

but according to the tongue of (ULT)
They spoke whatever language {their} foreign {parent spoke (UST)

Here, **tongue** figuratively means the language spoken by a person or a group of people. Alternate translation: "language" (See: Metonymy)

ULT

24 And their sons, half were speaking Ashdodite, and none of them were knowing to speak Hebrew, but according to the tongue of people group by people group.

UST

24 So half of their children spoke a foreign language, and they did not know how to speak Hebrew. They spoke whatever language {their} foreign {parent spoke}.

people group by people group (ULT)
They spoke whatever language...their} foreign...parent spoke (UST)

This is an idiom that means "of each people group" (See: Idiom)

Translation Words - ULT

- And their sons
- Ashdodite
- Hebrew
- but according to the tongue of
- people group
- by people group

Translation Words - UST

- So...their children
- a foreign language
- Hebrew
- They spoke whatever language...their} foreign...parent spoke
- They spoke whatever language...their} foreign...parent spoke
- They spoke whatever language {their} foreign {parent spoke

Nehemiah 13:25

Nehemiah 13:25

And I contended with them (ULT)
So I rebuked those men (UST)

As in 5:7, 13:11, and 13:17, **contended** is a technical term that describes a public accusation that requires the defendants to answer for themselves in the presence of their fellow citizens. Alternate translation: "then I called these men to account publicly for what they had done" (See: Idiom)

and cursed them (ULT)
I {asked God} to curse them (UST)

As in 10:29, **curse** means to express the wish that God would punish someone. Alternate translation: "I said I wished that God would punish them"

and struck some of their men, and pulled out their hair (ULT)
I struck some of them {with my fists}. I pulled out their hair (UST)

ULT

25 And I contended with them, and cursed them, and struck some of their men, and pulled out their hair. And I caused them to swear an oath by God: "If you give your daughters to their sons, or if you lift from their daughters for your sons, or for yourselves!

UST

25 So I rebuked those men. I {asked God} to curse them. I struck some of them {with my fists}. I pulled out their hair. Then I forced them to make a solemn promise, knowing that God was listening. I made them promise that they would {never} again allow their daughters to marry foreign men. I also made them promise that they and their sons would not marry foreign women.

By performing these actions, Nehemiah demonstrated to these men symbolically how serious a wrong they had committed. If it would be helpful to your readers, you could say this explicitly. Alternate translation: "I struck some of them and pulled out their hair to show how wrong they were to have married foreign women" (See: Symbolic Action)

And I caused them to swear an oath by God: "If you give your daughters to their sons, or if you lift from their daughters for your sons, or for yourselves (ULT)
Then I forced them to make a solemn promise, knowing that God was listening. I made them promise that they would {never} again allow their daughters to marry foreign men. I also made them promise that they and their sons would not marry foreign women (UST)

Here Nehemiah is reporting the words of the oath in the second person, because this is his account of how he spoke to the men who had married foreign women. When these men said the actual oath, they would have used the first person. If it would be helpful in your language, you could use the first person in your translation as well. Alternate translation: "I made them take this oath: 'If we allow our daughters to marry their sons, or if we or our sons marry their daughters, may God punish us severely'" (See: First, Second or Third Person)

And I caused them to swear an oath by God: "If you give your daughters to their sons, or if you lift from their daughters for your sons, or for yourselves (ULT)
Then I forced them to make a solemn promise, knowing that God was listening. I made them promise that they would {never} again allow their daughters to marry foreign men. I also made them promise that they and their sons would not marry foreign women (UST)

Nehemiah has the men take an oath using a common Hebrew formula that leaves out some of the words that a sentence would ordinarily need in order to be complete. Whenever a person takes an oath using this formula, the implication is, "May God punish me severly if I do this thing." Alternate translation: "If we allow our daughters to marry their sons, or if we or our sons marry their daughters, may God punish us severely!" (See: Ellipsis)

you give your daughters to their sons (ULT)
allow their daughters to marry foreign men (UST)

This is an idiom that means **allow your daughters to marry their sons** or **give your daughters in marriage to their sons** (See: Idiom)

you lift from their daughters (ULT)
marry foreign women (UST)

This is an idiom that means "if you take any of their daughters as wives" (See: Idiom)

Translation Words - ULT

- and cursed them
- And I caused them to swear an oath
- by God
- to their sons
- for your sons

Translation Words - UST

- I {asked God} to curse them
- Then I forced them to make a solemn promise
- knowing that God was listening
- to marry foreign men
- and their sons

Nehemiah 13:26

Did not Solomon, the king of Israel, sin concerning these things (ULT)
I said to them,} "You know that Solomon, the king of Israel, sinned as a result of {marrying foreign women who worshiped idols (UST)

Here Nehemiah supports his argument by appealing to facts that he assumes these men will know. Alternate translation: "you know that Solomon king of Israel sinned because he married foreign women" (See: Assumed Knowledge and Implicit Information)

Did not Solomon, the king of Israel, sin concerning these things (ULT)
I said to them,} "You know that Solomon, the king of Israel, sinned as a result of {marrying foreign women who worshiped idols (UST)

Nehemiah is using a question form for emphasis as he scolds these men. If it would be helpful in your language, you could translate what he says as a statement. Alternate translation: "you know that Solomon king of Israel sinned because he married foreign women" (See: Rhetorical Question)

Yet among…nations (ULT)
You know that he was greater than any of the kings of other nations (UST)

In this context, the conjunction **Yet** introduces a contrast between what Solomon would have been expected to do and what he actually did. You could begin the sentence with a phrase like "even though" to indicate this contrast. (See: Connect — Contrast Relationship)

Yet among many nations there was no king like him (ULT)
You know that he was greater than any of the kings of other nations (UST)

The expression **many nations** in this phrase indicates, "You could look among as many nations as you wanted, but you would still find no king like him." In other words, "There was no other king like him anywhere in the world." If it would be helpful in your language, you could say that as an alternate translation. (See: Idiom)

and he was beloved by his God (ULT)
God loved him (UST)

If it would be helpful in your language, you could say this with an active form. Alternate translation: "God loved him very much" (See: Active or Passive)

and God gave him as king over all Israel (ULT)
and God set him as the king over all {the people of} Israel (UST)

This is an idiom that means, "God made him king over all of Israel" (See: Idiom)

The foreign women caused even him to sin (ULT)
But his foreign wives caused even him to sin (UST)

The implication is that these were foreign women whom Solomon married. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "The foreign women he married caused even him to sin" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- Solomon
- the king of
- king
- as king
- foreign
- Israel
- Israel
- sin
- caused...to sin
- Yet among...nations
- and...beloved
- by his God
- God

Translation Words - UST

- I said to them...You know that Solomon, the king of Israel, sinned as a result of...marrying foreign women who worshiped idols
- I said to them...You know that Solomon, the king of Israel, sinned as a result of...marrying foreign women who worshiped idols
- You know that he was greater than any of the kings of other nations
- as the king
- You know that he was greater than any of the kings of other nations
- God loved him
- God loved him
- God
- his foreign
- I said to them...You know that Solomon, the king of Israel, sinned as a result of...marrying foreign women who worshiped idols
- caused...to sin
- I said to them...You know that Solomon, the king of Israel, sinned as a result of...marrying foreign women who worshiped idols
- the people of} Israel

Nehemiah 13:27

Should we then listen to you, to do all this great evil, to act unfaithfully toward our God and give a dwelling to foreign women (ULT) I am grieved} to hear this about you! You have married foreign wives {who worship idols}. You have commited a great sin against our God (UST)

ULT

27 Should we then listen to you, to do all this great evil, to act unfaithfully toward our God and give a dwelling to foreign women?" [1]

UST

27 {I am grieved} to hear this about you! You have married foreign wives {who worship idols}. You have commited a great sin against our God!"

Nehemiah uses a question form for emphasis once again as he continues to scold these men. If it would be helpful in your language, you could translate what he says as a statement or as an exclamation. Alternate translation: "We will not accept your excuses and allow you to keep doing this thing that is so wrong" (See: Rhetorical Question)

Should we then listen to you (ULT)
I am grieved} to hear this about you (UST)

As in 9:16 and 9:29, **listen** in this context is an idiom that means not just to hear a statement about a course of action, but to agree to follow it. If your language has a word for "listen" that also means "agree," you could use it here. Alternate translation: "we will not heed your words" (See: Idiom)

all…this great evil (ULT)
a great sin (UST)

Here, the word **all** does not indicate the entirety of something. Instead, it expresses emphasis. Alternate translation: "this thing that is so wrong" (See: Idiom)

to act unfaithfully toward our God and give a dwelling to foreign women (ULT)
You have married foreign wives {who worship idols…against our God (UST)

Here acting unfaithfully means violating the Law of Moses. Nehemiah assumes that these men will know that the law forbade the Israelites to marry outside their people group. (In fact, it does so using language very much like the oath that Nehemiah made these men swear. For example, "Do not give your daughters to their sons or take their daughters for your sons," Deuteronomy 7:3.) If it would be helpful to your readers, you could say this explicitly. Alternate translation: "By marrying foreign women, you are breaking the law that God gave us" (See: Assumed Knowledge and Implicit Information)

and give a dwelling to (ULT)
You have married (UST)

As in 13:23, this is an expression that refers figuratively to marriage. Alternate translation: "marrying" (See: Idiom)

Translation Words - ULT

- evil
- to act unfaithfully

- toward our God
- foreign

Translation Words - UST

- foreign...who worship idols
- a great sin
- against
- our God

Nehemiah 13:28

And one from the sons of (ULT)
who was a son of (UST)

In this context, the conjunction **And** indicates that this sentence will provide background information that is necessary for understanding the next event the book will describe. You could express the same meaning with a word that indicates this in your language. (See: Background Information)

And one from the sons of (ULT)
who was a son of (UST)

This means **one of the sons of.** (See: Idiom)

Joiada, the son of Eliashib (ULT)
Joiada and a grandson of Eliashib (UST)

Joiada is the name of a man, and Eliashib is the name of his father. (See: How to Translate Names)

Eliashib the high priest (ULT)
Eliashib the Supreme Priest (UST)

Here Nehemiah repeats some background information to remind readers who Eliashib was. Alternate translation: "Eliashib, who was the high priest" (See: Distinguishing Versus Informing or Reminding)

was son-in-law (ULT)
A man...had married the daughter of (UST)

Alternate translation: "had married the daughter of"

to Sanballat the Horonite (ULT)
our enemy} Sanballat the Horonite (UST)

Sanballat is the name of a man, and Horonite is the name of his people group. See how you translated these words in 2:10. (See: How to Translate Names)

And I caused him to flee (ULT)
So I forced this man to leave (UST)

In this context, the conjunction **And** indicates that the sentence it introduces explains the results of what the previous sentence described. Alternate translation: "as a result" or "because he had done this" (See: Connect — Reason-and-Result Relationship)

ULT

28 And one from the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite. And I caused him to flee from beside me.

UST

28 A man who was a son of Joiada and a grandson of Eliashib the Supreme Priest had married the daughter of {our enemy} Sanballat the Horonite. So I forced this man to leave {Jerusalem}.

And I caused him to flee from beside me (ULT)
So I forced this man to leave {Jerusalem (UST)

Him means this son of Joiada. Nehemiah means not just that he made this man leave his personal presence, but that he forced him to at least leave Jerusalem, and perhaps to stay out of the entire province of Judah. Nehemiah is using the space around himself figuratively to represent all Jerusalem and Judah. Alternate translation: "I forced him to leave Jerusalem" or "I forced him to leave the province of Judah" (See: Synecdoche)

And I caused him to flee from beside me (ULT)
So I forced this man to leave {Jerusalem (UST)

The implication is that this son of Joiada was serving as a priest himself (as his lineage entitled him to do), and so he was a high-profile case of flaunting the command in the law against marrying foreign women. Nehemiah needed to make an example of him. A further consideration may have been that Sanballat was an enemy to Nehemiah and the Jews, and this man was one of the people who was sending letters to Sanballat with information about Nehemiah, as 6:17 indicates. If it would be helpful to your readers, you could express one of these possibilites explicitly. Alternate translation: "I forced him to leave Jerusalem because as a priest, he was setting a bad public example by being married to a foreign woman" or "I forced him to leave Jerusalem because he was helping our enemy Sanballat" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- And one from the sons of
- the son of
- the high priest
- the...priest

Translation Words - UST

- who was a son of
- and a grandson of
- the Supreme Priest
- the...Priest

Nehemiah 13:29

Nehemiah 13:29

Remember them, my God, on account of the defiling of the priesthood and the covenant of the priesthood and the Levites (ULT)
My God, these {men} have brought shame to the priesthood. {They have broken} the covenant of the priesthood and of the Levites. Punish them as they deserve (UST)

ULT

29 Remember them, my God, on account of the defiling of the priesthood and the covenant of the priesthood and the Levites.

UST

29 "My God, these {men} have brought shame to the priesthood. {They have broken} the covenant of the priesthood and of the Levites. Punish them as they deserve!"

As in 13:22, Nehemiah stops addressing the audience of his story and speaks directly to God. You could indicate this by putting this verse in quotation marks. Review the note at 4:4 about asides like this if that would be helpful. (See: Aside)

Remember them (ULT)
Punish them as they deserve (UST)

Them likely means this son of Joiada, who had married a foreign woman, and Joiada himself, who had arranged with Sanballat for his son to marry Sanballat's daughter. As often in this book, **remember** means to think about someone and consider what action you should take in their regard. Nehemiah is not suggesting that God has forgotten about Joiada and his son. Alternate translation: "treat Joiada and his son the way they deserve for what they have done" (See: Idiom)

on account of the defiling of the priesthood and the covenant of the priesthood and the Levites (ULT)
these {men} have brought shame to the priesthood. {They have broken} the covenant of the priesthood and of the Levites (UST)

Nehemiah speaks here of Joiada and his son causing the priesthood to be dishonored and breaking the covenant as if these actions had made the priesthood and God's covenant with the Israelites ceremonially unclean. Alternate translation: "they have dishonored the priesthood and broken the covenant you made with the priests and Levites" (See: Metaphor)

and the covenant of the priesthood and the Levites (ULT)
They have broken} the covenant of the priesthood and of the Levites (UST)

This means the covenant that established the descendants of Aaron as priests and the Levites as their helpers, in other words, the covenant that God made with Israel through Moses. Alternate translation: "the covenant you made with the Israelites" (See: Assumed Knowledge and Implicit Information)

Translation Words - ULT

- my God
- the defiling of
- the priesthood
- the priesthood
- and the covenant of
- and the Levites

Translation Words - UST

- My God
- these...men} have brought shame to
- the priesthood
- the priesthood
- They have broken} the covenant of
- and of the Levites

Nehemiah 13:30

And I purified them (ULT)
I took away...from {the priests (UST)

In this context, the conjunction **And** indicates that this event it introduces took place after the event the story has just described. If it would be helpful in your language, you could show this relationship by using a word such as **then** (See: Connect — Sequential Time Relationship)

And I purified them from everything foreign (ULT)
I took away everything from {the priests} that came from other nations and religions (UST)

Them means the priests and Levites whom Nehemiah has just mentioned. He probably says **purified** in a figurative sense. He did not hold a ceremony of purification, since the priests and Levites themselves would have done that. Rather, he means that he made sure that none of the other priests or Levites were married to foreign women, and that in this way he ensured that the priesthood was no longer figuratively unclean, as described in 13:29. Alternate translation: "I made sure that none of the priests or Levites were married to foreign women." (See: Metaphor)

And I caused the service watches to stand: for the priests and for the Levites (ULT)
I also established regulations for the priests and for the Levites {so they would know (UST)

Generally in this book, the phrase **service watch** refers to the Levite singers. It means either an individual choir or a time on duty for the singers. But since Nehemiah also speaks of the priests here, in this context the phrase seems to mean more generally the time on duty for both the priests and the Levites. Alternate translation: "I made sure that the priests and Levites all came on duty in the temple when they were supposed to"

And I caused...to stand (ULT)
I also established (UST)

Nehemiah is speaking of these temple arrangements figuratively, as in 5:13, as if they were a living thing that could stand, that is, stay in place or be established rather than go away. Alternate translation: "I made sure that" (See: Personification)

a man in his work (ULT)
what work each of them was supposed to do (UST)

In this context, **a man** means **each one of them** Alternate translation: "and that each one fulfilled his assigned responsibilities" (See: Idiom)

Translation Words - ULT

- And I purified them
- for the priests

• and for the Levites

Translation Words - UST

• I took away...from {the priests
• for the priests
• and for the Levites

Nehemiah 13:31

and for the offering of pieces of wood at the appointed times; and for the firstfruits (ULT) I} also {arranged} for the people to bring their offerings of wood at the set times {to burn on the altar}, and to bring the first part of what they harvested {of each crop during the year (UST)

This verse continues the sentence that begins in the previous verse, so here Nehemiah is describing two further things that he **caused to stand** or made sure happened. He is referring to the promises that the people made in their covenant to bring these contributions to the temple to support the priests and Levites. See how you translated these terms in 10:34 and 10:35. Alternate translation: "I also made sure that the people brought their offerings of wood and of the first crops that grow in their fields at the times when they had promised to bring them"

ULT

31 and for the offering of pieces of wood at the appointed times; and for the firstfruits. Remember me, my God, for good.
13:27 [1]

UST

31 {I} also {arranged} for the people to bring their offerings of wood at the set times {to burn on the altar}, and to bring the first part of what they harvested {of each crop during the year}. "My God, please consider that I {have done all these things}, and bless me {for doing them}."

Remember me, my God, for good (ULT)
My God, please consider that I {have done all these things}, and bless me {for doing them (UST)

As in 4:4, here Nehemiah stops addressing the readers of his story and speaks directly to God. You could indicate this by putting this verse in quotation marks. Review the note at 4:4 about asides like this if that would be helpful. (See: Aside)

Remember me, my God, for good (ULT)
My God, please consider that I {have done all these things}, and bless me {for doing them (UST)

To remember someone **for good** is an idiom that means to reward someone with good things for the good that they have done. (See: Idiom)

Translation Words - ULT

- and for the firstfruits
- my God
- for good

Translation Words - UST

- and to bring the first part of what they harvested {of each crop during the year
- My God
- and bless me {for doing them

unfoldingWord® Translation Academy

Version 33

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**.

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.

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]]

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.

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]]

Aside

Description

An aside is a figure of speech in which someone who is speaking to a person or group pauses to speak confidentially to himself or someone else about those to whom he had been speaking. The speaker does this to indicate in a strong way his thoughts or feelings about that person or group.

> This page answers the question: *What is the figure of speech called an "aside"?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

Reason This Is a Translation Issue

Many languages do not use asides, and readers could be confused by them. They may wonder why the speaker suddenly starts talking to himself or someone else about the people he is speaking with.

Examples From the Bible

> All the men of your covenant are sending you away as far as the border.
> The men of your peace are deceiving you and are prevailing against you.
> They of your bread will set a trap under you.
> **There is no understanding in him.** (Obadiah 1:7 ULT)

In the first three lines, Yahweh is telling the people of Edom what will happen to them because they did not help the people of Judah. In the fourth line, Yahweh says something about Edom to himself.

> And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

Nehemiah is speaking to the readers of his account and describing some of the many things he did to restore true worship in Judah after the people returned from exile. But he suddenly turns aside and addresses God, asking God to bless him for what he, Nehemiah, has done for those people.

Translation Strategies

(1) If an aside would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing, let the speaker continue speaking to the people who are listening to him, but make clear that he is now expressing his thoughts and feelings about them.

(2) If a person speaks a prayer to God as an aside, you can put the prayer in quotation marks to indicate that.

Examples of Translation Strategies Applied

(1)

> All the men of your covenant are sending you away as far as the border.
> The men of your peace are deceiving you and are prevailing against you.
> They of your bread will set a trap under you.
> **There is no understanding in him.** (Obadiah 1:7 ULT)

All the men of your covenant are sending you away as far as the border.
The men of your peace are deceiving you and are prevailing against you.
They of your bread will set a trap under you.
You do not understand any of this.

(2)

> And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; 31 and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

And I cleansed them from everything foreign, and I made assignments for the priests and for the Levites, a man to his own work. And the wood offering at the stated time, and the firstfruits. **"Remember me, my God, for good."**

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]]*

12:26; 12:27; 12:28; 12:29; 12:30; 12:31; 12:34; 12:36; 12:37; 12:38; 12:40; 12:44; 12:46; 12:47; 13:2; 13:5; 13:6; 13:9; 13:10; 13:11; 13:15; 13:16; 13:17; 13:18; 13:19; 13:20; 13:22; 13:26; 13:27; 13:28; 13:29)

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

> This page answers the question: *What is background information, and how can I show that some information is background information?*
>
> In order to understand this topic, it would be good to read:
>
> *Order of Events*
> *[[rc://en/ta/man/translate/writing-intro]]*

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story
  > * Setting includes:
  > * where the story takes place
  > * when the story takes place
  > * who is present when the story begins
  > * what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.
> Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of
> Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his
> disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But
> some of the Pharisees said … (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said …."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.

(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of
> Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

> Therefore, also exhorting many other things, he preached the good news to the people. But
> Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother,
> and **concerning all the evil things that Herod had done**, added even this to them all: He
> locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)

> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

Connecting Words and Phrases
Introduction of a New Event

(**Go back to:** Nehemiah 1:11; 11:4; 11:11; 11:23; 12:40; 12:45; 12:46; 12:47; 13:4; 13:6; 13:24; 13:28)

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:** Nehemiah 3:13)

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

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.

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:** Nehemiah 5:15; 7:70; 7:71; 7:72; 10:32)

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words "but," "although," "even though," "though," "yet," or "however."

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph's brothers' evil plan to sell Joseph is contrasted with God's good plan to save many people. The word "but" marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word "yet."

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

>> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

>> The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

>> [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

(**Go back to:** Nehemiah 3:5; 6:1; 6:8; 9:28; 11:3; 11:31; 11:36; 12:30; 13:18; 13:26)

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

> This page answers the question: *How can I translate a goal (purpose) relationship?*

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are "in order to," "in order that" or "so that." It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman's false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with "in order to."

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God's ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.

(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

(**Go back to:** Nehemiah 6:13)

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, of chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus!
> (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
> (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which
> he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised,
> **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which
> he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
> (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he
> be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

(**Go back to:** Nehemiah 2:8; 2:12; 2:15; 5:5; 5:12; 5:15; 5:18; 6:7; 6:13; 6:16; 6:18; 7:5; 8:5; 8:9; 8:10; 8:11; 8:12; 8:13; 9:10; 9:12; 9:15; 9:19; 9:20; 9:21; 9:28; 9:30; 9:31; 9:32; 9:33; 9:38; 10:8; 10:31; 11:30; 12:29; 12:44; 12:45; 13:2; 13:5; 13:6; 13:10; 13:13; 13:17; 13:19; 13:28)

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How do I translate clauses with a sequential time relationship?*

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as "then," "later," "after," "afterward," "before," "first," and "when." Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word "**when**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general

connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

(**Go back to:** Nehemiah 7:73; 12:27; 12:31; 12:40; 13:3; 13:7; 13:9; 13:10; 13:11; 13:12; 13:13; 13:21; 13:30)

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as "while," "as," and "during." Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.

(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.

(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

(**Go back to:** Nehemiah 4:23; 5:1; 6:10; 6:17; 9:4; 12:38; 12:43; 12:44; 13:6; 13:21)

Connecting Words and Phrases

Description

> This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

  • It was raining, **so** I opened my umbrella.
  • It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

  • It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

  • You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
  • Each language has its own ways of showing how thoughts are related.
  • You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

  • You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
  • Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word "instead" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word "then" introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word "therefore" links this section with the section before it, signaling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "but" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God's servants. (2 Corinthians 6:3-4 ULT)

Here the words "so that" connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. "Instead" contrasts what Paul does (prove by his actions that he is God's servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).

(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.

(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, "Come follow me, and I will make you to become fishers of men." Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word "so."

> Jesus said to them, "Come follow me, and I will make you to become fishers of men." **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words "instead" or "then" here. They might translate like this:

> I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like "therefore," a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word "but" is used here because of the contrast between the two groups of people. But in some languages, the word "but" would show that what comes after it is surprising because of what came before it. So "and" might be clearer for those languages. They might translate like this:

> **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

(**Go back to:** Nehemiah 5:5; 6:7)

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

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]]

Some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that it is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase "who was thankful" could distinguish this sister of Mary's from another sister who was not usually thankful.

With the comma, the sentence is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary's sister. It tells us about how Mary's sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words "holy" and "most holy" distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase "who bore him" distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> ... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word "righteous" simply reminds us that God's judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase "who is 90 years old" is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase "whom I have created" is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose.
(2) Use one of your language's ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying "worthless idols," David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.
>

> > **Because idols are worthless**, I hate those who serve them.

> ... for your **righteous** judgments are good. (Psalm 119:39b ULT)

> > ... for your judgments are good **because they are righteous**.

> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase "who is 90 years old" is a reminder of Sarah's age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.
>

> > Can Sarah bear a son **even when she is 90 years old**?

> I will call on Yahweh, **who is worthy to be praised**. (2 Samuel 22:4a ULT) There is only one Yahweh. The phrase "who is worthy to be praised" gives a reason for calling on Yahweh.

> > I will call on Yahweh, because **he is worthy to be praised**

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

Next we recommend you learn about:

Double Negatives

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

> This page answers the question: *What are double negatives?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > "For we have a high priest who can feel sympathy for our weaknesses."
>
> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
> >
> > or:
> >
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθη ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> > …**not even** one iota or one serif may pass away from the law
> >
> > or:
> >
> > …**certainly no** iota or serif may pass away from the law

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-verbs]]*

(**Go back to:** Nehemiah 2:2)

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!"

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.

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:**)

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,"

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-pronouns]]

"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)
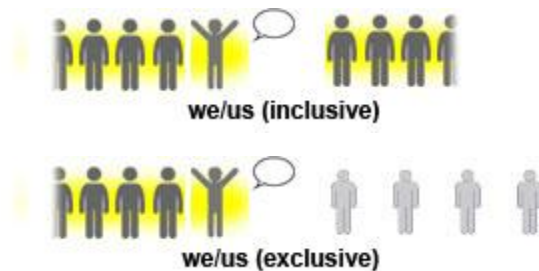
we/us (exclusive)

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:

When Masculine Words Include Women

(**Go back to:** Nehemiah 10:30)

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:
>
> *Forms of You*

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:
>
> *Forms of 'You' — Singular*
> *[[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:** Nehemiah 1:5; 1:8; 1:9; 2:17)

Forms of 'You' — Singular

Description

Some languages have a singular form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

> This page answers the question: *How do I know if the word 'you' is singular?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> *Forms of You*
> [[rc://en/ta/man/translate/figs-pronouns]]

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things I have kept from my youth." But when he heard this, Jesus said to him, "One thing **is** still lacking to **you**. All things, as much as **you** have, sell all and distribute to the poor, and **you** will have treasure in heaven—and come, follow me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler. So languages that have singular and plural forms of "you" need the singular form here.

> The angel said to him, "Dress **yourself** and put on **your** sandals." So he did that. He said to him, "Put on **your** outer garment and follow me." (Acts 12:8 ULT)

The context makes it clear that the angel was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress" and "put on" need the form that indicates a singular subject.

> To Titus, a true son in our common faith. For this purpose I left **you** in Crete, that **you** might set in order things not yet complete and ordain elders in every city as I directed **you**. But **you**, say what fits with sound teaching. (Titus 1:4a, 5; 2:1 ULT)

Paul wrote this letter to one person, Titus. Most of the time the word "you" in this letter refers only to Titus.

Strategies for finding out how many people "you" refers to

(1) Look at the notes to see if they tell whether "you" refers to one person or more than one person.

(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.

(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.

(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-youdual]]*

(**Go back to:** Nehemiah 1:8)

Fractions

Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

> This page answers the question: *What are fractions and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Numbers*

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

> … **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters "th" added to the end of the number, such as fourth, sixth, ninth, tenth.

Number of parts the whole is divided into	Fraction
four	fourth
ten	tenth
one hundred	one hundredth
one thousand	one thousandth

Some fractions in English do not follow that pattern.

Number of parts the whole is divided into	Fraction
two	half
three	third
five	fifth

Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

Examples From the Bible

> Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase "the half-tribe of Manasseh" refers one of those groups. The phrase "the other half" refers to the other group.

> So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

> You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

(2) For measurements such as for weight and length, use a unit that your people might know or the unit in the UST.

(3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

> **A third** of the ocean became red like blood (Revelation 8:8 ULT)

>> It was like they **divided** the ocean **into three parts**, and **one part** of the ocean became blood.

> Then you must offer with the bull a grain offering of **three-tenths** of an ephah of fine flour mixed with **half a hin** of oil. (Numbers 15:9 ULT)

>> ... then you must **divide** an ephah of fine flour **into ten parts** and **divide** a hin of oil **into two parts**. Then mix **three of those parts** of the flour with **one of the parts** of oil. Then you must offer that grain offering along with the bull.

(2) For measurements, use the measurements that are given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> ... **two-thirds of a shekel** ... (1 Samuel 13:21b ULT)

> ... **eight grams** of silver ... (1 Samuel 13:21b UST)

> ... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

>> ... **six and one-half liters** of finely ground flour mixed with **two liters** of olive oil. (Numbers 15:9b UST)

(3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

> ... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)

>> **six quarts** of fine flour mixed with **two quarts** of oil.

Next we recommend you learn about:

Ordinal Numbers

Biblical Money

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:** Nehemiah 1:1; 2:1; 6:15; 8:2; 9:1)

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]]

(**Go back to:** Introduction to Nehemiah; Nehemiah 1:1; 1:2; 1:5; 1:11; 2:7; 2:8; 2:9; 2:10; 2:13; 2:14; 2:15; 2:19; 3:1; 3:2; 3:3; 3:4; 3:5; 3:6; 3:7; 3:8; 3:9; 3:10; 3:11; 3:12; 3:13; 3:14; 3:15; 3:16; 3:17; 3:18; 3:19; 3:20; 3:21; 3:23; 3:24; 3:25; 3:26; 3:27; 3:28; 3:29; 3:30; 3:31; 3:32; 4:1; 4:3; 4:7; 6:1; 6:2; 6:6; 6:10; 6:14; 6:17; 6:18; 7:2; 7:7; 7:8; 7:9; 7:10; 7:11; 7:12; 7:13; 7:14; 7:15; 7:16; 7:17; 7:18; 7:19; 7:20; 7:21; 7:22; 7:23; 7:24; 7:25; 7:26; 7:27; 7:28; 7:29; 7:30; 7:31; 7:32; 7:33; 7:34; 7:35; 7:36; 7:37; 7:38; 7:39; 7:40; 7:41; 7:42; 7:43; 7:44; 7:45; 7:46; 7:57; 7:61; 7:62; 7:63; 8:1; 8:3; 8:4; 8:7; 8:16; 8:17; 9:4; 9:5; 9:7; 9:8; 9:9; 9:13; 9:14; 9:22; 10:1; 10:2; 10:3; 10:4; 10:5; 10:6; 10:7; 10:8; 10:9; 10:10; 10:11; 10:12; 10:13; 10:14; 10:15; 10:16; 10:17; 10:18; 10:19; 10:20; 10:21; 10:22; 10:23; 10:24; 10:25; 10:26; 10:27; 11:4; 11:5; 11:7; 11:8; 11:9; 11:10; 11:11; 11:12; 11:13; 11:14; 11:15; 11:16; 11:17; 11:19; 11:21; 11:22; 11:24; 11:25; 11:26; 11:27; 11:28; 11:29; 11:30; 11:31; 11:32; 11:33; 11:34; 11:35; 12:1; 12:2; 12:3; 12:4; 12:5; 12:6; 12:7; 12:8; 12:9; 12:11; 12:12; 12:13; 12:14; 12:15; 12:16; 12:17; 12:18; 12:19; 12:20; 12:21; 12:22; 12:23; 12:24; 12:25; 12:26; 12:28; 12:29; 12:31; 12:32; 12:33; 12:34; 12:35; 12:36; 12:37; 12:38; 12:39; 12:41; 12:42; 12:46; 12:47; 13:1; 13:2; 13:4; 13:13; 13:15; 13:16; 13:23; 13:28)

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]]
> *Order of 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
Introduction of New and Old Participants

(**Go back to:** Nehemiah 1:1; 1:4; 2:1; 4:1; 4:7; 4:15; 6:1; 6:16; 7:1; 13:19)

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** ... **This man** came to Jesus at night ... Jesus replied and said to **him** ... (John 3:1, 2a, 3a)

> This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/writing-intro]]

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as "This man" and "him" when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as "There was a man," as in the example below. The phrase "There was" tells us that this man existed. The word "a" in "a man" tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.

(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, "Lord, teach us to pray just as John also taught his disciples." (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who "he" refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

[[rc://en/ta/man/translate/writing-pronouns]]

(**Go back to:** Nehemiah 8:1; 8:9)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

> This page answers the question: *What is litotes?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah,
> are **not the least** among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

> > "For you yourselves know, brothers, our visit to you **did much good**."

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

> > "Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."
> >
> > or:
> >
> > "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

(**Go back to:**)

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.

> This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> "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.

(**Go back to:** Nehemiah 1:6; 1:8; 1:9; 1:10; 1:11; 2:1; 2:3; 2:8; 2:12; 2:18; 2:20; 3:1; 3:8; 3:18; 3:20; 3:31; 4:1; 4:2; 4:5; 4:6; 4:7; 4:9; 4:11; 4:14; 4:16; 4:21; 5:1; 5:5; 5:6; 5:7; 5:8; 5:10; 5:14; 5:15; 5:16; 5:18; 6:8; 6:9; 6:10; 6:16; 6:19; 7:5; 7:8; 7:9; 7:10; 7:11; 7:12; 7:13; 7:14; 7:15; 7:16; 7:17; 7:18; 7:19; 7:20; 7:21; 7:22; 7:23; 7:24; 7:25; 7:39; 7:40; 7:41; 7:42; 7:43; 7:44; 7:45; 7:46; 7:47; 7:48; 7:49; 7:50; 7:51; 7:52; 7:53; 7:54; 7:55; 7:56; 7:57; 7:58; 7:59; 7:61; 7:62; 7:63; 7:65; 7:70; 7:71; 8:10; 8:13; 8:14; 8:16; 8:17; 9:1; 9:2; 9:5; 9:6; 9:8; 9:9; 9:11; 9:14; 9:16; 9:17; 9:22; 9:23; 9:24; 9:25; 9:26; 9:27; 9:28; 9:29; 9:30; 9:32; 9:34; 9:35; 9:36; 10:9; 10:10; 10:14; 10:28; 10:29; 10:32; 10:33; 10:34; 10:35; 10:36; 10:37; 10:38; 10:39; 11:3; 11:4; 11:5; 11:6; 11:7; 11:8; 11:11; 11:12; 11:13; 11:14; 11:16; 11:17; 11:19; 11:21; 11:22; 11:24; 11:25; 11:30; 11:31; 12:7; 12:8; 12:9; 12:12; 12:22; 12:23; 12:24; 12:28; 12:35; 12:36; 12:37; 12:44; 12:46; 13:2; 13:4; 13:7; 13:8; 13:9; 13:13; 13:14; 13:16; 13:18; 13:19; 13:21; 13:29; 13:30)

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.

(**Go back to:** Nehemiah 1:1; 1:3; 1:4; 1:6; 1:9; 1:11; 2:3; 2:8; 2:13; 3:5; 3:25; 4:8; 4:10; 4:15; 4:23; 5:4; 5:10; 5:11; 5:13; 5:17; 6:13; 7:3; 7:6; 7:39; 8:1; 8:2; 8:3; 8:4; 8:10; 9:5; 9:10; 9:11; 9:24; 9:25; 9:29; 9:30; 9:32; 9:35; 10:29; 10:31; 10:33; 10:35; 10:37; 11:9; 11:17; 11:20; 11:24; 12:8; 12:36; 13:1; 13:2; 13:15; 13:24)

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

Fractions

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

> This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]
> [[rc://en/ta/man/translate/figs-verbs]]

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)

(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

>> 20 But then Herod … had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

>> Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

>> 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

>> 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

>> Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

Background Information
Connecting Words and Phrases
Introduction of a New Event
[[rc://en/ta/man/translate/translate-versebridge]]

(**Go back to:** Nehemiah 2:9; 5:7; 5:8; 8:6)

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

Numbers

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use "one" with the first item and "another" or "the next" with the rest.

(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use "one" with the first item and "another" or "the next" with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.
> >
> > There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim ... **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)
>
> > A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

Fractions

(**Go back to:** Nehemiah 2:1; 3:11; 3:19; 3:20; 3:21; 3:24; 3:27; 3:30; 5:14; 6:5; 6:15; 7:73; 8:13; 8:14; 8:18; 9:1; 10:31; 11:17; 13:6)

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]]*

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:**)

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:** Nehemiah 9:11; 9:23)

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.

(**Go back to:**)

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:** Nehemiah 2:2; 2:3; 2:5; 2:6; 2:13; 2:15; 2:16; 3:28; 3:32; 4:2; 4:12; 4:13; 4:14; 4:16; 4:19; 4:21; 5:2; 5:14; 5:15; 5:16; 5:17; 6:1; 6:3; 6:16; 7:1; 8:3; 8:5; 8:6; 8:15; 9:1; 9:15; 9:36; 10:39; 11:1; 11:17; 13:4; 13:5; 13:28)

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*

When Masculine Words Include Women

In the Bible, sometimes the words "men," "brothers," and "sons" refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

> This page answers the question: *How do I translate "brother" or "he" when it could refer to anyone, male or female?*
>
> 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-genericnoun]]

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says "brothers" when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns "he" and "him" can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is "his," but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like "man," "brother," and "son" can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns "he" and "him" can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, "If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me." (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, 'If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.' (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like "man," "brother," and "he" can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.

(2) Use a word that refers to men and a word that refers to women.

(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
>> "The wise **person** dies just like the fool dies."
>> "Wise **people** die just like fools die."

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
>> "For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia."

(3) Use pronouns that can be used for both men and women.

> "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.
>

>> "If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me."

(**Go back to:** Nehemiah 1:2; 1:6; 2:10; 2:12; 3:2; 5:13; 9:23; 9:24)

unfoldingWord® Translation Words

Version 36

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priest priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- **9:15** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **10:5** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **13:9** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **13:11** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **14:7** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

(**Go back to:** Nehemiah 10:38; 12:47)

Abijah

Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: Translate Names)

Bible References:

- 1 Kings 15:3
- 1 Samuel 8:1-3
- 2 Chronicles 13:2
- 2 Chronicles 13:19
- Luke 1:5

Word Data:

- Strong's: H0029, G00070

(**Go back to:** Nehemiah 10:7; 12:4; 12:17)

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- **4:6** When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **5:4** Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- **5:5** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **5:6** When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **6:1** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **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.
- **21:2** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

(**Go back to:** Nehemiah 9:7)

Adam

Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: How to Translate Names)

(See also: death, descendant, Eve, image of God, life)

Bible References:

- 1 Timothy 2:14
- Genesis 3:17
- Genesis 5:1
- Genesis 11:5
- Luke 3:38
- Romans 5:15

Examples from the Bible stories:

- **1:9** Then God said, "Let us make human beings in our image to be like us."
- **1:10** This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- **1:12** Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- **2:11** And God clothed **Adam** and Eve with animal skins.
- **2:12** So God sent **Adam** and Eve away from the beautiful garden.
- **49:8** When **Adam** and Eve sinned, it affected all of their descendants.
- **50:16** Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H0120, G00760

(**Go back to:** Nehemiah 2:10; 2:12; 9:29)

administration, administrator, administering, officer, official, leader

Facts:

The terms "administration" and "administrator" refer to managing or governing of people of a country to help it function in an orderly way.

- Daniel and three other Jewish young men were appointed to be administrators, or government officials, over certain parts of Babylon.
- In the New Testament, administration is one of the gifts of the Holy Spirit.
- A person who has the spiritual gift of administration is able to lead and govern people as well as supervise the maintenance of buildings and other property.

Translation Suggestions

- Depending on the context, some ways to translate "administrator" could include "governor" or "organizer" or "manager" or "ruler" or "government official."
- The term "administration" could be translated as "governing" or "management" or "leadership." or "organization."
- Expressions such as "in charge of" or "taking care of" or "keeping order" could possibly be part of the translation of these terms.

(See also: Babylon, Daniel, gift, governor, Hananiah, Mishael, Azariah)

Bible References:

- 1 Chronicles 18:14
- Daniel 6:1-3
- Esther 9:3-5

Word Data:

- Strong's: H5532, H5608, H5632, H6213, H7860, G29410

(**Go back to:** Nehemiah 2:9; 3:9; 3:12; 3:14; 3:15; 3:16; 3:17; 3:18; 3:19; 4:16; 7:2; 9:32; 9:34; 9:38; 11:1; 12:31; 12:32)

Adonijah

Definition:

Adonijah was the fourth son of King David.

- Adonijah tried to take over as king of Israel after the deaths of his brothers Absalom and Amnon.
- God, however, had promised that David's son Solomon would be king, so Adonijah's plot was overthrown and Solomon was made king.
- When Adonijah tried a second time to make himself king, Solomon put him to death.

(Translation suggestions: How to Translate Names)

(See also: David, Solomon)

Bible References:

Word Data:

- Strong's: H0138

(**Go back to:** Nehemiah 10:16)

adversary, enemy

Definition:

An "adversary" is a person (or group of people) who is opposed to someone else. The term "enemy" has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an "adversary" of the other.
- In the Bible, the devil is referred to as an "adversary" and an "enemy."
- The term "adversary" may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong's: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

(**Go back to:** Nehemiah 4:11; 4:15; 5:9; 6:1; 6:16; 9:27; 9:28)

afflict, affliction, distress

Definition:

The term "afflict" means to cause someone distress or suffering. An "affliction" is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To "be afflicted with" means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of "afflicting oneself" or "afflicting one's soul" means to abstain from eating food.

Translation Suggestions:

- To "afflict" someone could be translated as "cause someone to experience troubles" or "cause someone to suffer" or "cause suffering to come."
- A phrase like "afflict someone with leprosy" could be translated as "cause someone to be sick with leprosy."
- When a disease or disaster is sent to "afflict" people or animals, this could be translated as "cause suffering to."
- Depending on the context, the term "affliction" could be translated as "calamity" or "sickness" or "suffering" or "great distress."
- The phrase "afflicted with" could also be translated as "suffering from" or "sick with."

(See also: leprosy, plague, suffer)

Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

(**Go back to:** Nehemiah 9:9)

Ahijah

Facts:

Ahijah was the name of several different men in the Old Testament. The following are some of these men:

- Ahijah was the name of a priest in the time of Saul.
- A man named Ahijah was a secretary during the reign of King Solomon.
- Ahijah was the name of a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.
- The father of King Baasha of Israel was also named Ahijah.

(Translation suggestions: Translate Names)

(See also: Baasha, Shiloh)

Bible References:

- 1 Kings 15:27-28
- 1 Kings 21:21-22
- 1 Samuel 14:19
- 2 Chronicles 10:15

Word Data:

- Strong's: H0281

(**Go back to:** Nehemiah 10:26)

Ai

Facts:

In Old Testament times, Ai was the name of a Canaanite town located just south of Bethel and about 8 km northwest of Jericho.

- After defeating Jericho, Joshua led the Israelites in an attack of Ai. But they were easily defeated because God was not pleased with them.
- An Israelite named Achan had stolen plunder from Jericho, and God ordered that he and his family be killed. Then God helped the Israelites defeat the people of Ai.

(Translation suggestions: How to Translate Names)

(See also: Bethel, Jericho)

Bible References:

- Ezra 2:27-30
- Genesis 12:8-9
- Genesis 13:3-4
- Joshua 7:3
- Joshua 8:12

Word Data:

- Strong's: H5857

(**Go back to:** Nehemiah 7:32; 11:31)

alien, foreigner, sojourn

Definition:

The term "foreigner" refers to a person living in a country that is not his own. Another name for a foreigner is an "alien." To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a "foreigner" there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were "foreigners" to God's covenant.
- Sometimes "foreigner" is translated as "stranger," but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong's: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

(**Go back to:** Nehemiah 9:2; 13:26; 13:27)

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

(**Go back to:** Nehemiah 10:34)

amen, truly

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULT) translate this as "verily" or "truly."
- Another word meaning "truly" is sometimes translated as "surely" or "certainly" and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
- When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
- The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H0543, G02810

(**Go back to:** Nehemiah 5:13; 8:6)

Ammon, Ammonite

Facts:

The "people of Ammon" or the "Ammonites" were a people group that lived on the east side of the Jordan River across from the Israelites.

- The book of Genesis reports that the Ammonite nation was descended from Ben-ammi, who was the son of Lot by his younger daughter.
- The term "Ammonitess" refers specifically to a female Ammonite. This could also be translated as "Ammonite woman."
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: How to Translate Names)

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:2
- Genesis 19:38
- Joshua 12:1-2
- Judges 11:27
- Zephaniah 2:8

Word Data:

- Strong's: H5983, H5984, H5985

(**Go back to:** Nehemiah 2:10; 2:19; 4:3; 4:7; 13:1; 13:23)

Amorite

Facts:

The Amorites were a powerful group of people who inhabited the land of Canaan and lived on both sides of the Jordan River.

- Their name means "high one," which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The book of Genesis reports that the Amorites were descended from Canaan, the grandson of Noah.
- The city of Ai was inhabited by Amorites.
- God refers to the "sin of the Amorites," which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- Amos 2:9
- Ezekiel 16:3
- Genesis 10:16
- Genesis 15:14-16
- Joshua 9:10

Examples from the Bible stories:

- **15:7** Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- **15:8** In the early morning they surprised the **Amorite** armies and attacked them.
- **15:9** God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- **15:10** God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Word Data:

- Strong's: H0567

(**Go back to:** Nehemiah 9:8)

ancestor, father, fathered, forefather, grandfather

Definition:

The term "father" refers to a person's male parent.

- The terms "father" and "forefather" are often used to refer to a male ancestor(s) of a certain person or people group. This could also be translated a "ancestor" or "ancestral father."
- The expression "the father of" can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 "the father of all who live in tents" could mean, "the first clan leader of the first people who ever lived in tents."
- The apostle Paul figuratively called himself the "father" of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- "God the Father" should also be translated using the usual, common word for "father."
- When referring to forefathers, this term could be translated as "ancestors" or "ancestral fathers."
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as "spiritual father" or "father in Christ."
- Sometimes the word "father" can be translated as "clan leader," depending on the context.
- The phrase "father of all lies" could be translated as "source of all lies" or "the one from whom all lies come."

(See also: God the Father, son, Son of God)

Bible References:

- Acts 7:2
- Acts 7:32
- Acts 7:45
- Acts 22:3
- Genesis 31:30
- Genesis 31:42
- Genesis 31:53
- Hebrews 7:4-6
- John 4:12
- Joshua 24:3-4
- Malachi 3:7
- Mark 10:7-9
- Matthew 1:7
- Matthew 3:9
- Matthew 10:21
- Matthew 18:14
- Romans 4:12

Word Data:

- Strong's: H0001, H0002, H0025, H0369, H0539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G05400, G10800, G37370, G39620, G39640, G39660, G39670, G39700, G39710, G39950, G42450, G42690, G46130

(**Go back to:** Nehemiah 1:6; 2:3; 2:5; 7:61; 7:70; 7:71; 8:13; 9:2; 9:9; 9:16; 9:23; 9:32; 9:34; 9:36; 10:34; 11:13; 12:12; 12:22; 12:23; 13:18)

appoint, appointed

Definition:

The terms "appoint" and "appointed" refer to choosing someone to fulfill a specific task or role.

- To "be appointed" can also refer to being "chosen" to receive something, as in "appointed to eternal life." That people were "appointed to eternal life" means they were chosen to receive eternal life.
- The phrase "appointed time" refers to God's "chosen time" or "planned time" for something to happen.
- The word "appoint" may also mean to "command" or "assign" someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate "appoint" could include "choose" or "assign" or "formally choose" or "designate."
- The term "appointed" could be translated as "assigned" or "planned" or "specifically chose."
- The phrase "be appointed" could also be translated as "be chosen."

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong's: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Artaxerxes

Facts:

Artaxerxes was a king who reigned over the Persian empire from about 464 to 424 BC.

- During Artaxerxes' reign, the Israelites from Judah were in exile in Babylon, which was under the control of Persia at that time.
- Artaxerxes allowed Ezra the priest and other Jewish leaders to leave Babylon and go back to Jerusalem to teach the Israelites the Law of God.
- Later during this time, Artaxerxes also allowed his cupbearer Nehemiah to return to Jerusalem to lead the Jews in rebuilding the walls surrounding the city.
- Because Babylon was under the rule of Persia, Artaxerxes was sometimes called the "king of Babylon."
- Note that Artaxerxers is not the same person as Xerxes (Ahasuerus).

(Translation suggestions: Translate Names)

(See also: Ahasuerus, Babylon, cupbearer, Ezra, Nehemiah, Persia)

Bible References:

- Ezra 4:7-8
- Ezra 7:1-5
- Nehemiah 2:1
- Nehemiah 13:6-7

Word Data:

- Strong's: H0783

(**Go back to:** Nehemiah 2:1; 5:14; 13:6)

Asaph

Facts:

Asaph was a Levite priest and gifted musician who composed the music for the psalms of King David. He also wrote his own psalms.

- Asaph was appointed by King David to be one of three musicians who were responsible for providing songs for worship in the temple. Some of these songs were also prophecies.
- Asaph trained his sons and they carried on this responsibility, playing musical instruments and prophesying in the temple.
- Some of the musical instruments included the lute, harp, trumpet, and cymbals.
- Psalms 50 and 73-83 are said to be from Asaph. It may be that some of these psalms were written by his family members.

(Translation suggestions: Translate Names)

(See also: descendant, harp, lute, prophet, psalm, trumpet)

Bible References:

- 1 Chronicles 6:39-43
- 2 Chronicles 35:15
- Nehemiah 2:8
- Psalm 50:1-2

Word Data:

- Strong's: H0623

(**Go back to:** Nehemiah 2:8; 7:44; 11:17; 11:22; 12:35; 12:46)

Ashdod, Azotus

Facts:

Ashdod was one of the five most important cities of the Philistines. It was located in southwestern Canaan near the Mediterranean Sea, halfway between the cities of Gaza and Joppa.

- The temple of the Philistine's false god Dagon was located in Ashdod.
- God severely punished the people of Ashdod when the Philistines stole the ark of the covenant and put it in the pagan temple at Ashdod.
- The Greek name for this city was Azotus. It was one of the cities where the evangelist Philip preached the gospel.

(Translation suggestions: How to Translate Names)

(See also: Ekron, Gath, Gaza, Joppa, Philip, Philistines)

Bible References:

- 1 Samuel 5:1-3
- Acts 8:40
- Amos 1:8
- Joshua 15:45-47
- Zechariah 9:6

Word Data:

- Strong's: H0795, G01080

(**Go back to:** Nehemiah 4:7; 13:23; 13:24)

assembly, assemble, congregation, meeting, gather, community

Definition:

The term "assembly" usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a "sacred assembly" in which the people of Israel would gather to worship Yahweh.
- Sometimes the term "assembly" referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the "Sanhedrin" or the "Council."

Translation Suggestions

- Depending on the context, "assembly" could also be translated as "special gathering" or "congregation" or "council" or "army" or "large group."
- When the term "assembly" refers generally to the Israelites as a whole, it could also be translated as "community" or "people of Israel."
- The phrase, "all the assembly" could be translated as "all the people" or "the whole group of Israelites" or "everyone." (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an "assembly." This could be translated as "army."

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 4:20-21
- Nehemiah 8:1-3

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

(**Go back to:** Nehemiah 5:7; 5:13; 7:66; 8:2; 8:17; 8:18; 13:1)

Assyria, Assyrian, Assyrian Empire

Facts:

Assyria was a powerful nation during the time the Israelites were living in the land of Canaan. The Assyrian Empire was a group of nations ruled by an Assyrian king.

- The nation of Assyria was located in a region that is now the northern part of Iraq.
- The Assyrians fought against Israel at different times in their history.
- In the year 722 BC, the Assyrians completely conquered the kingdom of Israel and forced many of the Israelites to move to Assyria.
- The remaining Israelites intermarried with foreigners that the Assyrians had brought into Israel from Samaria. The descendants of those people who intermarried were later called the Samaritans.

(See also: Samaria)

Bible References:

- Genesis 10:11
- Genesis 25:17-18
- Isaiah 7:16-17
- Jeremiah 50:17
- Micah 7:11-13

Examples from the Bible stories:

- **20:2** So God punished both kingdoms by allowing their enemies to destroy them. The kingdom of Israel was destroyed by the **Assyrian Empire**, a powerful, cruel nation. The **Assyrians** killed many people in the kingdom of Israel, took away everything of value, and burned much of the country.
- **20:3** The **Assyrians** gathered all the leaders, the rich people, and the people with skills and took them to **Assyria**.
- **20:4** Then the **Assyrians** brought foreigners to live in the land where the kingdom of Israel had been.

Word Data:

- Strong's: H0804, H1121

(**Go back to:** Nehemiah 9:32)

Babylon, Babylonia, Babylonian

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)

(See also: Babel, Chaldea, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 9:1
- 2 Kings 17:24-26
- Acts 7:43
- Daniel 1:2
- Ezekiel 12:13
- Matthew 1:11
- Matthew 1:17

Examples from the Bible stories:

- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **20:7** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:9** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.
- **20:11** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H0894, H0895, H0896, G08970

(**Go back to:** Nehemiah 7:6; 13:6)

Balaam

Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balek, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(Translation suggestions: Translate Names)

(See also: bless, Canaan, curse, donkey, Euphrates River, Jordan River, Midian, Moab, Peor)

Bible References:

- 2 Peter 2:16
- Deuteronomy 23:3-4
- Joshua 13:22-23
- Numbers 22:5
- Revelation 2:14

Word Data:

- Strong's: H1109, G09030

(**Go back to:** Nehemiah 13:2)

Baruch

Facts:

Baruch is the name of several men in the Old Testament.

- One Baruch (son of Zabbal) worked with Nehemiah to repair the walls of Jerusalem.
- Also during the time of Nehemiah, another Baruch (son of Kol-Hozeh) was one of the leaders who settled in Jerusalem after its walls were restored.
- A different Baruch (son of Neriah) was an assistant to the prophet Jeremiah, who helped him with various practical tasks such as writing down the messages God gave to Jeremiah and then reading them to the people.

(Translation suggestions: How to Translate Names)

(See also: disciple, Jeremiah, Jerusalem, Nehemiah, prophet)

Bible References:

- Jeremiah 32:12
- Jeremiah 36:4
- Jeremiah 43:1-3

Word Data:

- Strong's: H1263

(**Go back to:** Nehemiah 3:20; 10:6; 11:5)

Bashan

Facts:

Bashan was a region of land east of the Sea of Galilee. It covered an area that is now part of Syria and the Golan Heights.

• An Old Testament city of refuge called "Golan" was located in the region of Bashan.
• Bashan was a very fertile region known for its oak trees and pasturing animals.
• Genesis 14 records that Bashan was the site of a war between several kings and their nations.
• During Israel's wanderings in the desert after their escape from Egypt, they took possession of part of the region of Bashan.
• Years later, King Solomon obtained supplies from that region.

(Translation suggestions: How to Translate Names)

(See also: Egypt, oak, Sea of Galilee, Syria)

Bible References:

• 1 Kings 4:13
• Amos 4:1
• Jeremiah 22:20-21
• Joshua 9:10

Word Data:

• Strong's: H1316

(**Go back to:** Nehemiah 9:22)

Beersheba

Facts:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means "well of the oath." It was given this name when Abraham swore an oath to not punish King Abimelech's men for seizing control of one of Abraham's wells.

(Translation suggestions: How to Translate Names)

(See also: Abimelech, Abraham, Hagar, Ishmael, Jerusalem, oath)

Bible References:

- 1 Samuel 3:20
- 2 Samuel 17:11
- Genesis 21:14
- Genesis 21:31
- Genesis 46:1
- Nehemiah 11:30

Word Data:

- Strong's: H0884

(**Go back to:** Nehemiah 11:27; 11:30)

beloved

Definition:

The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

- The term "beloved" literally means "loved (one)" or "(who is) loved."
- God refers to Jesus as his "beloved Son."
- In their letters to Christian churches, the apostles frequently address their fellow believers as "beloved."

Translation Suggestions:

- This term could also be translated as "loved" or "loved one" or "well-loved," or "very dear."
- In the context of talking about a close friend, this could be translated as "my dear friend" or "my close friend." In English it is natural to say "my dear friend, Paul" or "Paul, who is my dear friend." Other languages may find it more natural to order this in a different way.
- Note that the word "beloved" comes from the word for God's love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong's: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

(**Go back to:** Nehemiah 13:26)

Benjamin, Benjaminite

Facts:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

(**Go back to:** Nehemiah 3:23; 11:4; 11:7; 11:31; 11:36; 12:34)

Bethel

Facts:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called "Luz."

- After receiving God's promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as "Bethel," which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name "Bethel" until after Jacob named it that. To make this clear, some translations may translate it as "Luz (later called Bethel)" in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(Translation suggestions: How to Translate Names)

(See also: Abraham, altar, Jacob, Jerusalem)

Bible References:

- Genesis 12:8-9
- Genesis 35:1
- Hosea 10:15
- Judges 1:23

Word Data:

- Strong's: H1008

(**Go back to:** Nehemiah 7:32; 11:31)

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- **17:2** David was a shepherd from the town of **Bethlehem**.
- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- **23:4** Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- **23:6** "The Messiah, the Master, has been born in **Bethlehem**!"

Word Data:

- Strong's: H0376, H0672, H1035, G09650

(**Go back to:** Nehemiah 7:26)

bless, blessed, blessing

Definition:

To "bless" someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people "bless" God or express a desire that God be blessed, this means they are praising him.
- The term "bless" is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To "bless" could also be translated as to "provide abundantly for" or to "be very kind and favorable toward."
- "God has brought great blessing to" could be translated as "God has given many good things to" or "God has provided abundantly for" or "God has caused many good things to happen to".
- "He is blessed" could be translated as "he will greatly benefit" or "he will experience good things" or "God will cause him to flourish."
- "Blessed is the person who" could be translated as "How good it is for the person who."
- Expressions like "blessed be the Lord" could be translated as "May the Lord be praised" or "Praise the Lord" or "I praise the Lord."
- In the context of blessing food, this could be translated as "thanked God for the food" or "praised God for giving them food" or "consecrated the food by praising God for it."

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3
- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- **1:7** God saw that it was good and he **blessed** them.
- **1:15** God made Adam and Eve in his own image. He **blessed** them and told them, "Have many children and grandchildren and fill the earth."
- **1:16** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **4:4** "I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you."
- **4:7** Melchizedek **blessed** Abram and said, "May God Most High who owns heaven and earth **bless** Abram."

- **7:3** Isaac wanted to give his **blessing** to Esau.
- **8:5** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong's: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

(**Go back to:** Nehemiah 8:6; Notes; 9:5; 11:2; 13:2)

blot out, wipe out

Definition:

The terms "blot out" and "wipe out" are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God "blots out" sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God "blots out" or "wipes out" a people group, destroying them because of their sin.
- The Bible talks about a person's name being "blotted out" or "wiped out" of God's Book of Life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as "get rid of" or "remove" or "completely destroy" or "completely remove."
- When referring to blotting someone's name out of the Book of Life, this could be translated as "removed from" or "erased."

Bible References:

- Deuteronomy 29:20
- Exodus 32:30-32
- Genesis 7:23
- Psalm 51:1

Word Data:

- Strong's: H4229, H8045, G18130

(**Go back to:** Nehemiah 4:5; 13:14)

bow and arrow, a bow

Definition:

This is a type of weapon that consists of shooting arrows from a stringed bow. In Bible times it was used for fighting against enemies and for killing animals for food.

- The bow is made out of wood, bone, metal, or other hard material, such as a deer's antler. It has a curved shape and is strung tightly with a string, cord, or vine.
- An arrow is a thin shaft with a sharp, pointed head on one end. In ancient times, the arrows could be made of a variety of materials such as wood, bone, stone, or metal.
- Bows and arrows are commonly used by hunters and warriors.
- The term "arrow" is also sometimes used figuratively in the Bible to refer to enemy attacks or divine judgment.

Bible References:

- Genesis 21:16
- Habakkuk 3:9-10
- Job 29:20-22
- Lamentations 2:4
- Psalms 58:6-8

Word Data:

- Strong's: H2671, H7198, G51150

(**Go back to:** Nehemiah 4:13; 4:16)

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5
- Matthew 2:11
- Revelation 3:9

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

(**Go back to:** Nehemiah 8:6)

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called "unleavened bread" in the Bible. The ancient Israelites ate "unleavened bread" during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term "bread" can be translated more generally as "food."
- The phrase "bread of the presence" refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The term "bread from heaven" refers to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

(**Go back to:** Nehemiah 5:14; 5:18; 9:15)

breastplate, breastpiece

Definition:

The term "breastplate" refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term "breastpiece" refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A "breastplate" used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The "breastpiece" worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term "breastplate" could include "metal protective chest covering" or "armor piece protecting the chest."
- The term "breastpiece" could be translated with a word that means "priestly clothing covering the chest" or "priestly garment piece" or "front piece of priest's clothing."

(See also: armor, high priest, pierce, priest, temple, warrior)

Bible References:

- 1 Thessalonians 5:8
- Exodus 39:14-16
- Isaiah 59:17
- Revelation 9:7-9

Word Data:

- Strong's: H2833, H8302, G23820

(**Go back to:** Nehemiah 4:16)

brother

Definition:

The term "brother" refers to a male sibling who shares at least one biological parent.

- In the Old Testament, the term "brothers" is also used as a general reference to relatives or associates, such as members of the same tribe, clan, occupation, or people group. When used in this way, the term can refer to both men and women.
- In the New Testament, the apostles often use the term "brothers" to refer to fellow Christians, including both men and women.
- A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites."
- In the context of referring to a fellow believer in Christ, this term could be translated as "brother in Christ" or "spiritual brother."
- If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be "fellow believers" or "Christian brothers and sisters."
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

Bible References:

- Acts 7:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 3:1
- Philippians 4:21
- Revelation 1:9

Word Data:

- Strong's: H0251, H0252, H0264, H1730, H2992, H2993, H2994, H7453, G00800, G00810, G23850, G24550, G25000, G46130, G53600, G55690

burden, load, heavy, hard work, hard labor, utterances

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term "burden" also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be "bearing" or "carrying" a "heavy burden."
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person's sin is a burden to him.
- The "burden of the Lord" is a figurative way of referring to a "message from God" that a prophet must deliver to God's people.
- The term "burden" can be translated by "responsibility" or "duty" or "heavy load" or "message," depending on the context.

Bible References:

- 2 Thessalonians 3:6-9
- Galatians 6:1-2
- Galatians 6:3
- Genesis 49:15
- Matthew 11:30
- Matthew 23:4

Word Data:

- Strong's: H2960, H3053, H4614, H4853, H4864, H5445, H5447, H5448, H5449, H5450, H6006, G00040, G09160, G09220, G23470, G25990, G26550, G54130

(**Go back to:** Nehemiah 13:15; 13:19)

burnt offering, offering by fire

Definition:

A "burnt offering" was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an "offering by fire."

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong's: H0801, H5930, H7133, H8548, G36460

(**Go back to:** Nehemiah 10:33)

call, call out

Definition:

The terms "call" and "call out" usually mean to speak loudly, but the term "call" can also mean to name or summon a person. There are also some other meanings.

- To "call out" to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."
- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, "His name is called John," means "He is named John" or "His name is John."
- To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, "I have called you by name" means that God has specifically chosen that person.

Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- When the Bible says that God has "called" us to be his servants, this could be translated as "specially chose us" or "appointed us" to be his servants.
- "You must call his name" can also be translated as "you must name him."
- "His name is called" could also be translated as "his name is" or "he is named."
- To "call out" could be translated as "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry.
- The expression "your calling" could be translated as "your purpose" or "God's purpose for you" or "God's special work for you."
- To "call on the name of the Lord" could be translated as "seek the Lord and depend on him" or "trust in the Lord and obey him."
- To "call for" something could be translated by "demand" or "ask for" or "command."
- The expression "you are called by my name" could be translated as "I have given you my name, showing that you belong to me."
- When God says, "I have called you by name," this could be translated as "I know you and have chosen you."

(See also: pray, cry)

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 4:7
- 2 Timothy 1:9
- Ephesians 4:1
- Galatians 1:15
- Matthew 2:15
- Philippians 3:14

Word Data:

- Strong's: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

(**Go back to:** Nehemiah 5:12; 6:7)

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, clean)

Bible References:

- 1 Chronicles 5:21
- 2 Chronicles 9:1-2
- Exodus 9:1-4
- Mark 10:25
- Matthew 3:4
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G25740

(**Go back to:** Nehemiah 7:69)

Canaan, Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: Ham, Promised Land)

Bible References:

- Acts 13:19-20
- Exodus 3:7-8
- Genesis 9:18
- Genesis 10:19-20
- Genesis 13:7
- Genesis 47:2

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **4:6** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

(**Go back to:** Nehemiah 9:8; 9:24)

captive, captivate, captivity, catch

Definition:

The terms "captive" and "captivity" refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to "take captive" is another way of talking about capturing someone.
- The expression, "carry you away captive" could also be translated as "force you to live as captives" or "take you away to another country as prisoners."
- In a figurative sense, the apostle Paul tells Christians to "take captive" every thought and make it obedient to Christ.
- He also talks about how a person can be "taken captive" by sin, which means he is "controlled by" sin.

Translation Suggestions

- Depending on the context, to be "held captive" could also be translated by, "not allowed to be free" or "kept in prison" or "forced to live in a foreign country."
- The expression, "led captive" or "taken captive" could be translated as "captured" or "imprisoned" or "forced to go to a foreign land."
- The term "captives" could also be translated as "people who were captured" or "enslaved people."
- Depending on the context, "captivity" could also be translated as "imprisonment" or "exile" or "forced stay in a foreign country."

(See also: Babylon, exile, prison, seize)

Bible References:

- 2 Corinthians 10:5
- Isaiah 20:4
- Jeremiah 43:3
- Luke 4:18

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

(**Go back to:** Nehemiah 1:2; 1:3; 4:4; 7:6; 8:17)

Chaldea, Chaldean

Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as "Ur of the Chaldeans."
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term "Chaldean" came to mean "Babylonian."
- In the book of Daniel, the term "Chaldean" also refers to a special class of men who were highly educated and studied the stars.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, Shinar, Ur)

Bible References:

- Acts 7:4-5
- Ezekiel 1:1
- Genesis 11:27-28
- Genesis 11:31-32
- Genesis 15:6-8
- Isaiah 13:19

Word Data:

- Strong's: H3679, H3778, H3779, G54660

(**Go back to:** Nehemiah 9:7)

column, pillar

Definition:

The term "pillar" usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for "pillar" is "column."

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word "pillar" sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a "carved image" and could be translated as "statue."
- The term "pillar" is used to refer to something that is shaped like a pillar, such as the "pillar of fire" that led the Israelites at night through the desert or the "pillar of salt" that Lot's wife became after she looked back at the city.
- As a structure supporting a building, the term "pillar" or "column" could be translated as "upright stone support beam" or "supporting stone structure."
- Other uses of "pillar" could be translated as "statue" or "pile" or "mound" or "monument" or "tall mass," depending on the context.

(See also: foundation, false god, image)

Bible References:

- 2 Kings 18:4
- Exodus 13:21
- Exodus 33:9
- Genesis 31:45
- Proverbs 9:1-2

Word Data:

- Strong's: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

(**Go back to:** Nehemiah 9:12; 9:19)

command, commandment

Definition:

The term "command" means to order someone to do something. The term "commandment" refers to the thing that a person is commanded to do.

- The term "commandment" sometimes refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
- To "take command" means to "take control" or "take charge" of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See decree, statute, law, Ten Commandments)

Bible References:

- Luke 1:6
- Matthew 1:24
- Matthew 22:38
- Matthew 28:20
- Numbers 1:17-19
- Romans 7:7-8

Word Data:

- Strong's: H0559, H0560, H0565, H1296, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G12630, G12910, G12960, G12970, G12990, G16900, G17780, G17810, G17850, G20030, G20040, G20080, G20360, G27530, G30560, G37260, G38520, G38530, G43670, G44830, G44870, G55060

(**Go back to:**)

compassion, compassionate

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- • The word "compassion" refers to caring about people in need, as well as taking action to help them.
- • The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- • Ways of translating "compassion" could include, "deep caring" or "pity" or "helpful mercy."
- • The term "compassionate" could also be translated as "caring and helpful" or "deeply loving and merciful."

Bible References:

- • Daniel 1:8-10
- • Hosea 13:14
- • James 5:9-11
- • Jonah 4:1-3
- • Mark 1:41
- • Romans 9:14-16

Word Data:

- • Strong's: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

(**Go back to:** Nehemiah 9:17)

confess, confession

Definition:

To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

- The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
- Different ways to translate "confession" could be, "declaration" or "testimony" or "statement about what we believe" or "admitting sin."

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

(**Go back to:** Nehemiah 1:6; Notes; 9:2)

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to "sanctify" or to "make holy," but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word "consecrate" has a meaning that is similar to "purify," especially when it pertains to preparing people or things for God's service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate "consecrate" could include, "set apart for God's service" or "purify for service to God."
- Also consider how the terms "holy" and "sanctify" are translated.

(See also: holy, pure, sanctify)

Bible References:

- 1 Timothy 4:3-5
- 2 Chronicles 13:8-9
- Ezekiel 44:19

Word Data:

- Strong's: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

(**Go back to:** Nehemiah 3:1; 12:47; 13:22)

court, courtyard

Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase "king's court" can refer to his palace or to a place in his palace where he makes judgments.
- The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term "courtyard" could be translated as "enclosed space" or "walled-in land" or "temple grounds" or "temple enclosure."
- Sometimes the term "temple" may need to be translated as "temple courtyards" or "temple complex" so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, "courts of Yahweh" could be translated as "place where Yahweh lives" or "place where Yahweh is worshiped."
- The term used for a king's court could also be used to refer to Yahweh's court.

(See also: Gentile, judge, king, tabernacle, temple)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 3:26
- Psalms 65:4

Word Data:

- Strong's: H1004, H1508, H2691, H5835, H7339, H8651, G08330, G42590

(**Go back to:** Nehemiah 3:25; 8:16; 11:25; 11:30; 12:28; 12:29; 13:7)

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:** Nehemiah 1:5; 9:8; 9:32; 13:29)

covenant faithfulness, covenant loyalty, covenant love

Definition:

In biblical times, the term translated as "covenant faithfulness" was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms "covenant" and "faithfulness" are translated.
- Other ways to translate this term might include: "faithful love;" "loyal, committed love;" or "loving dependability."

(See also: covenant, faithful, grace, Israel, people of God, promise)

Bible References:

- Ezra 3:11
- Numbers 14:18

Word Data:

- Strong's: H2617

(**Go back to:** Nehemiah 1:5; 9:17; 9:32; 13:22)

cry, cry out, outcry

Definition:

The terms "cry" or "cry out" usually mean to say something loudly or urgently. Someone can "cry out" in pain, distress, anger, or fear, often with the intent of asking for help.

> • The phrase "cry out" can also mean to shout or to call out with the intent of asking for help.
> • It can also mean to pray.
> • This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context.
> • An expression such as, "I cry out to you" could be translated as "I call to you for help" or "I urgently ask you for help."

(See also: call, plead, pray)

Bible References:

> • Job 27:9
> • Mark 5:5-6
> • Mark 6:48-50
> • Psalm 22:1-2

Word Data:

> • Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

(**Go back to:** Nehemiah 5:1; 9:4; 9:27; 9:28)

cupbearer

Definition:

In Old Testament times, a "cupbearer" was a king's servant who was given the task of bringing the king his cup of wine, usually tasting the wine first to make sure it had not been poisoned.

- In English, the term cupbearer literally means "cup bringer" or "someone who brings the cup."
- A cupbearer was known for being very trustworthy and loyal to his king.
- Because of his trusted position, a cupbearer would often have influence in the decisions the ruler made.
- Nehemiah was the cupbearer for King Artaxerxes of Persia during the time when some of the Israelites were in captivity in Babylon.

(See also: Artaxerxes, Babylon, captive, Persia, Pharaoh)

Bible References:

- 1 Kings 10:3-5
- Nehemiah 1:11

Word Data:

- Strong's: H8248

(**Go back to:** Nehemiah 1:11)

curse, cursed, cursing

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

> • A curse can be a statement that harm will happen to someone or something.
> • To curse someone can also be an expression of desire that bad things will happen to them.
> • It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

> • This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
> • In the context of God sending curses on his disobedient people, it could be translated as "punish by allowing bad things to happen."
> • The term "cursed" when used to describe people could be translated as "(this person) will experience much trouble."
> • The phrase "cursed be" could be translated as "May (this person) experience great difficulties."
> • The phrase, "Cursed is the ground" could be translated as "The soil will not be very fertile."
> • However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

> • 1 Samuel 14:24-26
> • 2 Peter 2:12-14
> • Galatians 3:10
> • Galatians 3:14
> • Genesis 3:14
> • Genesis 3:17
> • James 3:10
> • Numbers 22:6
> • Psalms 109:28

Examples from the Bible stories:

> • **2:9** God said to the snake, "You are **cursed**!"
> • **2:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
> • **4:4** "I will bless those who bless you and **curse** those who **curse** you."
> • **39:7** Then Peter vowed, saying, "May God **curse** me if I know this man!"
> • **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

> • Strong's: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

(**Go back to:** Nehemiah 10:29; 13:2; 13:25)

Darius

Facts:

Darius was the name of several kings of Persia. It is possible that "Darius" was a title rather than a name.

- "Darius the Mede" was the king who was tricked into having the prophet Daniel thrown into a lion's den as punishment for worshiping God.
- "Darius the Persian" helped facilitate the reconstruction of the temple in Jerusalem during the time of Ezra and Nehemiah.

(Translation suggestions: How to Translate Names)

(See also: Persia, Babylon, Daniel, Ezra, Nehemiah)

Bible References:

- Ezra 4:4-6
- Haggai 1:1
- Nehemiah 12:22
- Zechariah 1:1

Word Data:

- Strong's: H1867, H1868

(**Go back to:** Nehemiah 12:22)

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- **17:2** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.
- **17:3 David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **17:4** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **17:5** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **17:6 David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **17:9 David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **17:13** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

(**Go back to:** Nehemiah 3:15; 3:16; 12:24; 12:36; 12:37; 12:45; 12:46)

dedicate, dedication, established, devoted

Definition:

To dedicate is to set apart or commit something for a special purpose or function.

- David dedicated his gold and silver to the Lord.
- Often the word "dedication" refers to a formal event or ceremony to set apart something for a special purpose.
- The dedication of the altar included offering a sacrifice to God.
- Nehemiah led the Israelites in a dedication of Jerusalem's repaired walls with a renewed promise to serve only Yahweh and to take care of his city. This event included giving thanks to God with musical instruments and singing.
- The term "dedicate" could also be translated as "specially assign a special purpose" or "commit something to be used for a specific use" or "commit someone to do a special task."

(See also: commit)

Bible References:

- 1 Chronicles 15:11-12
- 1 Corinthians 6:9-11
- 1 Kings 7:51
- 1 Timothy 4:5
- 2 Chronicles 2:4-5
- John 17:18-19
- Luke 2:22-24

Word Data:

- Strong's: H2596, H2597, H2598, H2764, H4394, H6942, H6944, G14560, G14570

(**Go back to:** Nehemiah 12:27)

defile, defiled, desecrate

Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
- To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: profane, clean)

Bible References:

- 2 Kings 23:8
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 7:14-16
- Matthew 15:10

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

(**Go back to:** Nehemiah 7:64; 13:29)

delight

Definition:

The term "delight" means great pleasure or great joy.

- To "delight in" something means to "to take pleasure in" or "take joy in" or "be happy about" it. If a person "delights in" something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called "delightful."
- The expression "my delight is in the law of Yahweh" could be translated as "the law of Yahweh gives me great joy" or "I love to obey the laws of Yahweh" or "I am happy when I obey Yahweh's commands."
- The phrases "take no delight in" and "have no delight in" could be translated as "not at all pleased by" or "not happy about."
- The phrase "delight himself in" means "he enjoys doing" something or "he is very happy about" something or someone.
- The term "delights" refers to things that a person enjoys. This could be translated as "pleasures" or "things that give joy."
- An expression such as "I delight to do your will" could also be translated as "I enjoy doing your will" or "I am very happy when I obey you."

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong's: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

(**Go back to:** Nehemiah 1:11)

deliver, hand over, turn over, release, rescue

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
- The word "deliverer" can also be translated as "rescuer" or "liberator."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- **16:3** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **16:16** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **16:17** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

(**Go back to:** Nehemiah 9:28)

disobey, disobeyed, disobedience, rebellious

Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants."
- A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: authority, evil, sin, obey)

Bible References:

- 1 Kings 13:21
- Acts 26:19
- Colossians 3:7
- Luke 1:17
- Luke 6:49
- Psalms 89:30-32

Examples from the Bible stories:

- **2:11** God said to the man, "You listened to your wife and **disobeyed** me."
- **13:7** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **16:2** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **35:12** "The older son said to his father, 'All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.'"

Word Data:

- Strong's: H4784, H5674, G05060, G05430, G05440, G05450, G38470, G38760

(**Go back to:** Nehemiah 9:26)

disperse, dispersion, scatter, distributed

Definition:

The terms "disperse" and "dispersion" refer to the scattering of people or things into many different directions.

- In the Old Testament, God talks about "dispersing" people, causing them to have to separate and live in different places apart from each other. He did this to punish them for their sin. Perhaps being dispersed would help them repent and start worshiping God again.
- The term "dispersion" is used in the New Testament to refer to Christians who had to leave their homes and move to many different locations to escape persecution.
- The phrase "the dispersion" could be translated as "believers in many different places" or "the people who moved away to live in different nations."
- The term "disperse" could be translated as "send away into many different places" or "scatter abroad" or "cause to move away to live in different countries."

(See also: believe, persecute, captive, exile)

Bible References:

- 1 Peter 1:1
- Ezekiel 12:15
- Ezekiel 30:23
- Psalms 18:14

Word Data:

- Strong's: H2219, H5310, H6327, H6340, H6504, H8600, G12870, G12900, G46500

(**Go back to:** Nehemiah 1:8)

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

(**Go back to:** Nehemiah 7:69; 13:15)

Egypt, Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as "Egypt" and "Pathros" in the original language text.
- Several times when there was little food in Canaan, Israel's patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- 1 Samuel 4:7-9
- Acts 7:10
- Exodus 3:7
- Genesis 41:29
- Genesis 41:57
- Matthew 2:15

Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to _Egypt_ to buy food.
- **8:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **9:1** After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

(**Go back to:** Nehemiah 9:9; 9:18)

Eleazar

Facts:

Eleazar was the name of several men in the Bible.

Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
Eleazar was also the name of one of David's "mighty men."
Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: How to Translate Names)

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:3
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H0499, G16480

(**Go back to:** Nehemiah 12:42)

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

> • One man named Eliakim was the manager of the palace under King Hezekiah.
> • Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
> • Necho changed Eliakim's name to Jehoiakim.

(Translation suggestions: Translate Names)

(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

Bible References:

> • 2 Kings 18:18
> • 2 Kings 18:26
> • 2 Kings 18:37
> • 2 Kings 23:34-35

Word Data:

> • Strong's: H0471, G16620

(**Go back to:** Nehemiah 12:41)

Ephraim, Ephraimite

Facts:

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephriam sounds like the Hebrew word meaning "to make fruitful."
- The tribe of Ephraim was one of the ten tribes located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: How to Translate Names)

(See also: Joseph, Manasseh, kingdom of Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 6:66-69
- 2 Chronicles 13:4-5
- Ezekiel 37:16
- Genesis 41:52
- Genesis 48:1-2
- John 11:54

Word Data:

- Strong's: H0669, H0673, G21870

(**Go back to:** Nehemiah 8:16; 12:39)

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:** Nehemiah 2:3; 9:5; 13:1)

evil, wicked, unpleasant

Definition:

In the Bible, the term "evil" can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"

- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

ewe, ram, sheep, sheepfold, sheepshearers, sheepskins

Definition:

A "sheep" is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a "ram." A female sheep is called a "ewe." The plural of "sheep" is also "sheep."

- A baby sheep is called a "lamb."
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, lamb, sacrifice, shepherd)

Bible References:

- Acts 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:2** David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:3** To Jesus, these people were like **sheep** without a shepherd.
- **38:8** Jesus said, "All of you will all abandon me tonight. It is written, 'I will strike the shepherd and all the **sheep** will be scattered.'"

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

(**Go back to:** Nehemiah 3:1; 3:32; 5:18; 12:39)

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

> • In the Bible, the term "exalt" is most often used for exalting God.
> • When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

> • Ways to translate "exalt" could include "highly praise" or "honor greatly" or "extol" or "speak highly of."
> • In some contexts it could be translated by a word or phrase that means "put in a higher position" or "give more honor to" or "talk about proudly."
> • "Do not exalt yourself" could also be translated as "Do not think of yourself too highly" or "Do not brag about yourself."
> • "Those that exalt themselves" could also be translated as "Those who think proudly about themselves" or "Those who boast about themselves."

(See also: praise, worship, glory, boast, proud)

Bible References:

> • 1 Peter 5:5-7
> • 2 Samuel 22:47
> • Acts 5:31
> • Philippians 2:9-11
> • Psalms 18:46

Word Data:

> • Strong's: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

(**Go back to:** Nehemiah 9:5)

exile, exiled

Definition:

The term "exile" refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The "Babylonian exile" (or "the exile") is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase "the exiles" refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to "exile" could also be translated as to "send away" or to "force out" or to "banish."
- The term "the exile" could be translated with a word or phrase that means "the sent away time" or "the time of banishment" or "the time of forced absence" or "banishment."
- Ways to translate "the exiles" could include "the exiled people" or "the people who were banished" or "the people exiled to Babylon."

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 2:25-26
- Ezekiel 1:1-3
- Isaiah 20:4
- Jeremiah 29:1-3

Word Data:

- Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

(**Go back to:** Nehemiah 7:6)

Ezra

Facts:

Ezra was an Israelite priest and expert in Jewish law who recorded the history of the Israelites' return to Jerusalem from Babylon where Israel had been held captive for 70 years.

- Ezra recorded this part of Israel's history in the biblical book of Ezra. He may also have written the book of Nehemiah, since these two books had originally been one single book.
- When Ezra returned to Jerusalem he re-established the Law, since the Israelites had stopped obeying the Sabbath laws and had intermarried with women who practiced pagan religions.
- Ezra also helped rebuild the temple, which had been destroyed by the Babylonians when they captured Jerusalem.
- There are two other men named Ezra mentioned in the Old Testament.

(Translation suggestions: How to Translate Names)

(See also: Babylon, exile, Jerusalem, law, Nehemiah, temple)

Bible References:

- Ezra 7:6
- Nehemiah 8:1-3
- Nehemiah 12:1

Word Data:

- Strong's: H0250, H5830, H5831

(**Go back to:** Nehemiah 8:1; 8:2; 8:4; 8:5; 8:6; 8:9; 8:13; 12:1; 12:13; 12:26; 12:33; 12:36)

face, facial

Definition:

The word "face" literally refers to the front part of a person's head. This term also has several figurative meanings in the Bible.

- In the Bible, the term "face" is often used figuratively to mean a person's presence, the front of an object, or the surface of something.
- When referring to a person, the term "face" is often used figuratively to mean the action of seeing, which can represent that person's knowledge, perception, notice, attention, or judgment.
- In a physical sense, to "face" someone or something means to look in the direction of that person or thing.
- To "face each other" means to "look directly at each other."
- Being "face to face" means that two people are seeing each other in person, at a close distance.
- When Jesus "steadfastly set his face to go to Jerusalem," it means that he very firmly decided to go.
- To "set one's face against" people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression "face of the land" refers to the surface of the earth and often is a general reference to the whole earth. For example, a "famine covering the face of the earth" refers to a widespread famine affecting many people living on earth.
- The figurative expression "do not hide your face from your people" means "do not reject your people" or "do not desert your people" or "do not stop taking care of your people."

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term to "face" could be translated as to "turn toward" or to "look at directly" or to "look at the face of."
- The expression "face to face" could be translated as "up close" or "right in front of" or "in the presence of."
- Depending on the context, the expression "before his face" could be translated as "ahead of him" or "in front of him" or "before him" or "in his presence."
- The expression "set his face toward" could be translated as "began traveling toward" or "firmly made up his mind to go to."
- The expression "hide his face from" could be translated as "turn away from" or "stop helping or protecting" or "reject."
- To "set his face against" a city or people could be translated as "look at with anger and condemn" or "refuse to accept" or "decide to reject" or "condemn and reject" or "pass judgment on."
- The expression "say it to their face" could be translated as "say it to them directly" or "say it to them in their presence" or "say it to them in person."
- The expression "on the face of the land" could also be translated as "throughout the land" or "over the whole land" or "living throughout the land."

Bible References:

- Deuteronomy 5:4
- Genesis 33:10

Word Data:

- Strong's: H0600, H0639, H5869, H6440, H8389, G37990, G43830, G47500

(**Go back to:** Nehemiah 1:4; 1:6; 1:11; 2:1; 2:5; 2:6; 4:2; 4:5; 4:9; 4:14; 5:15; 6:19; 8:1; 8:2; 9:8; 9:28; 9:32; 9:35; 13:4)

faithful, faithfulness, trustworthy

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is "faithfulness."

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable."
- In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God."
- Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **35:12** "The older son said to his father, 'All these years I have worked **faithfully** for you!'"
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:4** "If you remain **faithful** to me to the end, then God will save you."

Word Data:

- Strong's: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

(**Go back to:** Nehemiah 7:2; 9:8; 9:33; 13:13)

faithless, unfaithful, unfaithfulness

Definition:

The term "faithless" means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

The term "unfaithful" describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is "unfaithfulness."

- The people of Israel were called "unfaithful" when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is "unfaithful" to his or her spouse.
- God used the term "unfaithfulness" to describe Israel's disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions

- Depending on the context, the term "faithless" could be translated as "unfaithful" or "unbelieving" or "disobedient to God" or "not believing."
- The term "faithlessness" could be translated as "unbelief" or "unfaithfulness" or "rebellion against God."
- The phrase "the unfaithful" could be translated as "people who are not faithful (to God)" or "unfaithful people" or "those who disobey God" or "people who rebel against God."
- In some languages, the term "unfaithful" is related to the word for "unbelief."

(See also: How to Translate Names)

(See also: believe, faithful, disobey, adultery)

Bible References:

- Ezekiel 43:6-8
- Ezra 9:1-2
- Jeremiah 2:19
- Proverbs 2:22
- Revelation 21:7-8

Word Data:

- Strong's: G05710

(**Go back to:** Nehemiah 1:8; 13:27)

famine

Definition:

The term "famine" refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who detroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term "famine" is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for "famine" in your language, or with a phrase such as "extreme lack" or "severe deprivation."

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong's: H3720, H7458, H7459, G30420

(**Go back to:** Nehemiah 5:3)

fast, fasting

Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
- The noun "fast" could be translated as "time of not eating" or "time of abstaining from food."

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** "'For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.'"
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, "Set apart for me Barnabas and Saul to do the work I have called them to do."

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G35210, G35220

(**Go back to:** Nehemiah 1:4; 9:1)

fear, afraid, frighten

Definition:

The terms "fear" refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term "fear" can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term "fear" can be translated in various ways. Some possibilities include: "be afraid;" "deeply respect," or "deep respect;" "revere," or "reverence;" or perhaps "be in awe of."
- The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid."
- The sentence "The fear of God fell on all of them" might be translated in various ways. Some possibilities include: "Suddenly they all felt a deep awe and respect for God;" or "Immediately, they all felt very amazed and revered God deeply;" or "Right then, they all felt very afraid of God (because of his great power)."

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

(**Go back to:** Nehemiah 1:5; 1:11; 2:2; 4:14; 5:9; 5:15; 6:9; 6:13; 6:14; 6:19; 7:2; 9:32)

feast, feasting

Definition:

The term "feast" is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to "feast" could also be translated as to "eat lavishly" or to "celebrate by eating lots of food" or to "eat a special, large meal."
- Depending on the context, "feast" could be translated as "celebrating together with a large meal" or "a meal with a lot of food" or "a celebration meal."

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong's: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

(**Go back to:** Nehemiah 8:14; 8:18)

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

(**Go back to:** Nehemiah 13:15)

fire, firebrands, firepans, fireplace, firepot

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- Fire could also refer to lightning in the context of a storm or it being from heaven.
- The term "fire" is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified."

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 1:10
- 2 Thessalonians 1:8
- Acts 7:29-30
- John 15:6
- Luke 3:16
- Matthew 3:12
- Nehemiah 1:3

Word Data:

- Strong's: H0215, H0217, H0398, H0784, H0800, H0801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G04390, G04400, G10670, G27410, G44420, G44430, G44470, G44480, G44510, G53940, G54570

firstborn

Definition:

The term "firstborn" refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, "firstborn" usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God's firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God's firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When "first-born" occurs in the text alone, it could also be translated as "firstborn male" or "firstborn son," since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include "the son who was born first" or "the eldest son" or "the number one son."
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means "the son who has authority over everything" or "the Son who is first in honor."
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

(**Go back to:** Nehemiah 10:36)

firstfruits

Definition:

The term "firstfruits" refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the "firstfruits" of all believers in him, belivers who have died but who will some day come back to life.
- Believers in Jesus are also called the "firstfruits" of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as "first portion (of crops)" or "first part of the harvest."
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 2:13
- Exodus 23:16-17
- James 1:18
- Jeremiah 2:3
- Psalms 105:36

Word Data:

- Strong's: H1061, H6529, H7225, G05360

(**Go back to:** Nehemiah 10:35; 12:44; 13:31)

flesh

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression "flesh and blood" can also refer to a person's ancestors or descendants.
- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
- When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."
- The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
- Some languages may have an expression that is similar in meaning to "flesh and blood."
- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: euphemism). It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

- 1 John 2:16
- 2 John 1:7
- Ephesians 6:12
- Galatians 1:16
- Genesis 2:24
- John 1:14
- Matthew 16:17
- Romans 8:8

Word Data:

- Strong's: H0829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G29070, G45590, G45600, G45610

(**Go back to:** Nehemiah 5:5)

flock, herd

Definition:

In the Bible, "flock" refers to a group of sheep or goats and "herd" refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say "groups of sheep" where the Bible says only "flocks," and "groups of cattle" where the Bible says only "herds." Alternatively, if the Biblical context does not demand differentiation (if the text simply says "flocks and herds," meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong's: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

(**Go back to:** Nehemiah 10:36)

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- **7:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.

- **21:5** 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.
- **29:1** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:8** I **forgave** your debt because you begged me.
- **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."

Word Data:

- H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

(**Go back to:** Nehemiah 9:17)

forsake, forsaken, leave

Definition:

The term "forsake" means to abandon someone or to give up something. Someone who has been "forsaken" has been deserted or abandoned by someone else.

- When people "forsake" God, they are being unfaithful to him by disobeying him.
- When God "forsakes" people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God's teachings.
- The term "forsaken" can be used in the past tense, as in "he has forsaken you" or as in referring to someone who has "been forsaken."

Translation Suggestions:

- Other ways to translate this term could include "abandon" or "neglect" or "give up" or "go away from" or "leave behind," depending on the context.
- To "forsake" God's law could be translated "disobey God's law." This could also be translated as "abandon" or "give up on" or "stop obeying" his teachings or his laws.
- The phrase "be forsaken" can be translated as "be abandoned" or "be deserted."
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong's: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

(**Go back to:** Nehemiah 5:10; 9:17; 9:19; 9:31; 13:11)

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: Bethlehem, learned men)

Bible References:

- 1 Chronicles 9:28-29
- Exodus 30:34-36
- Matthew 2:11-12
- Numbers 5:15

Word Data:

- Strong's: H3828, G30300

(**Go back to:** Nehemiah 13:5)

fruit, fruitful, unfruitful

Definition:

The term "fruit" literally refers to the part of a plant that can be eaten. Something that is "fruitful" has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses "fruit" to refer to a person's actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person's words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term "fruitful" always has the positive meaning of producing much good fruit.
- The term "fruitful" is also used figuratively to mean "prosperous." This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the "fruit of wisdom" refers to the good things that come from being wise.
- The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression "fruit of the Spirit" refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression "fruit of the womb" refers to "what the womb produces"—that is children.

Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
- Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous."
- The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
- When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants."
- The expression "fruit of the womb" could be translated as "what the womb produces" or "children a women gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this.
- Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes."
- Depending on the context, the expression "will be more fruitful" could also be translated as "will produce more fruit" or "will have more children" or "will be prosperous."
- The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
- The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Galatians 5:23
- Genesis 1:11
- Luke 8:15
- Matthew 3:8

• Matthew 7:17

Word Data:

• Strong's: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

(**Go back to:** Nehemiah 9:36; 10:35; 10:37)

gate, gate bars, gatekeeper, gateposts, gateway

Definition:

The term "gate" refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A "bar" for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
- The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong's: H1817, H5592, H6607, H8179, G23740, G44390, G44400

(**Go back to:** Nehemiah 1:3; 2:3; 2:8; 2:13; 2:14; 2:15; 2:17; 3:1; 3:3; 3:6; 3:13; 3:14; 3:15; 3:26; 3:28; 3:29; 3:31; 3:32; 6:1; 7:3; 7:45; 7:73; 8:1; 8:3; 8:16; 10:28; 10:39; 11:19; 12:25; 12:30; 12:37; 12:39; 12:45; 12:47; 13:5; 13:19; 13:22)

Gibeon, Gibeonite

Facts:

Gibeon was a city that was located about 13 kilometers northwest of Jerusalem. The people living in Gibeon were the Gibeonites.

- • When the Gibeonites heard about how the Israelites had destroyed the cities of Jericho and Ai, they were afraid.
- • So the Gibeonites came to the leaders of Israel at Gilgal and pretended to be people from a far-away country.
- • The Israelite leaders were deceived and made an agreement with the Gibeonites that they would protect them and not destroy them.

(See also: Gilgal, Jericho, Jerusalem)

Bible References:

- • 1 Chronicles 8:29
- • 1 Kings 3:4-5
- • 2 Samuel 2:12-13
- • Joshua 9:3-5

Examples from the Bible stories:

- • **15:6** But one of the Canaanite people groups, called the **Gibeonites**, lied to Joshua and said they were from a place far from Canaan.
- • **15:7** Sometime later, the kings of another people group in Canaan, the Amorites, heard that the **Gibeonites** had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked **Gibeon**.
- • **15:8** So Joshua gathered the Israelite army and they marched all night to reach the **Gibeonites**.

Word Data:

- • Strong's: H1391, H1393

(**Go back to:** Nehemiah 3:7)

Gilead, Gileadite

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the "hill country of Gilead" or "Mount Gilead."
- "Gilead" was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: Gad, Jephthah, Manasseh, Reuben, twelve tribes of Israel)

Bible References:

- 1 Chronicles 2:22
- 1 Samuel 11:1
- Amos 1:3
- Deuteronomy 2:36-37
- Genesis 31:21
- Genesis 37:25-26

Word Data:

- Strong's: H1568, H1569

(**Go back to:** Nehemiah 7:63)

Gilgal

Facts:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan.

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- There were also several other places called "Gilgal" in the Old Testament.
- The word "gilgal" means "circle of stones," perhaps referring to a place where a circular altar was built.
- In the Old Testament, this name almost always occurs as "the gilgal." This may indicate that it was not a specific place name but rather was a description of a certain kind of place.

(Translation suggestions: Translate Names)

(See also: Elijah, Elisha, Jericho, Jordan River)

Bible References:

- 1 Samuel 7:15-17
- 2 Kings 2:1-2
- Hosea 4:15
- Judges 2:1

Word Data:

- Strong's: H1537

(**Go back to:** Nehemiah 12:29)

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term "gird" means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, "gird up the loins" refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean "get ready to work" or to be prepared to do something difficult.
- The expression "gird up the loins" could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as "prepare yourself for action" or "get yourself ready."
- The term "girded with" could be translated as "encircled by" or "wrapped with" or "belted with."

(See also: loins)

Bible References:

- 1 Peter 1:13
- Job 38:3

Word Data:

- Strong's: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

(**Go back to:** Nehemiah 4:18)

Girgashites

Facts:

The Girgashites were a people group living near the Sea of Galilee in the land of Canaan.

- They were descendants of Ham's son Canaan and so were one of the many people groups who were also known as "Canaanites."
- God promised the Israelites that he would help them defeat the Girgashites and other Canaanite people groups.
- Like all the Canaanite peoples, the Girgashites worshiped false gods and did immoral things as part of that worship.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Ham, Noah)

Bible References:

- 1 Chronicles 1:14
- Deuteronomy 7:1
- Genesis 10:16
- Joshua 3:9-11
- Joshua 24:11-12

Word Data:

- Strong's: H1622

(**Go back to:** Nehemiah 9:8)

glory, glorious, glorify

Definition:

The term "glory" is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term "glorify" means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term "glory" is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God's character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to "glory in" means to boast about or take pride in something.

Old Testament

- The specific phrase "the glory of Yahweh" in the Old Testament usually refers to some perceptible manifestation of Yahweh's presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term "glorify" carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate "glory" could include "splendor" or "majesty" or "awesome greatness" or "extreme value."
- The term "glorious" could be translated as "full of glory" or "extremely valuable" or "brightly shining" or "awesomely majestic."
- The expression "give glory to God" could be translated as "honor God's greatness" or "praise God because of his splendor" or "tell others how great God is."
- The expression "glory in" could also be translated as "praise" or "take pride in" or "boast about" or "take pleasure in."
- "Glorify" could also be translated as "give glory to" or "bring glory to" or "cause to appear great."
- The phrase "glorify God" could also be translated as "praise God" or "talk about God's greatness" or "show how great God is" or "honor God (by obeying him)."
- The term "be glorified" could also be translated as "be shown to be very great" or "be praised" or "be exalted."

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2

- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, "**Glory** to God in heaven and peace on earth to the people he favors!"
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, "I will give you all this if you bow down and worship me."
- **37:1** When Jesus heard this news, he said, "This sickness will not end in death, but it is for the **glory** of God."
- **37:8** Jesus responded, "Did I not tell you that you would see God's **glory** if you believe in me?"

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

(**Go back to:** Nehemiah 9:5)

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12

• Psalms 47:9

Examples from the Bible stories:

- **1:1 God** created the universe and everything in it in six days.
- **1:15 God** made man and woman in his own image.
- **5:3** "I am **God** Almighty. I will make a covenant with you."
- **9:14 God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:9** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:7** "Worship only the Lord your **God** and only serve him."
- **28:1** "There is only one who is good, and that is **God**."
- **49:9** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

(**Go back to:** Introduction to Nehemiah; Nehemiah 12 General Notes)

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term "golden" or "gold-covered" or "gold-overlaid" could also be used.
- Sometimes an object is described as "gold-colored," which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong's: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

(**Go back to:** Nehemiah 7:70; 7:71; 7:72)

good, right, pleasant, better, best

Definition:

The term "good" generally refers to a positive evaulation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is "good" could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of "good" is often contrasted with "evil."

Translation Suggestions:

- The general term for "good" in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include "kind" or "excellent" or "pleasing to God" or "righteous" or "morally upright" or "profitable."
- "Good land" could be translated as "fertile land" or "productive land"; a "good crop" could be translated as a "plentiful harvest" or "large amount of crops."
- The phrase "do good to" means to do something that benefits others and could be translated as "be kind to" or "help" or "benefit" someone or "cause someone to prosper."
- To "do good on the Sabbath" means to "do things that help others on the Sabbath."
- Depending on the context, ways to translate the term "goodness" could include "blessing" or "kindness" or "moral perfection" or "righteousness" or "purity."

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- **1:4** God saw that what he had created was **good**.
- **1:11** God planted the tree of the knowledge of **good** and evil.
- **1:12** Then God said, "It is not **good** for man to be alone."
- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does."
- **8:12** "You tried to do evil when you sold me as a slave, but God used the evil for **good**!"
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:1** "**Good** teacher, what must I do to have eternal life?" Jesus said to him, "Why do you call me '**good**?' There is only one who is **good**, and that is God."

Word Data:

- Strong's: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

govern, governor, proconsul, Tirshatha

Definition:

A "governor" is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term "Tirshatha" is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term "proconsul" is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
- Depending on the context, the term "govern" could also be translated as "rule over" or "lead" or "manage" or "supervise."
- The term "governor" should be translated differently than the terms for "king" or "emperor", since a governor was a less powerful ruler who was under their authority.
- The term "proconsul" could also be translated as "Roman governor" or "Roman provincial ruler."

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 7:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

(**Go back to:** Nehemiah 2:7; 2:9; 3:7; 5:14; 5:15; 5:18; 7:65; 7:70; 8:9; 10:1; 12:26)

grace, gracious

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

- God's grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
- The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind."
- The expression "he found grace in the eyes of God" could be translated as "he received mercy from God" or "God mercifully helped him" or "God showed his favor to him" or "God was pleased with him and helped him."

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

(**Go back to:** Nehemiah 9:17; 9:31)

grain, grainfields

Definition:

The term "grain" usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

(**Go back to:** Nehemiah 5:2; 5:3; 5:10; 5:11; 10:31; 10:39; 13:5; 13:12)

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individiual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called "raisins" and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God's kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24
- Hosea 9:10
- Job 15:33
- Luke 6:43-44
- Matthew 7:15-17
- Matthew 21:33

Word Data:

- Strong's: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

(**Go back to:** Nehemiah 13:15)

grave, gravediggers, tomb, burial place

Definition:

The terms "tomb" and "grave" refer to a place where people put the body of a person who has died. A "burial place" is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include "cave" or "hole in the side of a hill."
- The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- **32:4** The man lived among the **tombs** in the area.
- **37:6** Jesus asked them, "Where have you put Lazarus?" They told him, "In the **tomb**. Come and see."
- **37:7** The **tomb** was a cave with a stone rolled in front of its opening.
- **40:9** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus' body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **41:4** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **41:5** When the women arrived at the **tomb**, the angel told them, "Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see." The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

Hananiah

Facts:

Hananiah was the name of several different men in the Old Testament.

- One Hananiah was an Israelite captive in Babylon whose name was changed to "Shadrach."
- He was given a position as a royal servant due to his excellent character and abilities.
- Once Hanahiah (Shadrach) and two other Israelite young men were thrown into a fire in a furnace because they refused to worship the Babylonian king. God showed his power by protecting them from being harmed.
- Another man named Hananiah was listed as a descendant of King Solomon.
- A different Hananiah was a false prophet during the time of the prophet Jeremiah.
- One man named Hananiah was a priest who helped lead a celebration during the time of Nehemiah.

(Translation suggestions: Translate Names)

(See also: Azariah, Babylon, Daniel, false prophet, Jeremiah, Mishael)

Bible References:

- Daniel 1:6-7
- Daniel 2:17-18
- Jeremiah 28:1
- Jeremiah 28:5-7
- Jeremiah 28:15-17

Word Data:

- Strong's: H2608

(**Go back to:** Nehemiah 3:8; 3:30; 7:2; 10:23; 12:12; 12:41)

hand

Definition:

The word "hand" refers to the part of the body at the end of the arm. This term is often used figuratively to refer to a person's power, control, or action, whether it be in reference to God or in reference to a human person.

Some of the various uses of the term "hand" include the following:

- The term "hand" can be used figuratively to refer to the position of being "beside" a person, an object, or a location.
- To "lay a hand on" means to "harm." To "save from the hand of" means to prevent someone from being harmed by another person.
- The position of being "on the right hand" means "on the right side" or "to the right."
- The expression "by the hand of" someone means "by" or "through" the action of that person. For example, the phrase "by the hand of the Lord" means that God caused something to happen.
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.
- The term "laying on of hands" can refer to placing a hand on a person in order to dedicate that person to God's service, to pray for healing, or to ask God to bless that person.
- When Paul says "written by my hand," it means that he himself wrote that part of the letter rather than speaking it to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: power, right hand, honor, bless)

Bible References:

- Acts 7:25
- Acts 8:17
- Acts 11:21
- Genesis 9:5
- Genesis 14:20
- John 3:35
- Mark 7:32
- Matthew 6:3

Word Data:

- Strong's: H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G07100, G11880, G14480, G14510, G21760, G29020, G40840, G44740, G54950, G54960, G54970

harp, harpist

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: David, fir, psalm, Saul (OT))

Bible References:

- 1 Chronicles 15:16-18
- Amos 5:23-24
- Daniel 3:5
- Psalm 33:1-3
- Revelation 5:8

Word Data:

- Strong's: H3658, H5035, H5059, H7030, G27880, G27890, G27900

(**Go back to:** Nehemiah 12:27)

head

Definition:

The word "head" refers to the uppermost body part of a human body, above the neck. This term is often used figuratively to mean many different things, including "top," "first," "beginning," "source," and other concepts.

Some examples of various uses of the term "head" include:

- The expression "no razor will ever touch his head" means that he should never cut or shave his hair.
- The expression "let their blood be on his own head" means that the man is responsible for their deaths and will receive the punishment for that.
- The expression "heads of grain" refers to the top part of wheat or barley plants that contains the seeds. Similarly, the expression "head of a mountain" refers to the top part of the mountain.
- The term "head" can also refer to the beginning or source of something, or the first in a series of things (can be objects or people).
- Often the term "head" refers to the most important person in a group or to a person who is in authority over others. For example, the phrase "You have made me the head over nations" means "You have made me the ruler..." or "You have given me authority over...."

Translation Suggestions

- Depending on the context, the term "head" could be translated as "authority" or "ruler" or "the one who is responsible for."
- The expression "will be on his own head" could be translated as "will be on him" or "he will be punished for" or "he will be held responsible for" or "he will be considered guilty for."
- Depending on the context, some other ways to translate this term might include "top" or "beginning" or "source" or "leader."

(See also: chief, grain)

Bible References:

- 1 Chronicles 1:51-54
- 1 Kings 8:1-2
- 1 Samuel 9:22
- Colossians 2:10
- Colossians 2:19
- Numbers 1:4

Word Data:

- Strong's: H0441, H1270, H1538, H3852, H4425, H4761, H4763, H5110, H5324, H6285, H6287, H6797, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G03460, G07550, G27750, G27760, G47190

(**Go back to:** Nehemiah 4:4; 7:70; 7:71; 8:13; 9:17; 10:14; 11:3; 11:13; 11:16; 11:17; 12:7; 12:12; 12:22; 12:23; 12:24; 12:46)

heart

Definition:

The term "heart" refers to the internal bodily organ that pumps blood throughout the body in people and animals. However, in the Bible the term "heart" is often used figuratively to refer to a person's thoughts, emotions, desires, or will.

- To have a "hard heart" is a common expression that means a person stubbornly refuses to obey God.
- The expressions "with all my heart" or "with my whole heart" mean to do something with complete sincerity, commitment, or willingness, holding nothing back.
- The expression "take it to heart" means to treat something seriously and apply it to one's life.
- The term "brokenhearted" describes a person who is very sad. That person has been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as "stomach" or "liver" to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If "heart" or other body part does not have this meaning, some languages may need to express this literally with terms such as "thoughts" or "emotions" or "desires."
- Depending on the context, "with all my heart" or "with my whole heart" could be translated as "with all my energy" or "with complete dedication" or "completely" or "with total commitment."
- The expression "take it to heart" could be translated as "treat it seriously" or "carefully think about it."
- The expression "hard-hearted" could also be translated as "stubbornly rebellious" or "refusing to obey" or "continually disobeying God."
- Ways to translate "brokenhearted" could include "very sad" or "feeling deeply hurt."

(See also: hard)

Bible References:

- 1 John 3:17
- 1 Thessalonians 2:4
- 2 Thessalonians 3:13-15
- Acts 8:22
- Acts 15:9
- Luke 8:15
- Mark 2:6
- Matthew 5:8
- Matthew 22:37

Word Data:

- Strong's: H1079, H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H5640, H7130, H7307, H7356, H7907, G06740, G12820, G12710, G21330, G25880, G25890, G46410, G46980, G55900

(**Go back to:** Nehemiah 2:2; 2:12; 4:6; 5:7; 6:8; 7:5; 9:8)

heaven, sky, heavens, heavenly

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.

Translation Suggestions:

- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as "sun, moon, and stars" or "all the stars in the universe."
- The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called "manna."
- **23:7** Suddenly, the skies were filled with angels praising God, saying, "Glory to God in **heaven** and peace on earth to the people he favors!"
- **29:9** Then Jesus said, "This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart."
- **37:9** Then Jesus looked up to **heaven** and said, "Father, thank you for hearing me."
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong's: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

(**Go back to:** Nehemiah 1:4; 1:5; 1:9; 2:4; 2:20; 9:6; 9:13; 9:15; 9:23; 9:27; 9:28)

Hebrew

Facts:

The term "Hebrew" refers in a very general sense to the people group descended from Abraham through the line of Isaac and Jacob.

- The specific word "Hebrew" can refer either to a individual person in the people group or to the language spoken by that people group.
- The vast majority of the Old Testament was written in the language called "Hebrew." However, in most cases in the New Testament, the specific term "Hebrew" probably refers to the Aramaic language rather than the Hebrew language.
- In different places in the Bible, the Hebrews were also called "Israelites" or "Jews." When translating, it is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jew, Jewish leaders)

Bible References:

- Acts 26:12-14
- Genesis 39:13-15
- Genesis 40:15
- Genesis 41:12-13
- John 5:1-4
- John 19:13
- Jonah 1:8-10
- Philippians 3:5

Word Data:

- Strong's: H5680, G14440, G14450, G14460, G14470

(**Go back to:** Nehemiah 13:24)

high priest, chief priests

Definition:

The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- "High priest" could be translated as "supreme priest" or "highest ranking priest."
- The term "chief priests" could be translated as "head priests" or "leading priests" or "ruling priests."

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, "Tell us, are you the Messiah, the Son of the living God?"
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.

- **45:2** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218, H1419, H3548, G07480, G07490

(**Go back to:** Nehemiah 3:1; 3:20; 13:28)

Hilkiah

Facts:

Hilkiah was the high priest during the reign of King Josiah.

- When the temple was being repaired, Hilkiah the high priest found the Book of the Law and ordered that it be brought to King Josiah.
- After the Book of the Law was read to him, Josiah was grieved and caused the people of Judah to worship Yahweh again and obey his laws.
- Another man named Hilkiah was the son of Eliakim and worked in the palace during the time of King Hezekiah.

(Translation suggestions: How to Translate Names)

(See also: Eliakim, Hezekiah, high priest, Josiah, Judah, law, worship, Yahweh)

Bible References:

- 2 Kings 18:18

Word Data:

- Strong's: H2518

(**Go back to:** Nehemiah 8:4; 11:11; 12:7; 12:21)

Hittite

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: descendant, Esau, foreigner, Ham, mighty, Solomon, Uriah)

Bible References:

- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 23:11
- Genesis 25:10
- Joshua 1:4-5
- Nehemiah 9:8
- Numbers 13:27-29

Word Data:

- Strong's: H2850

(**Go back to:** Nehemiah 9:8)

holy, holiness, unholy, sacred

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was oftensed to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
- The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
- Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."
- In some contexts, "unholy" could be translated as "unclean."

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** "You are standing on **holy** ground."
- **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:5** "Always be sure to keep the Sabbath day **holy**."
- **22:5** "So the baby will be **holy**, the Son of God."
- **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

horn, horned

Facts:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 1:39
- 2 Samuel 22:3
- Jeremiah 17:1
- Psalms 22:21

Word Data:

- Strong's: H3104, H7160, H7161, H7162, H7782, G27680

(**Go back to:** Nehemiah 4:18; 4:20)

horse, warhorse, horseback

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong's: H0047, H5483, H5484, H6571, H7409, G24620

(**Go back to:** Nehemiah 3:28; 7:68)

horseman

Definition:

In Bible times, the term "horsemen" referred to men who rode horses into battle.

- Warriors who rode in horse-pulled chariots may also have been called "horsemen," though this term usually refers to men who were actually riding on horses.
- Yahweh commanded the Israelites not to have many horsemen because having a strong army would cause them to trust their own strength rather than Yahweh in battle.
- This term could also be translated as "horse riders" or "men on horses."

(See also: chariot, horse)

Bible References:

- 1 Kings 1:5
- Daniel 11:40-41
- Exodus 14:23-25
- Genesis 50:7-9

Word Data:

- Strong's: H6571, H7395, G24600

(**Go back to:** Nehemiah 2:9)

Hoshea

Facts:

Hoshea was the name of a king of Israel and several other men in the Old Testament.

- Hoshea son of Alah was a king of Israel for nine years during part of the reigns of Ahaz and Hezekiah, kings of Judah.
- Joshua son of Nun was formerly named Hoshea. Moses changed Hoshea's name to Joshua before sending him and eleven other men to spy out the land of the Canaanites.
- After Moses died, Joshua led the people of Israel to take possession of the land of Canaan.
- A different man named Hoshea was a son of Azaziah and was one of the leaders of the Ephraimites.

(Translation suggestions: Translate Names)

(See also: Ahaz, Canaan, Ephraim, Hezekiah, Joshua, Moses)

Bible References:

- 1 Chronicles 27:20
- 2 Kings 15:30
- 2 Kings 17:3
- 2 Kings 18:1
- 2 Kings 18:9

Word Data:

- Strong's: H1954

(**Go back to:** Nehemiah 10:23)

house, household

Definition:

The term "house" refers to a small building, shelter, or tent, usually the place where a family sleeps. The term is often used figuratively in the Bible to mean various concepts such as "household" or "descendants," etc.

- Sometimes the term "house" means "household," referring to all the people who live together in one house or multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Sometimes the term "house" means "family" or "descendants," referring to all the people related to or descended from a particular person. For example, the phrase "house of David" refers to all the descendants of King David.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The phrase "house of Israel" can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place."
- The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way.
- Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites."
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: descendant, house of God, tabernacle, temple, house of David, kingdom of Israel)

Bible References:

- Acts 7:42
- Acts 7:49
- Genesis 39:4
- Genesis 41:40
- Luke 8:39
- Matthew 10:6
- Matthew 15:24

Word Data:

- Strong's: H1004, H1005, G36090, G36130, G36140, G36240

(**Go back to:** Nehemiah 1:6; 2:3; 2:8; 3:10; 3:16; 3:20; 3:21; 3:23; 3:24; 3:25; 3:28; 3:29; 3:31; 4:14; 4:16; 5:3; 5:11; 5:13; 6:10; 7:3; 7:4; 7:39; 7:61; 9:25; 10:38; 12:37; 13:8)

inherit, inheritance, heir

Definition:

The term "inherit" refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An "inheritance" is the things that are received, and an "heir" is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term "inherit" could be translated might include "receive" or "possess" or "come into possession of."
- Ways to translate "inheritance" could include "promised gift" or "secure possession."
- The term "heir" could be translated with a word or phrase that means "privileged child who receives the father's possessions."
- The term "heritage" could be translated as "inherited blessings."

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- **4:6** When Abram arrived in Canaan God said, "Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**."
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **35:3** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

(**Go back to:** Nehemiah 11:20)

iniquity

Definition:

The term "iniquity" is a word that is very similar in meaning to the term "sin," but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word "iniquity" literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include "perversity" and "depravity," which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term "iniquity" could be translated as "wickedness" or "perverse actions" or "harmful acts."
- Often, "iniquity" occurs in the same text as the word "sin" and "transgression" so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

Word Data:

- Strong's: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

(**Go back to:** Nehemiah 4:5; 9:2)

interpret, interpretation, interpreter

Facts:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The "interpretation" of the dream is the "explanation" of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term "interpret" can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term "interpret" could include, "figure out the meaning of" or "explain" or "give the meaning of."
- The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong's: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

(**Go back to:** Nehemiah 8:8)

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 1:1
- Luke 3:4
- Mark 1:1
- Mark 7:6
- Matthew 3:3
- Matthew 4:14

Examples from the Bible stories:

- **21:9** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **21:10** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **21:11** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **21:12 Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **26:2** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **45:8** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **45:10** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

(**Go back to:** Nehemiah 11:7)

Israel, Israelites

Facts:

The term "Israel" is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means "He struggles with God."
- The descendants of Jacob became known as the "sons of Israel" or the "people of Israel" or the "nation of Israel" or the "Israelites."
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
- Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, "This is what the God of **Israel** says, 'Let my people go!'"
- **14:12** But despite all this, the people of _Israel_ complained and grumbled against God and against Moses.
- **15:9** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **15:12** After this battle, God gave each tribe of **Israel** _ *its own section of the Promised Land. Then God gave* _**Israel** peace along all its borders.
- **16:16** So God punished _Israel_ again for worshiping idols.
- **43:6** "Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know."

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Jebus, Jebusite

Facts:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Ham, Jerusalem, Melchizedek)

Bible References:

- 1 Chronicles 1:14
- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 10:16
- Joshua 3:9-11
- Judges 1:20-21

Word Data:

- Strong's: H2982, H2983

(**Go back to:** Nehemiah 9:8)

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Judah, prophet, rebel, suffer, well)

Bible References:

- 2 Chronicles 35:25
- Jeremiah 1:2
- Jeremiah 11:1
- Matthew 2:18
- Matthew 16:13-16
- Matthew 27:10

Examples from the Bible stories:

- **19:17** Once, the prophet **Jeremiah** was put into a dry well and left there to die. He sank down into the mud that was in the bottom of the well, but then the king had mercy on him and ordered his servants to pull **Jeremiah** out of the well before he died.
- **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.

Word Data:

- Strong's: H3414, G24080

(**Go back to:** Nehemiah 10:2; 12:1; 12:12; 12:34)

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

- **15:1** Joshua sent two spies to the Canaanite city of **Jericho**.
- **15:3** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **15:5** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 4:26-27
- John 2:13
- Luke 4:9-11
- Luke 13:5
- Mark 3:7-8
- Mark 3:20-22
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **20:7** They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:12** So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- **38:2** After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Jew, Jewish

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

(**Go back to:** Nehemiah 1:2; 2:16; 4:1; 4:2; 4:12; 5:1; 5:8; 5:17; 6:6; 13:23)

Joab

Definition:

Joab was an important military leader for King David throughout David's entire reign.

- Before David became king, Joab had already been one of his loyal followers.
- Later, during David's reign as king over Israel, Joab became the commander of King David's army.
- Joab was also King David's nephew, since his mother was one of David's sisters.
- When David's son Absalom betrayed him by trying to take over his kingship, Joab killed Absalom in order to protect the king.
- Joab was a very aggressive fighter and killed many people who were enemies of Israel.

(See also: Absalom, David)

Bible References:

- 1 Chronicles 2:16-17
- 1 Kings 1:7
- 1 Samuel 26:6-8
- 2 Samuel 2:18
- Nehemiah 7:11

Word Data:

- Strong's: H3097

(**Go back to:** Nehemiah 7:11)

Joel

Facts:

Joel was a prophet who probably lived during the reign of King Joash of Judah. There were also several other men in the Old Testament named Joel.

   • The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
   • The only personal information we have about the prophet Joel is that his father's name was Pethuel.
   • In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.

(Translation suggestions: How to Translate Names)

(See also: Joash, Judah, Pentecost)

Bible References:

   • 1 Chronicles 6:33-35
   • 1 Samuel 8:1-3
   • Acts 2:16
   • Ezra 10:43
   • Joel 1:2

Word Data:

   • Strong's: H3100, G24930

(**Go back to:** Nehemiah 11:9)

Joshua

Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, Zechariah (OT))

Bible References:

- 1 Chronicles 7:25-27
- Deuteronomy 3:21
- Exodus 17:10
- Joshua 1:3
- Numbers 27:19

Examples from the Bible stories:

- **14:4** When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.
- **14:6** Immediately Caleb and **Joshua**, the other two spies, said, "It is true that the people of Canaan are tall and strong, but we can certainly defeat them!"
- **14:8** "Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land."
- **14:14** Moses was now very old, so God chose **Joshua** to help him lead the people.
- **14:15 Joshua** was a good leader because he trusted and obeyed God.
- **15:3** After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Word Data:

- Strong's: H3091, G24240

(**Go back to:** Nehemiah 8:17)

joy, joyful, rejoice, glad

Definition:

joy

The term "joy" refers to a feeling of delight or deep satisfaction. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as "be very happy" or "be very glad" or "be full of joy."
- When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

Translation Suggestions:

- The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
- The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness."
- A person who is joyful could be described as "very happy" or "delighted" or "deeply glad."
- A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy."
- A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy." (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13

- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:4** "The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

(**Go back to:**)

Judah

Facts:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

Judea, Judah

Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong's: G24530

(**Go back to:** Nehemiah 1:2; 2:5; 2:7; 4:10; 4:16; 5:14; 6:7; 6:17; 6:18; 7:6; 11:3; 11:20; 11:24; 12:31; 12:32; 12:44; 13:12; 13:15; 13:17)

judge, judgment

Definition:

The terms "judge" and "judgment" often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms "judge" and "judgment" can also mean "to cause harm to" (usually because God has decided a person or nation's actions are wicked).
- The "judgment of God" often refers to his decision to condemn something or someone as sinful.
- God's judgment usually includes punishing people for their sin.
- The term "judge" can also mean "condemn." God instructs his people not to judge each other in this way.
- Another meaning is "arbitrate between" or "judge between," as in deciding which person is right in a dispute between them.
- In some contexts, God's "judgments" are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- "Judgment" can refer to wise decision-making ability. A person who lacks "judgment" does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to "judge" could include to "decide" or to "condemn" or to "punish" or to "decree."
- The term "judgment" could be translated as "punishment" or "decision" or "verdict" or "decree" or "condemnation."
- In some contexts, the phrase "in the judgment" could also be translated as "on judgment day" or "during the time when God judges people."

(See also: decree, judge, judgment day, just, law, law)

Bible References:

- 1 John 4:17
- 1 Kings 3:9
- Acts 10:42-43
- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:8** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:4** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"

• **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

• Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

(**Go back to:**)

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."
- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."
- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as "in an unfair manner" or "wrongly" or "unfairly."
- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly." (See: abstractnouns)
- Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."
- The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
- The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
- The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

(**Go back to:** Nehemiah 9:13)

king, kingship

Definition:

In the Bible, the term "king" refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- • In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- • The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- • The New Testament refers to Jesus as a king in various ways, including: "king of the Jews;" "king of Israel;" and "king of kings."
- • Depending on the context, the term "king" might also be translated as "supreme chief" or "sovereign ruler."
- • The phrase "king of kings" might be translated as "king who rules over all other kings" or "supreme ruler who has authority over all other rulers."

(See also: authority, Herod Antipas, kingdom, kingdom of God)

Bible References:

- • 1 Timothy 6:15-16
- • 2 Kings 5:18
- • 2 Samuel 5:3
- • Acts 7:9-10
- • Acts 13:22
- • John 1:49-51
- • Luke 1:5
- • Luke 22:24-25
- • Matthew 5:35
- • Matthew 14:9

Examples from the Bible stories:

- • **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- • **16:1** The Israelites had no **king**, so everyone did what they thought was right for them.
- • **16:18** Finally, the people asked God for a **king** like all the other nations had.
- • **17:5** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- • **21:6** God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- • **48:14** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- • Strong's: H4427, H4428, H4430, G09350, G09360

(**Go back to:** Nehemiah 1:11; 2:1; 2:2; 2:3; 2:4; 2:5; 2:6; 2:7; 2:8; 2:9; 2:14; 2:18; 2:19; 3:15; 3:25; 5:4; 5:14; 6:6; 6:7; 7:6; 9:22; 9:24; 9:32; 9:34; 9:37; 11:23; 11:24; 13:6; 13:26)

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- • A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- • The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
- • God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- • The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

Translation Suggestions:

- • When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
- • In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing."
- • One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God."
- • The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible.
- • Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- • 1 Thessalonians 2:12
- • 2 Timothy 4:17-18
- • Colossians 1:13-14
- • John 18:36
- • Mark 3:24
- • Matthew 4:7-9
- • Matthew 13:19
- • Matthew 16:28
- • Revelation 1:9

Examples from the Bible stories:

- • **13:2** God said to Moses and the people of Israel, "If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation."
- • **18:4** God was angry with Solomon and, as a punishment for Solomon's unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon's death.
- • **18:7** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- • **18:8** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- • **21:8** A king is someone who rules over a **kingdom** and judges the people.

Word Data:

• Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

(**Go back to:** Nehemiah 9:22; 9:35)

know, knowledge, unknown, distinguish

Definition:

The term "know" and "knowledge" means generally to understand something or someone. It can also mean to be aware of a fact or to be familiar with a person. The expression "to make known" means to tell information.

- The term "knowledge" refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To "know about" God means to understand facts about him because of what he has revealed to us.
- To "know" God means to have a relationship with him. This also applies to knowing people.
- To know God's will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
- The "knowledge of God" is sometimes used as a synonym for the "fear of Yahweh."
- When used of a man and a woman to "know" is often an euphemism that refers to having sexual intercourse.

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with."
- In the context of understanding the difference between two things, the term is usually translated as "distinguish." When used in this way, the term is often followed by the preposition "between."
- Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him.
- The term "make known" could be translated as "cause people to know" or "reveal" or "tell about" or "explain."
- To "know about" something could be translated as "be aware of" or "be familiar with."
- The expression "know how to" means to understand the process or method of getting something done. It could also be translated as "be able to" or "have the skill to."
- The term "knowledge" could also be translated as "what is known" or "wisdom" or "understanding," depending on the context.

(See also: law, reveal, understand, wise)

Bible References:

- 1 Corinthians 2:12-13
- 1 Samuel 17:46
- 2 Corinthians 2:15
- 2 Peter 1:3-4
- Deuteronomy 4:39-40
- Genesis 19:5
- Luke 1:77

Word Data:

- Strong's: H1843, H1844, H1847, H1875, H3045, H3046, H4093, H4486, H5046, H5234, H5475, H5869, G00500, G00560, G10970, G11070, G11080, G14920, G19210, G19220, G19870, G24670, G25890, G42670, G48940

(**Go back to:** Nehemiah 2:16; 4:11; 4:15; 6:16; 8:12; 9:10; 9:14; 10:28; 13:10)

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

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

(**Go back to:** Nehemiah 3:17; 7:1; 7:43; 7:73; 8:7; 8:9; 8:11; 8:13; 9:4; 9:5; 9:38; 10:9; 10:28; 10:34; 10:37; 10:38; 11:3; 11:15; 11:16; 11:18; 11:20; 11:22; 11:36; 12:1; 12:8; 12:22; 12:24; 12:27; 12:30; 12:44; 12:47; 13:5; 13:10; 13:13; 13:22; 13:29; 13:30)

life, live, living, alive

Definition:

The term "life" refers to being physically alive as opposed to being physically dead.

1. Physical life

- A "life" can also refer to an individual person as in "a life was saved".
- Sometimes the word "life" refers to the experience of living as in, "his life was enjoyable."
- It can also refer to a person's lifespan, as in the expression, "the end of his life."
- The term "living" may refer to being physically alive, as in "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city."
- In the Bible, the concept of "life" is often contrasted with the concept of "death."

2. Eternal life

- A person has eternal life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- The opposite of eternal life is eternal death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience."
- The term "live" could be translated by "dwell" or "reside" or "exist."
- The expression "end of his life" could be translated as "when he stopped living."
- The expression "spared their lives" could be translated as "allowed them to live" or "did not kill them."
- The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them."
- When the Bible text talks about eternal life, the term "life" could be translated in the following ways: "eternal life" or "God making us alive in our spirits" or "new life by God's Spirit" or "being made alive in our inner self."
- Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally."

(See also: death, everlasting)

Bible References:

- 2 Peter 1:3
- Acts 10:42
- Genesis 2:7
- Genesis 7:22
- Hebrews 10:20
- Jeremiah 44:2
- John 1:4
- Judges 2:18
- Luke 12:23
- Matthew 7:14

Examples from the Bible stories:

- **1:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **3:1** After a long time, many people were _living_ in the world.
- **8:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:9** However, toward the end of his [David's] **life** he sinned terribly before God.
- **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**?"
- **35:5** Jesus replied, "I am the Resurrection and the **Life**."
- **44:5** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G01980, G02220, G02270, G08060, G05900

light, luminary, shine, brighten, enlighten

Definition:

The term "light" is used figuratively in various ways in the Bible. Light is often used as a metaphor for wisdom, life, righteousness, truth, or happiness.

- Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to "walk in the light," which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that "God is light" and in him there is no darkness at all.
- Jesus said that he was "the light of the world" and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- "Walking in the light" represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms "light" and "darkness" even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, "walk as children of light" could be translated as "live openly righteous lives, like someone who walks in bright sunlight."
- Make sure that the translation of "light" does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: darkness, wisdom, life, righteous, true, joy)

Bible References:

- 1 John 1:7
- 1 John 2:8
- 2 Corinthians 4:6
- Acts 26:18
- Isaiah 2:5
- John 1:5
- Matthew 5:16
- Matthew 6:23
- Nehemiah 9:12-13
- Revelation 18:23-24

Word Data:

- Strong's: H0216, H0217, H3313, H3974, H5051, H5094, H5105, H5216, H7837, G06810, G07960, G16450, G29850, G30880, G53380, G54570, G54580, G54600, G54620

(**Go back to:** Nehemiah 9:12; 9:19)

livestock, animals

Facts:

The term "livestock" refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as "farm animals."

(Translation suggestions: How to Translate Names)

(See also: cow, ox, donkey, goat, horse, sheep)

Bible References:

- 2 Kings 3:15-17
- Genesis 30:29
- Joshua 1:14-15
- Nehemiah 9:36-37
- Numbers 3:41

Word Data:

- Strong's: H0929, H4399, H4735

(**Go back to:** Nehemiah 2:12; 2:14; 9:37; 10:36)

loins, waist

Definition:

The term "loins" refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression "gird up the loins" refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease.
- The term "loins" is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term "loins" often refers figuratively and euphemistically to a man's reproductive organs as the source of his descendants. (See: euphemism)
- The expression "will come from your loins" could also be translated as "will be your offspring" or "will be born from your seed" or "God will cause to come from you." (See: euphemism)
- When referring to a part of the body, this could also be translated as "abdomen" or "hips" or "waist," depending on the context.

(See also: descendant, gird, children)

Bible References:

- 1 Peter 1:13
- 2 Chronicles 6:9
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong's: H2504, H3409, H3689, H4975, G37510

(**Go back to:** Nehemiah 4:18)

lord, Lord, master, sir

Definition:

In the Bible, the term "lord" generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

- In the Old Testament, this term is also used in expressions such as "Lord God Almighty" or "Lord Yahweh" or "Yahweh our Lord."
- In the New Testament, the apostles used this term in expressions such as "Lord Jesus" and "Lord Jesus Christ," which communicate that Jesus is God.
- The term "Lord" in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has "Blessed is he who comes in the name of Yahweh" and the New Testament text has "Blessed is he who comes in the name of the Lord."
- In the ULT and UST, the title "Lord" is only used to translate the actual Hebrew and Greek words that mean "Lord." It is never used as a translation of God's name (Yahweh), as is done in many translations.
- Some languages translate "Lord" as "Master" or "Ruler" or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2

- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- **25:5** But Jesus replied to Satan by quoting from the Scriptures. He said, "In God's word, he commands his people, 'Do not test the **Lord** your God.'"
- **25:7** Jesus replied, "Get away from me, Satan! In God's word he commands his people, 'Worship only the **Lord** your God and only serve him.'"
- **26:3** This is the year of the **Lord's** favor.
- **27:2** The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
- **31:5** Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
- **43:9** "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
- **47:3** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **47:11** Paul answered, "Believe in Jesus, the **Master**, and you and your family will be saved."

Word Data:

- Strong's: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

(**Go back to:** Nehemiah 1:11; 3:5; 4:14; 8:10; 10:29)

lots, casting lots

Definition:

In the Bible, a "lot" is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. "Casting lots" refers to the process of using "lots" to make a fair and/or random decision.

- In modern times, some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the "lots") were probably small marked stones. It is unknown how the "lots" actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase "casting lots" can be translated as "tossing lots" or "throwing lots" or "rolling lots." The translation of "cast" should not sound like the lots were being thrown a long distance.
- If a decision is made "by lot," this could be translated as "by casting lots" or "by throwing lots," etc.

(See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong's: H1486, H5307, G28190, G29750

(**Go back to:** Nehemiah 10:34; 11:1)

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
- In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

Another word in the New Testament refers to brotherly love, or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2

- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- **27:2** The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- **33:8** "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- **36:5** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- **39:10** "Everyone who **loves** the truth listens to me."
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:3** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:4** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:7** Jesus taught that God **loves** sinners very much.
- **49:9** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

(**Go back to:** Nehemiah 1:5)

manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

- Other ways to translate this term could include "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: bread, desert, grain, heaven, Sabbath)

Bible References:

- Deuteronomy 8:3
- Exodus 16:27
- Hebrews 9:3-5
- John 6:30-31
- Joshua 5:12

Word Data:

- Strong's: H4478, G31310

(**Go back to:** Nehemiah 9:20)

mercy, merciful

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, "What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?" He replied, "The one who was **merciful** to him."
- **32:11** But Jesus said to him, "No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you."
- **34:9** "But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, 'God, please be **merciful** to me because I am a sinner.'"

Word Data:

- Strong's: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

(**Go back to:** Nehemiah 1:11; 9:19; 9:27; 9:28; 9:31)

messenger

Facts:

The term "messenger" refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate "angel" as "messenger."
- John the Baptist was called a messenger who came before Jesus to announce the Messiah's coming and to prepare people to receive him.
- Jesus' apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong's: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

(**Go back to:** Nehemiah 6:3)

Micah

Facts:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

- The book of Micah is near the end of the Old Testament.
- Micah prophesied about the destruction of Samaria by the Assyrians.
- Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
- His prophecy ends with a message of hope in God, who is faithful and saves his people.
- In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(Translation suggestions: Translate Names)

(See also: Assyria, Dan, Ephraim, false god, Isaiah, Judah, judge, Levite, priest, prophet, Samaria, silver)

Bible References:

- Jeremiah 26:18-19
- Micah 1:1
- Micah 6:2

Word Data:

- Strong's: H4318

(**Go back to:** Nehemiah 11:17)

might, mighty, mighty works

Definition:

The terms "mighty" and "might" refer to having great strength or power.

- Often the word "might" is another word for "strength." When talking about God, it can mean "power."
- The phrase "mighty men" often refers to men who are courageous and victorious in battle. David's band of faithful men who helped protect and defend him were often called "mighty men."
- God is also referred to as the "mighty one."
- The phrase "mighty works" usually refers to the amazing things God does, especially miracles.
- This term is related to the term "almighty," which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term "mighty" could be translated as "powerful" or "amazing" or "very strong."
- The phrase "his might" could be translated as "his strength" or "his power."
- In Acts 7, Moses is described as a man who was "mighty in word and deed." This could be translated as "Moses spoke powerful words from God and did miraculous things" or "Moses spoke God's word powerfully and did many amazing things."
- Depending on the context, "mighty works" could be translated as "amazing things that God does" or "miracles" or "God doing things with power."
- The term "might" could also be translated as "power" or "great strength."
- Do not confuse this term with the English word that is used to express a possibility, as in "It might rain."

(See also: Almighty, miracle, power, strength)

Bible References:

- Acts 7:22
- Genesis 6:4
- Mark 9:38-39
- Matthew 11:23

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

(**Go back to:** Nehemiah 3:16; 9:11; 9:32; 11:14)

miracle, wonder, sign

Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
- The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
- Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God's acts of judgment, such as when he sent a worldwide flood in Noah's time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God's miracles were the physical healings of sick people or bringing dead people back to life.
- God's power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- **16:8** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:6** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."

- **49:2** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

(**Go back to:** Nehemiah 9:10; 9:17)

Mizpah

Facts:

Mizpah is the name of several towns mentioned in the Old Testament. It means "look-out point" or "watchtower."

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: Translate Names)

(See also: David, Judah, kingdom of Israel, Moab, Saul (OT))

Bible References:

- 1 Kings 15:20-22
- 1 Samuel 7:5-6
- 1 Samuel 7:10-11
- Jeremiah 40:5-6
- Judges 10:17-18

Word Data:

- Strong's: H4708, H4709

(**Go back to:** Nehemiah 3:7; 3:15; 3:19)

Moab, Moabite

Facts:

The term "Moab" refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named "Moab," who was the son of Lot's elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a "Moabite woman" because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Judea, Lot, Ruth, Salt Sea)

Bible References:

- Genesis 19:37
- Genesis 36:34-36
- Ruth 1:1-2
- Ruth 1:22

Word Data:

- Strong's: H4124, H4125

(**Go back to:** Nehemiah 13:1; 13:23)

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms "mock," "ridicule," and "scoff at" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- **21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- **39:5** The Jewish leaders all answered the high priest, "He deserves to die!" Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- **39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, "Look, the King of the Jews!"
- **40:4** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, "Do you have no fear of God?"
- **40:5** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, "If you are the Son of God, come down from the cross and save yourself! Then we will believe you."

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

month, monthly

Definition:

The term "month" refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The "new moon," or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong's: H2320, H3391, H3393, G33760

(**Go back to:** Nehemiah 2:1; 7:73; 8:2; 8:14; 9:1)

Mordecai

Facts:

Mordecai was a Jewish man living in the country of Persia. He was the guardian of his cousin Esther, who later became the wife of the Persian king, Ahasuerus.

- While working at the royal palace, Mordecai overheard men plotting together to kill King Ahasuerus. He reported this and the king's life was saved.
- Some time later, Mordecai also found out about a plan to kill all the Jews in the kingdom of Persia. He advised Esther to appeal to the king to save her people.

(Translation suggestions: Translate Names)

(See also: Ahasuerus, Babylon, Esther, Persia)

Bible References:

- Esther 2:6
- Esther 3:6
- Esther 8:2
- Esther 10:2

Word Data:

- Strong's: H4782

(**Go back to:** Nehemiah 7:7)

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5 Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.
- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **13:7** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

(**Go back to:** Nehemiah 1:7; 1:8; 8:1; 8:14; 9:14; 10:29; 13:1)

mourn, mourner, weeping

Facts:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong's: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

(**Go back to:** Nehemiah 1:4; 8:9)

name

Definition:

The term "name" refers to the word by which a specific person or thing is called. In the Bible, however, the term "name" is used in several different ways to refer to several different concepts.

- In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
- The term "name" could also refer to the memory of something. For example, "cut off the names of the idols" means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking "in the name of God" meant speaking with his power and authority, or as his representative.
- The "name" of someone could refer to the entire person, as in "there is no other name under heaven by which we must be saved." (See: metonymy)

Translation Suggestions:

- An expression like "his good name" could be translated as "his good reputation."
- Doing something "in the name of" could be translated as "with the authority of" or "with the permission of" or "as the representative of" that person.
- The expression "make a name for ourselves" could be translated "cause many people to know about us" or "make people think we are very important."
- The expression "call his name" could be translated as "name him" or "give him the name."
- The expression "those who love your name" could be translated as "those who love you."
- The expression "cut off the names of idols" could be translated as "get rid of pagan idols so that they are not even remembered" or "cause people to stop worshiping false gods" or "completely destroy all idols so that people no longer even think about them."

(See also: call)

Bible References:

- 1 John 2:12
- 2 Timothy 2:19
- Acts 4:7
- Acts 4:12
- Acts 9:27
- Genesis 12:2
- Genesis 35:10
- Matthew 18:5

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G25640, G36860, G36870, G51220

(**Go back to:** Nehemiah 1:9; 1:11; 6:13; 7:63; 9:5; 9:7; 9:10)

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A "nation" usually has a well-defined culture and territorial boundaries.
- In the Bible, a "nation" could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- The word translated as "nation" was also sometimes used to refer to "Gentiles" or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "nonJews."

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6
- 2 Kings 17:11-12
- Acts 2:5
- Acts 13:19
- Acts 17:26
- Acts 26:4
- Daniel 3:4
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 7:5
- Mark 13:7-8
- Matthew 21:43
- Romans 4:16-17

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

(**Go back to:** Nehemiah 5:8; 5:9; 5:17; 6:6; 6:16; 13:26)

Nebuchadnezzar

Facts:

Nebuchadnezzar was a king of the Babylonian Empire whose powerful army conquered many people groups and nations.

- Under Nebuchadnezzar's leadership, the Babylonian army attacked and conquered the kingdom of Judah, and took most of the people of Judah to Babylon as captives. The captives were forced to live there for a period of 70 years known as the "Babylonian Exile."
- One of the exiles, Daniel, interpreted some of King Nebuchadnezzar's dreams.
- Three other captured Israelites, Hananiah, Mishael, and Azariah, were thrown into a fiery furnace when they refused to bow down to a gigantic gold statue that Nebuchadnezzar had made.
- King Nebuchadnezzar was very arrogant and worshiped false gods. When he conquered Judah, he stole many gold and silver objects from the temple in Jerusalem.
- Because Nebuchadnezzar was proud and refused to turn away from worshiping false gods, Yahweh caused him to be destitute for seven years, living like an animal. After the seven years, God restored Nebuchadnezzar when he humbled himself and praised the one true God, Yahweh.

(Translation suggestions: How to Translate Names)

(See also: arrogant, Azariah, Babylon, Hananiah, Mishael)

Bible References:

- 1 Chronicles 6:15
- 2 Kings 25:1-3
- Daniel 1:2
- Daniel 4:4
- Ezekiel 26:8

Examples from the Bible stories:

- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent **Nebuchadnezzar**, king of the Babylonians, to attack the kingdom of Judah.
- **20:6** The king of Judah agreed to be **Nebuchadnezzar's** servant and pay him a lot of money every year.
- **20:8** To punish the king of Judah for rebelling, **Nebuchadnezzar's** soldiers killed the king's sons in front of him and then made him blind.
- **20:9 Nebuchadnezzar** and his army took almost all of the people of the kingdom of Judah to Babylon, leaving only the poorest people behind to plant the fields.

Word Data:

- Strong's: H5019, H5020

(**Go back to:** Nehemiah 7:6)

Nehemiah

Facts:

Nehemiah was an Israelite forced to move to the Babylonian empire when the people of Israel and Judah were taken captive by the Babylonians.

- While he was the cupbearer to the Persian king, Artaxerxes, Nehemiah asked the king for permission to return to Jerusalem.
- Nehemiah led the Israelites in rebuilding the walls of Jerusalem which had been destroyed by the Babylonians.
- For twelve years Nehemiah was the governor of Jerusalem before returning to the king's palace.
- The Old Testament book of Nehemiah tells the story of Nehemiah's work in rebuilding the walls and his governing of the people in Jerusalem.
- There were also other men named Nehemiah in the Old Testament. Usually the name of the father was added, to distinguish which Nehemiah was being talked about.

(Translation suggestions: How to Translate Names)

(See also: Artaxerxes, Babylon, Jerusalem, son)

Bible References:

- Ezra 2:1-2
- Nehemiah 1:2
- Nehemiah 10:3
- Nehemiah 12:46

Word Data:

- Strong's: H5166

(**Go back to:** Nehemiah 1:1; 3:16; 7:7; 8:9; 10:1; 12:26; 12:47)

new moon

Definition:

The term "new moon" refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram's horn.
- The Bible also refers to this time as the "beginning of the month."

(See also: month, earth, festival, horn, sheep)

Bible References:

- 1 Chronicles 23:31
- 1 Samuel 20:5
- 2 Kings 4:23-24
- Ezekiel 45:16-17
- Isaiah 1:12-13

Word Data:

- Strong's: H2320, G33760, G35610

(**Go back to:** Nehemiah 10:33)

noble, nobleman, royal official

Definition:

The term "noble" refers to something that is excellent and of high quality. A "nobleman" is a person who belongs to a high political or social class. A man "of noble birth" is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term "nobleman" could also be translated by, "king's official" or "government officer."

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong's: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

(**Go back to:** Nehemiah 2:16; 3:5; 4:14; 4:19; 5:7; 6:17; 7:5; 10:29; 13:17)

oath, swear, swearing, swear by

Definition:

The term "oath" in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term "swear" means to make an oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word "swear" is to use foul or vulgar language. This is never its meaning in the Bible.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, covenant, vow)

Bible References:

- Genesis 21:23
- Genesis 24:3
- Genesis 31:51-53
- Genesis 47:31
- Luke 1:73
- Mark 6:26
- Matthew 5:36
- Matthew 14:6-7
- Matthew 26:72

Word Data:

- Strong's: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280

(**Go back to:** Nehemiah 5:12; 6:18; 10:29; 13:25)

Obadiah

Facts:

Obadiah was an Old Testament prophet who prophesied against the people of Edom, who were the descendants of Esau. There were also many other men named Obadiah in the Old Testament.

- The book of Obadiah is the shortest book in the Old Testament and tells a prophecy that Obadiah received through a vision from God.
- It is not clear when Obadiah lived and prophesied. It may have been during the paeriods that Jehoram, Ahaziah, Joash, and Athaliah, reigned in Judah. The prophets Daniel, Ezekiel, and Jeremiah would also have been prophesying during part of this time.
- Obadiah may also have lived at a later time period, during the reign of King Zedekiah and the Babylonian captivity.
- Other men named Obadiah included a descendant of Saul, a Gadite who became one of David's men, a palace administrator for King Ahab, an official of King Jehoshaphat, a man who helped with repairs to the temple during the time of King Josiah, and a Levite who was also a gatekeeper during the time of Nehemiah.
- It could be that the writer of the book of Obadiah was one of these men.

(Translation suggestions: Translate Names)

(See also: Ahab, Babylon, David, Edom, Esau, Ezekiel, Daniel, Gad, Jehoshaphat, Josiah, Levite, Saul (OT), Zedekiah)

Bible References:

- 1 Chronicles 3:21
- 1 Chronicles 8:38-40
- Ezra 8:8-11
- Obadiah 1:2

Word Data:

- Strong's: H5662

(**Go back to:** Nehemiah 10:5; 12:25)

obey, keep

Definition:

The term "obey" means to do what has been commanded by a person or law. The term "obedient" describes someone who obeys. Sometimes a command prohibits doing something, as in "do not steal." In this case, to "obey" means not to steal. In the Bible, often the term "keep" means "to obey."

- Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority. For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate obey could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
- The term "obedient" could be translated as "doing what was commanded" or "following orders" or "doing what God commands."

(See also: citizen, command, disobey, kingdom, law)

Bible References:

- Acts 5:32
- Acts 6:7
- Genesis 28:6-7
- James 1:25
- James 2:10
- Luke 6:47
- Matthew 7:26
- Matthew 19:20-22
- Matthew 28:20

Examples from the Bible stories:

- **3:4** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **5:6** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **5:10** "Because you (Abraham) have _obeyed_ me, all the families of the world will be blessed through your family"
- **5:10** But the Egyptians did not believe God or **obey** his commands.
- **13:7** If the people **obeyed** these laws, God promised that he would bless and protect them.

Word Data:

- Strong's: H1697, H2388, H3349, H4928, H6213, H7181, H8085, H8086, H8104, G01910, G39800, G39820, G50830, G50840, G52180, G52190, G52550, G52920, G52930, G54420

(**Go back to:** Nehemiah 1:5; 1:7; 1:9; 10:29)

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

(**Go back to:** Nehemiah 5:11; 8:15; 10:37; 10:39; 13:5; 13:12)

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, Mount of Olives)

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 6:10-12
- Exodus 23:10-11
- Genesis 8:11
- James 3:12
- Luke 16:6
- Psalms 52:8

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

(**Go back to:** Nehemiah 5:11; 8:15; 9:25)

oppress, oppressed, oppression, oppressor, dominate

Definition:

The terms "oppress" and "oppression" refer to treating people harshly. An "oppressor" is a person who oppresses people.

- The term "oppression" especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term "oppressed" describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.

Translation Suggestions:

- Depending on the context, "oppress" could be translated as "severely mistreat" or "cause to be heavily burdened" or "put under miserable bondage" or "rule harshly."
- Ways to translate "oppression" could include "heavy suppression and bondage" or "burdensome control."
- The phrase "the oppressed" could be translated as "oppressed people" or "people in terrible bondage" or "those who are treated harshly."
- The term "oppressor" could be translated as "person who oppresses" or "nation who controls and rules harshly" or "persecutor."

(See also: bind, enslave, persecute)

Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:7
- Ecclesiastes 4:1
- Job 10:3
- Judges 2:18-19
- Nehemiah 5:14-15
- Psalms 119:134

Word Data:

- Strong's: H1790, H1792, H2541, H2555, H3238, H3905, H3906, H4642, H5065, H6031, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, G26160, G26690

(**Go back to:** Nehemiah 5 General Notes; 5:15; 9:28)

ordinance, regulations, requirements, strict law, customs

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term "ordain."

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term "ordinance" could be translated as "public decree" or "regulation" or "law," depending on the context.

(See also: command, decree, law, ordain, statute)

Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

Word Data:

- Strong's: H2706, H4687, H4931, H4941

(**Go back to:** Nehemiah 8:18)

oversee, overseer, keeper

Definition:

The term "overseer" refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term "keeper" means "overseer."

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his "flock."
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms "overseers," "elders," and "shepherds/pastors" are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be "supervisor" or "caretaker" or "manager."
- When referring to a leader of a local group of God's people, this term could be translated with a word or phrase that means "spiritual supervisor" or "someone who takes care of the spiritual needs of a group of believers" or "person who oversees the spiritual needs of the Church."

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong's: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

(**Go back to:** Nehemiah 2:8; 3:29; 11:9; 11:14; 11:16; 11:22)

people of God

Definition:

The concept of the "people of God" in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase "people of God" refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase "people of God" refers to the "Church," meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the "sons of God" or "children of God."
- When God uses the phrase "my people," he is referring to people who have a covenant relationship with him. God's people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term "people of God" could be translated as "God's people" or "the people who worship God" or "people who serve God" or "people who belong to God."
- When God says "my people" other ways to translate it could include "the people I have chosen" or "the people who worship me" or "the people who belong to me."
- Similarly, "your people" could be translated as "the people who belong to you" or "the people you chose to belong to you."
- Also "his people" could be translated as "the people who belong to him" or "the people God chose to belong to himself."

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6
- Jeremiah 6:20-22
- Joel 3:16-17
- Micah 6:3-5
- Revelation 13:7-8

Word Data:

- Strong's: H0430, H5971, G23160, G29920

(**Go back to:** Nehemiah 2 General Notes)

people, people group

Definition:

The terms "people" and "people group" refer to some group of people that shares a common language and culture. The term "the people" often refers to a gathering of people in a certain place or at a specific event.

- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, the term "people" can can refer to a "people group" or "family" or "relatives" or "army."
- In plural form, the term "peoples" often refers to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations, the term "nations" is also used in this way.

Translation Suggestions:

- The term "people group" could be translated by a word or phrase that means "large family group" or "clan" or "ethnic group."
- A phrase such as "my people" could be translated as "my relatives" or "my fellow Israelites" or "my family" or "my people group," depending on the context.
- The expression "scatter you among the peoples" could also be translated as "cause you to go live with many different people groups" or "cause you to separate from each other and go live in many different regions of the world."
- The term "the peoples" or "the people" could also be translated as "the people in the world" or "people groups," depending on the context.
- The phrase "the people of" could be translated as "the people living in" or "the people descended from" or "the family of," depending on whether it is followed by the name of a place or a person.
- "All the peoples of the earth" could be translated as "everyone living on earth" or "every person in the world" or "all people."
- The phrase "a people" could also be translated as "a group of people" or "certain people" or "a community of people" or "a family of people."

(See also: descendant, nation, tribe, world)

Bible References:

- 1 Kings 8:51-53
- 1 Samuel 8:7
- Deuteronomy 28:9
- Genesis 49:16
- Ruth 1:16

Examples from the Bible stories:

- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there.
- **21:2** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.

- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **42:10** "So go, make disciples of all **people groups** by baptizing them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **48:11** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **50:3** He (Jesus) said, "Go and make disciples of all **people groups**!" and, "The fields are ripe for harvest!"

Word Data:

- Strong's: H0249, H0523, H0524, H0776, H1121, H1471, H3816, H5712, H5971, H5972, H6153, G10740, G10850, G12180, G14840, G25600, G29920, G37930

Perizzite

Facts:

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the "Perezites," was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(Translation suggestions: How to Translate Names)

(See also: Canaan, false god)

Bible References:

- 1 Kings 9:20-21
- 2 Chronicles 8:7-8
- Exodus 3:16-18
- Genesis 13:7
- Joshua 3:9-11

Word Data:

- Strong's: H6522

(**Go back to:** Nehemiah 9:8)

Persia, Persians

Definition:

Persia was a country that also became a powerful empire founded by Cyrus the Great in 550 BC. The country of Persia was located southeast of Babylonia and Assyria in a region that is now the modern-day country of Iran.

- The people of Persia were called "Persians."
- Under King Cyrus' decree, the Jews were freed from their captivity in Babylon and allowed to go home, and the temple in Jerusalem was rebuilt, with funds provided by the Persian Empire.
- King Artaxerxes was the ruler of the Persian Empire when Ezra and Nehemiah went back to Jerusalem to rebuild the walls of Jerusalem.
- Esther became a queen of the Persian empire when she married King Ahasuerus.

(See also: Ahasuerus, Artaxerxes, Assyria, Babylon, Cyrus, Esther, Ezra, Nehemiah)

Bible References:

- 2 Chronicles 36:20
- Daniel 10:13
- Esther 1:3-4
- Ezekiel 27:10

Word Data:

- Strong's: H6539, H6540, H6542, H6543

(**Go back to:** Nehemiah 12:22)

Pharaoh, king of Egypt

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as "Pharaoh."

(Translation suggestions: How to Translate Names)

(See also: egypt, king)

Bible References:

- Acts 7:9-10
- Acts 7:13
- Acts 7:21
- Genesis 12:15
- Genesis 40:7
- Genesis 41:25

Examples from the Bible stories:

- **8:6** One night, the **Pharaoh**, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **8:8 Pharaoh** was so impressed with Joseph that he appointed him to be the second most powerful man in all of Egypt!
- **9:2** So the **Pharaoh** who was ruling over Egypt at that time made the Israelites slaves to the Egyptians.
- **9:13** "I will send you to **Pharaoh** so that you can bring the Israelites out of their slavery in Egypt."
- **10:2** Through these plagues, God showed **Pharaoh _** *that he is more powerful than* **_**Pharaoh and all of Egypt's gods.

Word Data:

- Strong's: H4428, H4714, H6547, G53280

(**Go back to:** Nehemiah 9:10)

power, powerful, powerfully

Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
- Possible ways to translate the term "powers" could include "powerful beings" or "controlling spirits" or "those who control others."

(See also: strength, Holy Spirit, Jesus, miracle)

Bible References:

- 1 Thessalonians 1:5
- Colossians 1:11-12
- Genesis 31:29
- Jeremiah 18:21
- Jude 1:25
- Judges 2:18
- Luke 1:17
- Luke 4:14
- Matthew 26:64
- Philippians 3:21
- Psalm 80:2

Examples from the Bible stories:

- **22:5** The angel explained, "The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God."
- **26:1** After overcoming Satan's temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **32:15** Immediately Jesus realized that **power** had gone out from him.
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you."
- **43:6** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know."
- **44:8** Peter answered them, "This man stands before you healed by the **power** of Jesus the Messiah."

Word Data:

- Strong's: H0410, H1369, H1370, H2220, H2393, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G14110, G14150, G17540, G17560, G18490, G18500, G21590, G24780, G24790, G29040, G31680

(**Go back to:** Nehemiah 1:10)

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- **12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **17:8** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **22:7** Zechariah said, "**Praise** God, because he has remembered his people!"
- **43:13** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **47:8** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

(**Go back to:** Nehemiah 5:13; 9:5; 12:24; 12:46)

pray, prayer

Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- **19:8** Then the prophets of Baal **prayed** to Baal, "Hear us, O Baal!"
- **21:7** Priests also **prayed** to God for the people.
- **38:11** Jesus told his disciples to **pray** that they would not enter into temptation.
- **43:13** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **49:18** God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

(**Go back to:** Nehemiah 1:4; 1:6; 1:11; 2:4; 4:9; 11:17)

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

prison, prisoner, imprison

Definition:

The term "prison" refers to a place where criminals are kept as a punishment for their crimes. A "prisoner" is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term "imprisoned" means "kept in a prison" or "kept in captivity."
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for "prison" is "jail."
- This term could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term "prisoners" can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be "captives."
- Other ways to translate "imprisoned" could be, "kept as a prisoner" or "kept in captivity" or "held captive."

(See also: captive)

Bible References:

- Acts 25:4
- Ephesians 4:1
- Luke 12:58
- Luke 22:33-34
- Mark 6:17
- Matthew 5:26
- Matthew 14:3
- Matthew 25:34-36

Word Data:

- Strong's: H0612, H0613, H0615, H0616, H0631, H0953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H4929, H5470, H6495, H7617, H7622, H7628, G11980, G11990, G12000, G12010, G12020, G12100, G22520, G36120, G47880, G48690, G50840, G54380, G54390

(**Go back to:** Nehemiah 3:25)

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 2:16-18
- Ezekiel 20:9
- Malachi 1:10-12
- Matthew 12:5
- Numbers 18:30-32

Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G09520, G09530

(**Go back to:** Nehemiah 13:17; 13:18)

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:** Nehemiah 13 General Notes)

Promised Land

Facts:

The term "Promised Land" only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term "Promised Land" can be translated as the "land that God said he would give to Abraham" or "land that God promised to Abraham" or "land God promised to his people" or "land of Canaan."
- In the Bible text, this term occurs as some form of "the land God promised."

(See also: Canaan, promise)

Bible References:

- Deuteronomy 8:1-2
- Ezekiel 7:26-27

Examples from the Bible stories:

- **12:1** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **14:1** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:2** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **20:9** This period of time when God's people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong's: H0776, H3068, H3423, H5159, H5414, H7650

(**Go back to:** Introduction to Nehemiah)

prophet, prophecy, prophesy, seer, prophetess

Definition:

A "prophet" is a man who speaks God's messages to people. A woman who does this is called a "prophetess."

- Often prophets warned people to turn away from their sins and obey God.
- A "prophecy" is the message that the prophet speaks. To "prophesy" means to speak God's messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as "the prophets."
- For example the phrase, "the law and the prophets" is a way of referring to all the Hebrew scriptures, which are also known as the "Old Testament."
- An older term for a prophet was "seer" or "someone who sees."
- Sometimes the term "seer" refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term "prophet" could be translated as "God's spokesman" or "man who speaks for God" or "man who speaks God's messages."
- A "seer" could be translated as "person who sees visions" or "man who sees the future from God."
- The term "prophetess" could be translated as "spokeswoman for God" or "woman who speaks for God" or "woman who speaks God's messages."
- Ways to translate "prophecy" could include, "message from God" or "prophet message."
- The term "prophesy" could be translated as "speak words from God" or "tell God's message."
- The figurative expression, "law and the prophets" could also be translated as "the books of the law and of the prophets" or "everything written about God and his people, including God's laws and what his prophets preached." (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.

- **19:6** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

prostrate, bow down, worship

Definition:

To "prostrate" oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to "worship," referring to the actions of honoring, praising, and obeying God.

- This term often means literally "bow down" or "prostrate oneself" to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
- In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: bow, fear, sacrifice, praise, honor)

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods."
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **17:6** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **18:12** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **25:7** Jesus replied, "Get away from me, Satan! In God's word he commands his people, '**Worship** only the Lord your God and only serve him.'"
- **26:2** On the Sabbath, he (Jesus) went to the place of **worship**.
- **47:1** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **49:18** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

(**Go back to:** Nehemiah 8:6; 9:3; 9:6)

proud, pride, prideful

Definition:

The terms "proud" and "prideful" refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms "proud" and "pride" can also be used in a positive sense, such as being "proud of" what someone else has achieved and being "proud of" your children. The expression "take pride in your work" means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of "pride."
- The term "prideful" is always negative, with the meaning of being "arrogant" or "conceited" or "self-important."

Translation Suggestions:

- The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
- In other contexts, "pride" could be translated as "joy" or "satisfaction" or "pleasure."
- To be "proud of" could also be translated as "happy with" or "satisfied with" or "joyful about (the accomplishments of)."
- The phrase "take pride in your work" could be translated as "find satisfaction in doing your work well."
- The expression "take pride in Yahweh" could also be translated as "be delighted about all the wonderful things Yahweh has done" or "be happy about how amazing Yahweh is."

(See also: arrogant, humble, joy)

Bible References:

- 1 Timothy 3:6-7
- 2 Corinthians 1:12
- Galatians 6:3-5
- Isaiah 13:19
- Luke 1:51

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.
- **34:10** Then Jesus said, "I tell you the truth, God heard the tax collector's prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself."

Word Data:

- Strong's: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G13910, G13920, G27440, G27450, G27460, G31730, G51870, G52290, G52430, G52440, G53080, G53090, G54260

(**Go back to:** Nehemiah 9:10; 9:16; 9:29)

province, provincial

Definition:

The term "province" refers to a large area into which a nation or empire might be divided for the purposes of government. The term "provincial" describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a "provincial official" or "provincial governor."
- The terms "province" and "provincial" could also be translated as "region" and "regional."

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Medes, Rome, Samaria, Syria)

Bible References:

- Acts 19:30
- Daniel 3:2
- Daniel 6:2
- Ecclesiastes 2:8

Word Data:

- Strong's: H4082, H4083, H5675, H5676, G18850

(**Go back to:** Nehemiah 1:3; 7:6; 11:3)

pure, purify, purification

Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
- A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
- The phrase "provided purification for sins" could be translated as "provided a way for people to be completely cleansed from their sin."
- Other ways to translate "purification" could include "cleansing" or "spiritual washing" or "becoming ritually clean."

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

(**Go back to:** Nehemiah 12:30; 12:45; 13:9; 13:22; 13:30)

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, king. Persia ruler, Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 8:27
- Esther 1:17
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4427, H4433, H4436, H4438, H4446, H7694, H8282, G09380

(**Go back to:** Nehemiah 2:6)

raise, rise, lift, get up, stir up,

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

- The phrase "raise up" sometimes means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to "restore" or "rebuild."
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
- Sometimes "raise up" means to "exalt" someone or something.

rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

- When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went."
- If something "arises" it means it "happens" or "begins to happen."
- Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!"

Translation Suggestions:

- The term "raise" or "raise up" could be translated as "lift up" or "make higher."
- To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence."
- To "raise up the strength of your enemies" could be translated as "cause your enemies to be very strong."
- The phrase "raise someone from the dead" could be translated as "cause someone to return from death to life" or "cause someone to come back to life."
- Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair."
- The phrase "arose and went" could be translated as "got up and went" or "went."
- Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: resurrection, appoint, exalt)

Bible References:

- 2 Chronicles 6:41
- 2 Samuel 7:12
- Acts 10:40
- Colossians 3:1
- Deuteronomy 13:1-3
- Jeremiah 6:1
- Judges 2:18
- Luke 7:22
- Matthew 20:19

Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:5** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:7** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:5** "You killed the author of life, but God **raised** him from the dead."
- **44:8** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:4** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **49:2** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: H2210, H2224, H5549, H5782, H5927, H5975, H6965, H6966, H6974, H7613, G03050, G03860, G03930, G04500, G10960, G13260, G14530, G15250, G18170, G18250, G18920, G19990, G48910

(**Go back to:** Nehemiah 2:12; 2:18; 2:20; 4:14; 9:4; 9:5)

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 2:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 2:17-18

Word Data:

- Strong's: H7414, G44710

(**Go back to:** Nehemiah 7:30; 11:33)

rebel, rebellion, rebellious, rebelliousness

Definition:

The term "rebel" means to refuse to submit to someone's authority. A "rebellious" person often disobeys and does evil things. This kind of person is called "a rebel."

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to "rebel" could also be translated as to "disobey" or to "revolt," depending on the context.
- "Rebellious" could also be translated as "continually disobedient" or "refusing to obey."
- The term "rebellion" means "refusal to obey" or "disobedience" or "law-breaking."
- The phrase "the rebellion" or "a rebellion" can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 1:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.
- **20:7** But after a few years, the king of Judah **rebelled** against Babylon.
- **45:3** Then he (Stephen) said, "You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets."

Word Data:

- Strong's: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

(**Go back to:** Nehemiah 2:19; 6:6; 9:17; 9:26)

redeem, redeemer, redemption

Definition:

The term "redeem" refers to buying back something or someone that has been previously owned or held captive. A "redeemer" is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word "ransom" also refers to this practice.
- If someone's land had been sold, a relative of that person could "redeem" or "buy back" that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people's sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term "redeem" could also be translated as "buy back" or "pay to free (someone)" or "ransom."
- The term "redemption" could be translated as "ransom" or "freedom payment" or "buying back."
- The words "ransom" and "redeem" have basically the same meaning, so some languages may have only one term to translate both these words. The word "ransom," however, can also mean the payment necessary to "redeem" something or someone. The term "redeem" never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

(**Go back to:** Nehemiah 1:10)

reign, rule

Definition:

The term to "reign" means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term "reign" is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as "absolute rule" or "rule as king."

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong's: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

(**Go back to:** Nehemiah 5:7; 12:22)

remnant

Definition:

The term "remnant" literally refers to people or things that are "remaining" or "left over" from a larger amount or group.

- Often a "remnant" refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a "remnant" of people who were chosen by God to receive his grace.
- The term "remnant" also implies that there were other people who did not remain or were not left over.

Translation Suggestions:

- A phrase such as "the remnant of this people" could be translated as "the rest of these people" or "the people who are left."
- The "whole remnant of people" could be translated by "all the rest of the people" or "the remaining people."

Bible References:

- Acts 15:17
- Amos 9:12
- Ezekiel 6:8-10
- Genesis 45:7
- Isaiah 11:11
- Micah 4:6-8

Word Data:

- Strong's: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G26400, G30050, G30620

(**Go back to:** Nehemiah 7:72)

repent, repentance

Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

- To "repent" literally means to "change one's mind."
- In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
- Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
- Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- **16:2** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- **44:5** "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

(**Go back to:** Nehemiah 1 General Notes; Notes)

rest, rested, restless

Definition:

The term "rest" generally means to stop working in order to relax or regain strength. However, the term can refer to various kinds of rest besides only rest from working. For example, a person might rest from fighting, rest from speaking, or rest from moving, etc.

- An object can be said to be "resting" somewhere, which means it is "standing" or "sitting" there.
- Something that "comes to rest" somewhere has "stopped" there.
- When a person or animals rest, they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the "Sabbath" day.
- To rest an object on something means to "place" or "put" it there.

Translation Suggestions:

- Depending on the context, to "rest (oneself)" could also be translated as to "stop working" or to "refresh himself" or to "stop carrying burdens."
- To "rest" an object on something could be translated as to "place" or "put" or "set" that object on something.
- When Jesus said, "I will give you rest," this could also be translated as "I will cause you to stop carrying your burden" or "I will help you be at peace" or "I will empower you to relax and trust in me."
- God said, "they will not enter my rest," and this statement could be translated as "they will not experience my blessings of rest" or "they will not experience the joy and peace that comes from trusting in me."
- The term "the rest" could be translated as "those that remain" or "all the other people" or "everything that is left."

(See also: remnant, Sabbath)

Bible References:

- 2 Chronicles 6:41
- Genesis 2:3
- Jeremiah 6:16-19
- Matthew 11:29
- Revelation 14:11

Word Data:

- Strong's: H0014, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677, H7901, H7931, H7954, H8058, H8172, H8252, H8300, G03720, G03730, G04250, G15150, G18790, G19540, G19810, G22700, G26630, G26640, G26810, G28380, G30620, G45200

(**Go back to:** Nehemiah 9:28)

restore, restoration

Definition:

The terms "restore" and "restoration" refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been "healed."
- A broken relationship that is restored has been "reconciled." God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been "brought back" or "returned" to that country.

Translation Suggestions:

- Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."
- Other expressions for this term could be "make new" or "make like new again."
- When property is "restored," it has been "repaired" or "replaced" or "given back" to its owner.
- Depending on the context, "restoration" could be translated as "renewal" or "healing" or "reconciliation."

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

(**Go back to:** Nehemiah 3:8; 4:2)

return, turn back

Definition:

The term "return" means to go back or to give something back.

- To "return to" something means to start doing that activity again. To "return to" a place or person means to go back to that place or person again.
- When the Israelites returned to their worship of idols, they were starting to worship them again.
- When they returned to Yahweh, they repented and were worshiping Yahweh again.
- To return land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: turn)

Bible References:

Word Data:

- Strong's: H5437, H7725, H7729, H8421, H8666, G03440, G03600, G03900, G18770, G18800, G19940, G52900

(**Go back to:** Nehemiah 1:9; 2:6; 2:15; 2:20; 4:4; 4:15; 5:11; 5:12; 6:4; 7:6; 9:28; 9:29; 13:9)

right hand

Definition:

The term "right hand" refers to the hand on the right side of a person's body. In the Bible, the term is often used figuratively to refer to other body parts on a person's right side, to the direction of a person's right, to the direction south, or to a place of honor or strength on the right side of a ruler or other important individual.

- The right hand can be used figuratively as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting "at the right hand of" God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
- To "serve at the right hand" of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term "right hand" literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term "right hand" does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression "at the right hand of" could be translated as "on the right side of" or "in the place of honor beside" or "in the position of strength" or "ready to help."
- Ways to translate "with his right hand" could include "with authority" or "using power" or "with his amazing strength."
- The figurative expression "his right hand and his mighty arm" uses two ways of emphasizing God's power and great strength. One way to translate this expression could be "his amazing strength and mighty power." (See: parallelism)
- The expression "their right hand is falsehood" could be translated as "even the most honorable thing about them is corrupted by lies" or "their place of honor is corrupted by deception" or "they use lies to make themselves powerful."

(See also: accuse, evil, honor, mighty, punish, rebel)

Bible References:

- Acts 2:33
- Colossians 3:1
- Galatians 2:9
- Genesis 48:14
- Hebrews 10:12
- Lamentations 2:3
- Matthew 25:33
- Matthew 26:64
- Psalms 44:3
- Revelation 2:1-2

Word Data:

- Strong's: H3225, H3231, H3233, G11880

(**Go back to:** Nehemiah 8:4)

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness." (See: parallelism)

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good."
- The term "unrighteous" could simply be translated as "not righteous."
- Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."
- The phrase "the unrighteous" could be translated as "unrighteous people."
- The term "unrighteousness" could be translated as "sin" or "evil thoughts and actions" or "wickedness."
- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."
- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."
- The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, just, law, law, obey, pure, righteous, sin, unlawful)

Bible References:

- Deuteronomy 19:16
- Job 1:8
- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

(**Go back to:** Nehemiah 9:8; 9:33)

rule, reign, ruler, prefect, official, leader

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who "rules," and his authority is his "rule."

- In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a "ruler."
- Another type of ruler in the New Testament was a "governor."
- Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
- The action to "rule" means to "lead" to "have authority over." It means the same thing as "reign" when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong's: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

(**Go back to:** Nehemiah 2:16; 4:14; 4:19; 5:7; 5:17; 7:5; 9:37; 12:40; 13:11)

Sabbath

Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
- Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** "Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me."
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G43150, G45210

(**Go back to:** Nehemiah 9:14; Notes; 10:31; 10:33; Notes; 13:15; 13:16; 13:17; 13:18; 13:19; 13:21; 13:22)

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase "sackcloth and ashes" was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as "coarse cloth from animal hair" or "clothes made of goat hair" or "rough, scratchy clothing."
- Another way to translate this term could be "rough, scratchy mourning clothes."
- The phrase "sit in sackcloth and ashes" could be translated as "show mourning and humility by wearing scratchy cloth and sitting in ashes."

(See also: How to Translate Unknowns)

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 3:31
- Genesis 37:34
- Joel 1:8-10
- Jonah 3:5
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong's: H8242, G45260

(**Go back to:** Nehemiah 9:1)

sacrifice, sacrifices, offering

Definition:

In the Bible, the terms "sacrifice" and "offering" refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God's perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as "burnt offering" and "peace offering," indicated what kind of offering was being given.

Translation Suggestions

- The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
- Depending on the context, the term "sacrifice" could also be translated as "something valuable given in worship" or "a special animal killed and presented to God."
- The action to "sacrifice" could be translated as to "give up something valuable" or to "kill an animal and give it to God."
- Another way to translate "present yourself as a living sacrifice" could be "as you live your life, offer yourself to God as completely as an animal is offered on an altar."

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **5:6** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **5:9** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:9** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:6** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:6** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **48:8** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

Bible References:

- Acts 8:1-3
- Acts 8:5
- John 4:4-5
- Luke 9:51-53
- Luke 10:33

Examples from the Bible stories:

- **20:4** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **27:8** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)"
- **27:9** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him."
- **45:7** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong's: H8111, H8115, H8118, G45400, G45410, G45420

(**Go back to:** Nehemiah 4:2)

sanctuary

Definition:

The term "sanctuary" literally means "holy place" and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term "sanctuary" was often used to refer to the tabernacle or temple building where the "holy place" and "most holy place" were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a "sanctuary" or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of "holy place" or "place that is set apart."
- Depending on the context, the term "sanctuary" could be translated as "holy place" or "sacred building" or "God's holy dwelling place" or "holy place of protection" or "sacred place of safety."
- The phrase "shekel of the sanctuary" could be translated as "kind of shekel given for the tabernacle" or "shekel used in paying the tax to take care of the temple."
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple)

Bible References:

- Amos 7:13
- Exodus 25:3-7
- Ezekiel 25:3
- Hebrews 8:1-2
- Luke 11:49-51
- Numbers 18:1
- Psalms 78:69

Word Data:

- Strong's: H4720, H6944, G00400

(**Go back to:** Nehemiah 10:39)

save, saved, safe, salvation

Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been "saved," then God, through Jesus' death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term "salvation" refers to being saved or rescued from evil and danger.

- In the Bible, "salvation" usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate "save" could include "deliver" or "keep from harm" or "take out of harm's way" or "keep from dying."
- In the expression "whoever would save his life," the term "save" could also be translated as "preserve" or "protect."
- The term "safe" could be translated as "protected from danger" or "in a place where nothing can harm."
- The term "salvation" could also be translated using words related to "save" or "rescue," as in "God's saving people (from being punished for their sins)" or "God's rescuing his people (from their enemies)."
- "God is my salvation" could be translated as "God is the one who saves me."
- "You will draw water from the wells of salvation" could be translated as "You will be refreshed as with water because God is rescuing you."

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** Moses told the Israelites, "Stop being afraid! God will fight for you today and **save** you."
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:8** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

(**Go back to:** Nehemiah 9:27)

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was "expert in Jewish law."

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated "scribes" was also translated as "teachers of the Law."
- In the New Testament, scribes were usually part of the religious group called the "Pharisees," and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong's: H5608, H5613, H7083, G11220

(**Go back to:** Nehemiah 8:1; 8:4; 8:9; 8:13; 12:26; 12:36; 13:13)

sea of reeds, Sea of Reeds, Red Sea

Facts:

The "Sea of Reeds" was the name of a body of water located between Egypt and Arabia. It is now called the "Red Sea."

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as "Reed Sea."

(See also: Arabia. Canaan, Egypt)

Bible References:

- Acts 7:35-37
- Exodus 13:17-18
- Joshua 4:22-24
- Numbers 14:23-25

Examples from the Bible stories:

- **12:4** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh's army and the **Red Sea**.
- **12:5** Then God told Moses, "Tell the people to move toward the **Red Sea**."
- **13:1** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

Word Data:

- Strong's: H3220, H5488, G20630, G22810

(**Go back to:** Nehemiah 9:9)

seed, semen

Definition:

A "seed" is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. However, in the Bible the term "seed" is used figuratively to mean several different things.

- The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these cells is called "semen."
- Related to this, "seed" is also used to refer to a person's offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term "seed" to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God's Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of "seed." Some languages may have a word that means "children and grandchildren."
- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people. (See: euphemism)

(See also: children, descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong's: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

(**Go back to:** Nehemiah 7:61; 9:2; 9:8)

seek, search, look for

Definition:

The term "seek" means to look for something or someone. In the past tense, the verb is "sought." This term is sometimes used figuratively, meaning to "attempt" or "make an effort" to do something or to ask for something.

- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."
- To "seek justice" means to "make an effort to see that people are treated justly or fairly."
- To "seek the truth" means to "make an effort to find out what the truth is."
- To "seek favor" means to "urgently ask for favor" or to "do things to cause someone to help you."

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong's: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

(**Go back to:** Nehemiah 2:4; 2:10; 5:12; 5:18; 7:64; 12:27)

servant, serve, slave, young man, young women

Definition:

A "servant" or "slave" refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master's control. In the Bible, "servant" and "slave" are mostly interchangable terms. The term "serve" generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term "slavery" means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.
- The words "young man" or "young woman" often mean "servant" or "slave." This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. "her young women" could be translated as "her servants" or "her slaves."
- The term "enslave" means "to cause to be a slave" (usually by force).
- The New Testament speaks of human beings as "slaves of sin" until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions

- The term "serve" can also be translated as "minister to" or "work for" or "take care of" or "obey," depending on the context.
- The term "enslave" could be translated as "cause to not be free" or "force to serve others" or "put under the control of others."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "under the control of."
- To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded."
- In the Old Testament, God's prophets and other people who worshiped God were often called his "servants."
- In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
- To "serve tables" means to bring food to people who are sitting at tables, or more generally, to "distribute food."
- In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give."
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to "serve" the old covenant. This refers to obeying the laws of Moses. Now they "serve" the new covenant. That is, because of Jesus' sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their "service" to either the old or new covenant. This could be translated as "serving" or "obeying" or "devotion to."
- Often, when a person referred to himself as "your servant" he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: bondage, works, obey, house, lord)

Bible References:

- Genesis 15:13
- Genesis 21:10-11
- Genesis 25:23
- Deuteronomy 24:7
- Jeremiah 30:8-9
- Matthew 4:10-11
- Matthew 6:24
- Matthew 10:24-25
- Matthew 13:27-28
- Mark 8:7-10
- Mark 9:33-35
- Luke 4:8
- Luke 12:37-38
- Luke 12:47-48
- Luke 22:26-27
- Acts 4:29-31
- Acts 6:2-4
- Acts 10:7-8
- Galatians 4:3
- Galatians 4:24-25
- Colossians 1:7-8
- Colossians 3:22-25
- 2 Timothy 2:3-5

Examples from the Bible stories:

- **6:1** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **8:4** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **9:13** "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- **19:10** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- **29:3** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- **35:6** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **47:4** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **50:4** Jesus also said, "A **servant** is not greater than his master."

Word Data:

- (Servant) Strong's: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570
- (Serve) H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560
- (Enslave) H3533, G26150

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term "shame" refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is "shameful" is "improper" or "dishonorable."
- The term "ashamed" describes how a person feels when he has done something improper or dishonorable.
- The term "humiliate" means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called "humiliation."
- To "reproach" someone means to criticize or disapprove of that person's character or behavior.
- The phrase "put to shame" means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term "disgraceful" can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is "above reproach" or "beyond reproach" or "without reproach" means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate "disgrace" could include "shame" or "dishonor."
- Ways to translate "disgraceful" could include "shameful" or "dishonoring."
- To "humiliate" could also be translated as to "shame" or to "cause to feel shame" or to "embarrass."
- Depending on the context, ways to translate "humiliation" could include "shame" or "degrading" or "disgrace."
- The word "reproach" could also be translated as "accusation" or "shame" or "disgrace."
- To "reproach" could also be translated as to "rebuke" or to "accuse" or to "criticize," depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5

• Proverbs 25:7-8
• Psalms 6:8-10
• Psalms 123:3
• 1 Timothy 5:7-8
• 1 Timothy 6:13-14
• Jeremiah 15:15-16
• Job 16:9-10
• Proverbs 18:3

Word Data:

• Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

(**Go back to:** Nehemiah 1:3; 2:17; 5:9; 6:13)

shield

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, andt were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 18:35

Word Data:

- Strong's: H2653, H3591, H4043, H5437, H5526, H6793, H7982, G23750

(**Go back to:** Nehemiah 4:16)

sign, proof, reminder

Definition:

The term "sign" usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
    ◦ The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
    ◦ In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.

- Signs can reveal or point to something:
    ◦ The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
    ◦ Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.

- Signs can prove that something is true:
    ◦ The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
    ◦ The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God's message.
    ◦ The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

(**Go back to:** Nehemiah 9:10)

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

(**Go back to:** Nehemiah 5:4; 5:10; 5:11; 5:15; 7:71; 7:72)

sin offering, purification offering

Definition:

The "sin offering" was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal's body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus' death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: altar, cow, forgive, sacrifice, sin)

Bible References:

- 2 Chronicles 29:20-21
- Exodus 29:35-37
- Ezekiel 44:25-27
- Leviticus 5:11
- Numbers 7:15-17

Word Data:

- Strong's: H2401, H2402, H2398, H2403

(**Go back to:** Nehemiah 10:33)

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:** Nehemiah 1:6; 4:5; 6:13; Notes; 9:2; 9:29; 9:37; 13:26)

Sinai, Horeb

Facts:

Mount Sinai or Mount Horeb is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula, but the exact location of this mountain is not known.

- It is possible that "Horeb" was the actual name of the mountain and that "Mount Sinai" simply means "mountain of Sinai," referring to the fact that Mount Horeb was located in the desert of Sinai.
- It is also called the "mountain of God."
- It was the place where Moses saw the burning bush when he was tending sheep.
- It was the place where God revealed his covenant to the Israelites by giving them the stone tablets with his commandments written on them.
- It was also the place where God later told Moses to strike a rock to provide water for the Israelites as they were wandering in the desert.

(See also: desert, Ten Commandments)

Bible References:

- Acts 7:29-30
- Exodus 16:1-3
- Galatians 4:24
- Leviticus 27:34
- Numbers 1:17-19
- 1 Kings 8:9-11
- 2 Chronicles 5:9-10
- Deuteronomy 1:2
- Exodus 3:1-3
- Psalms 106:19

Examples from the Bible stories:

- **13:1** After God led the Israelites through the Red Sea, he led them through the wilderness to a mountain called **Sinai**.
- **13:3** Three days later, after the people had prepared themselves spiritually, God came down on top of **Mount Sinai** with thunder, lightning, smoke, and a loud trumpet blast.
- **13:11** For many days, Moses was on top of **Mount Sinai** talking with God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at **Sinai**.

Word Data:

- Strong's: H2722, H5514, G37350, G46140

(**Go back to:** Nehemiah 9:13)

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

Bible References:

- Acts 7:47-50
- Luke 12:27
- Matthew 1:7-8
- Matthew 6:29
- Matthew 12:42

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries….When **Solomon** was old, he also worshiped their gods.
- **18:4** God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G46720

(**Go back to:** Nehemiah 7:57; 7:60; 11:3; 12:45; 13:26)

son

Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

- The phrase "son of" can be used to identify a person's father, mother, or an ancestor from some previous generation. This phrase is used in genealogies and many other places.
- The "sons of Israel" are usually the Israelite nation (after Genesis).
- Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.
- The phrase "son of" can be used to associate the person with whatever person or concept comes next. The meaning is then greatly determined by context. It can be positive (eg. 2 Kings 2:16: "sons of ability"), negative (eg. 2 Samuel 7:10: "sons of wickedness"), denote membership in a group, express contempt by not naming the person (eg. "you sons of Zeruiah"), etc.

Translation Suggestions:

- In most occurrences of this term, it is best to translate "son" by the literal term in the language that is used to refer to a son.
- When translating the term "Son of God," the project language's common term for "son" should be used.
- Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women.

(See also: descendant, ancestor, Son of God, sons of God)

Bible References:

- 1 Chronicles 18:15
- 1 Kings 13:2
- 1 Thessalonians 5:5
- Galatians 4:7
- Hosea 11:1
- Isaiah 9:6
- Matthew 3:17
- Matthew 5:9
- Matthew 8:12
- Nehemiah 10:28

Examples from the Bible stories:

- **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.
- **4:9** God said, "I will give you a **son** from your own body."
- **5:5** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **5:8** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."

- **9:7** When she saw the baby, she took him as her own **son**.
- **11:6** God killed every one of the Egyptians' firstborn **sons**.
- **18:1** After many years, David died, and his **son** Solomon began to rule.
- **26:4** "Is this the **son** of Joseph?" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G38160, G50430, G52070

(**Go back to:** Nehemiah 1:1; 1:6; 2:10; 3:2; 3:3; 3:4; 3:6; 3:8; 3:9; 3:10; 3:11; 3:12; 3:14; 3:15; 3:16; 3:17; 3:18; 3:19; 3:20; 3:21; 3:23; 3:24; 3:25; 3:29; 3:30; 3:31; 4:14; 5:2; 5:5; 6:10; 6:18; 7:6; 7:8; 7:9; 7:10; 7:11; 7:12; 7:13; 7:14; 7:15; 7:16; 7:17; 7:18; 7:19; 7:20; 7:21; 7:22; 7:23; 7:24; 7:25; 7:34; 7:35; 7:36; 7:37; 7:38; 7:39; 7:40; 7:41; 7:42; 7:43; 7:44; 7:45; 7:46; 7:47; 7:48; 7:49; 7:50; 7:51; 7:52; 7:53; 7:54; 7:55; 7:56; 7:57; 7:58; 7:59; 7:60; 7:62; 7:63; 7:73; 8:14; 8:17; 9:1; 9:2; 9:23; 9:24; 10:1; 10:9; 10:28; 10:30; 10:36; 10:38; 10:39; 11:3; 11:4; 11:5; 11:6; 11:7; 11:9; 11:10; 11:11; 11:12; 11:13; 11:14; 11:15; 11:17; 11:22; 11:24; 11:25; 11:31; 12:1; 12:23; 12:24; 12:26; 12:28; 12:35; 12:45; 12:47; 13:2; 13:13; 13:16; 13:24; 13:25; 13:28)

spear, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.
- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the "javelin" or "lance."
- Make sure that the translation of "spear" is different from the translation of "sword," which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 4:12-14
- Psalm 35:3

Word Data:

- Strong's: H1265, H2595, H3591, H6767, H7013, H7420, G30570

(**Go back to:** Nehemiah 4:13; 4:16; 4:21)

spirit, wind, breath

Definition:

The term "spirit" refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person's spirit was closely related to the concept of a person's breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term "spirit" can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term "spiritual" describes things in the non-physical world.
- The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah." Sometimes the Bible applies this term in the context of a person's attitude or emotional state, such as "spirit of fear" and "spirit of jealousy."
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
- In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
- Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
- The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
- Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
- The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
- The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives."
- Sometimes this term can be translated as "wind" when referring to the simple movement of air or "breath" when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, demon, breath)

Bible References:

- 1 Corinthians 5:5
- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- **13:3** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:7** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **45:5** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **48:7** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong's: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

(**Go back to:** Nehemiah 9:20; 9:30)

statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term "statute" is similar in meaning to "ordinance" and "command" and "law" and "decree." All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh's statutes.
- The term "statute" could also be translated as "specific command" or "special decree."

(See also: command, decree, law, ordinance, Yahweh)

Bible References:

- 1 Kings 11:11-13
- Deuteronomy 6:20-23
- Ezekiel 33:15
- Numbers 19:2

Word Data:

- Strong's: H2706, H2708, H7010, G13450

(**Go back to:** Nehemiah 1:7; 9:13; 9:14; 10:29)

stiff-necked, stubborn, stubbornness, hard of neck

Definition:

The term "stiff-necked" is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God's authority.

- Similarly, the term "stubborn" describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as "stiff-necked" because they did not listen to the many messages from God's prophets who urged them to repent and turn back to Yahweh.
- If a neck is "stiff" it does not bend easily. The project language may have a different idiom that communicates that a person is "unbending" in that he refuses to change his ways.
- Other ways to translate this term could include "pridefully stubborn" or "arrogant and unyielding" or "refusing to change."

(See also: arrogant, proud, repent)

Bible References:

- Acts 7:51
- Deuteronomy 9:13-14
- Exodus 13:14-16
- Jeremiah 3:17

Word Data:

- Strong's: H0047, H3513, H5637, H6203, H6484, H7185, H7186, H7190, H8307, G04830, G46440, G46450

(**Go back to:** Nehemiah 9:16; 9:17; 9:29)

storehouse

Definition:

A "storehouse" is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a "storehouse" was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate "storehouse" could include "a building for storing grain" or "place for keeping food" or "room for keeping valuable things safe."

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 3:17
- Matthew 3:12
- Psalms 33:7

Word Data:

- Strong's: H0214, H0618, H0624, H4035, H4200, H4543, G05960

(**Go back to:** Nehemiah 12:44)

strength, strengthen, strong

Facts:

The term "strength" refers to physical, emotional, or spiritual power. To "strengthen" someone or something means to make that person or object stronger.

- "Strength" can also refer to the power to withstand some kind of opposing force.
- A person has "strength of will" if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his "strength" because God helped him to be strong.
- If a physical structure like a wall or building is being "strengthened," people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term "strengthen" can be translated as "cause to be strong" or "make more powerful."
- In a spiritual sense, the phrase "strengthen your brothers" could also be translated as "encourage your brothers" or "help your brothers to persevere."
- The following examples show the meaning of these terms, and therefore how they can be translated, when they are included in longer expressions.
    - "puts strength on me like a belt" means "causes me to be completely strong, like a belt that completely surrounds my waist."
    - "in quietness and trust will be your strength" means "acting calmly and trusting in God will make you spiritually strong."
    - "will renew their strength" means "will become stronger again."
    - "by my strength and by my wisdom I acted" means "I have done all this because I am so strong and wise."
    - "strengthen the wall" means "reinforce the wall" or "rebuild the wall."
    - "I will strengthen you" means "I will cause you to be strong"
    - "in Yahweh alone are salvation and strength" means "Yahweh is the only one who saves us and strengthens us."
    - "the rock of your strength" means "the faithful one who makes you strong"
    - "with the saving strength of his right hand" means "he strongly rescues you from trouble like someone who holds you safely with his strong hand."
    - "of little strength" means "not very strong" or "weak."
    - "with all my strength" means "using my best efforts" or "strongly and completely."

(See also: faithful, persevere, right hand, save)

Bible References:

- 2 Kings 18:19-21
- 2 Peter 2:11
- Luke 10:27
- Psalm 21:1

Word Data:

- Strong's: H0193, H0202, H0353, H0360, H0386, H0410, H0553, H0556, H1369, H1396, H2220, H2388, H2391, H2392, H2393, H2428, H3027, H3028, H3559, H3581, H3811, H3955, H4581, H5326, H5331, H5582, H5797, H5807, H5810, H5934, H5975, H6106, H6109, H6697, H6965, H7292, H7307, H8003, H8443, H8632, H8633,

G04610, G09500, G14110, G14120, G17430, G17650, G18400, G19910, G24790, G24800, G29010, G29040, G36190, G37560, G45990, G47320, G47330, G47410

stronghold, fortifications, fortress, citadel

Definition:

The terms "stronghold" and "fortress" both refer to places that are well protected against an attack by enemy soldiers. A "citadel" is a fortress inside a city. The term "fortified" describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- "Stronghold" or "fortress" could be translated as "securely strong place" or "strongly protected place."
- The term "fortified city" could be translated as "securely protected city" or "strongly built city."
- Another figurative meaning for the term "stronghold" referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as "false strongholds."
- This term should be translated differently from "refuge," which emphasizes safety more than the concept of being fortified.

(See also: false god, false god, refuge, Yahweh)

Bible References:

- 2 Corinthians 10:4
- 2 Kings 8:10-12
- 2 Samuel 5:8-10
- Acts 21:35
- Habakkuk 1:10-11

Word Data:

- Strong's: H0490, H0553, H0759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H6877, H7682, G37940, G39250

(**Go back to:** Nehemiah 1:1; 2:8; 7:2)

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 1:16

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

(**Go back to:** Nehemiah 4:13; 4:18)

tax, tribute, taxation, taxpayers, tax collector,

Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term "tax" could also be translated as "required payment" or "government money" or "temple money," depending on the context.
- To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government."
- A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin)

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

34:6 He said, "Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader." 34:7 "The religious leader prayed like this, 'Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.'" 34:9 "But the tax collector stood far away from the

religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, 'God, please be merciful to me because I am a sinner.'" 34:10 Then Jesus said, "I tell you the truth, God heard the tax collector's prayer and declared him to be righteous." 35:1 One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Tax: Strong's: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110
- Tax Collector: Strong's: H5065, H5674, G50570, G50580

(**Go back to:** Nehemiah 5:4)

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

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

- In some places in the Old Testament, "Testimony" refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God's law more broadly.
- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term "testify" or "give testimony" could also be translated as "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "give evidence" or "tell what happened."
- Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "evidence" or "what has been said" or "prophecy."
- Ways to translate "Testimony" could include, "the stone slabs on which I wrote my commands" or "God's law" or "God's commands" or "the record of the agreement between Yahweh and Israel."
- The phrase, "as a testimony to them" could be translated as to "show them what is true" or to "prove to them what is true."
- The phrase, "as a testimony against them" could be translated as "which will show them their sin" or "exposing their hypocrisy" or "which will prove that they are wrong."
- To "give false testimony" could be translated as "say false things about" or "state things that are not true."
- The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)."
- Something that is "a witness" could be translated as "guarantee" or "sign of our promise" or "something that testifies that this is true."
- The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach."
- To "witness to" could be translated as to "tell what was seen" or to "testify" or to "state what happened."
- To "witness" something could be translated as to "see something" or to "experience something happen."

(See also: ark of the covenant, guilt, judge, prophet, true)

Bible References:

- Deuteronomy 31:28
- Micah 6:3
- Matthew 26:60
- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- **43:7** "We are **witnesses** to the fact that God raised Jesus to life again."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

(**Go back to:** Nehemiah 9:26; 9:29; 9:30; 9:34; 13:21)

time, untimely, date

Facts:

In the Bible the term "time" was often used figuratively to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

- "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions."
- Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."
- The phrase "times and seasons" is a figurative expression which states the same idea twice. This could also be translated as "certain events happening in certain time periods." (See: doublet)

(See also: age, tribulation)

Bible References:

- Acts 1:7
- Daniel 12:1-2
- Mark 11:11
- Matthew 8:29
- Psalms 68:28-29
- Revelation 14:15

Word Data:

- Strong's: H0116, H0227, H0310, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H3967, H4150, H4279, H4489, H4557, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6635, H6924, H7105, H7138, H7223, H7272, H7281, H7637, H7651, H7655, H7659, H7674, H7992, H8027, H8032, H8138, H8145, H8462, H8543, G07440, G05300, G10740, G12080, G14410, G15970, G16260, G19090, G20340, G21190, G21210, G22350, G22500, G25400, G34610, G35680, G37640, G38190, G39560, G39990, G41780, G41810, G41830, G42180, G42870, G43400, G44550, G51190, G51510, G53050, G55500, G55510, G56100

(**Go back to:** Nehemiah 2:6; 6:1; 13:21)

to minister, ministry

Definition:

In the Bible, the term "ministry" refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would "minister" to God in the temple by offering sacrifices to him.
- Their "ministry" also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of "ministering" to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to "minister" could also be translated as to "serve" or to "care for" or to "meet the needs of."
- When referring to ministering in the temple, the term "minister" could be translated as "serve God in the temple" or "offer sacrifices to God for the people."
- In the context of ministering to God, this could be translated as to "serve" or to "work for God."
- The phrase "ministered to" could also be translated as "took care of" or "provided for" or "helped."

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong's: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

(**Go back to:** Nehemiah 10:36; 10:39)

tongue, language

Definition:

The term "tongue" refers to the organ inside a person's mouth that is used to speak. The term is often used figuratively to mean "language" or "speaking." There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is "language" or "speech."
- Sometimes "tongue" may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the "gifts of the Spirit."
- In the book of Acts, the expression "tongues" of fire refers to "flames" of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term "tongue" can be translated as "language" or "supernatural language." If it is not clear which one it is referring to, it is better to translate it as "language."
- When referring to fire, this term could be translated as "flames."
- The expression "my tongue rejoices" could be translated as "I rejoice and praise God" or "I am joyfully praising God."
- The phrase, "tongue that lies" could be translated as "person who tell lies" or "people who lie."
- Phrases such as "with their tongues" could be translated as "with what they say" or "by their words."

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong's: H3956, G11000, G12580, G20840

(**Go back to:** Nehemiah 13:24)

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A "trouble" is an experience in life that is very difficult and distressing. To "trouble" someone means to "bother" that person or to cause him distress. To be "troubled" means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of "trouble" also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term "trouble" or "troubles" could also be translated as "danger" or "painful things that happen" or "persecution" or "difficult experiences" or "distress."
- The term "troubled" could be translated with a word or phrase that means "undergoing distress" or "feeling terrible distress" or "worried" or "anxious" or "distressed" or "terrified" or "disturbed."
- "Don't trouble her" could also be translated as "don't bother her" or "don't criticize her."
- The phrase "day of trouble" or "times of trouble" could also be translated as "when you experience distress" or "when difficult things happen to you" or "when God causes distressing things to happen."
- Ways to translate "make trouble" or "bring trouble" could include "cause distressing things to happen" or "cause difficulties" or "make them experience very difficult things."

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

(**Go back to:** Nehemiah 9:27; 9:32; 9:37)

true, truth

Definition:

The term "truth" refers to facts, events, and statements that correspond with reality. True facts describe the universe as it really exists. True events are events that actually happened. True statements are statements that are not false according the real world.

- "True" things are real, genuine, actual, rightful, legitimate, and factual.
- "Truth" means understandings, beliefs, facts, or statements that are true.
- To say that a prophecy "came true" or "will come true" mean that it actually happened as predicted or that it will happen that way.
- In the Bible the concept of "truth" includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God's truth in the words that he spoke.
- The Bible is truth. It teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
- Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle."
- The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted."
- The expression "tell the truth" or "speak the truth" could also be translated as "say what is true" or "tell what really happened" or "say things that are reliable."
- To "accept the truth" could be translated as "believe what is true about God."
- In an expression such as "worship God in spirit and in truth," the expression "in truth" could also be translated by "faithfully obeying what God has taught us."

(See also: believe, faithful, fulfill, obey, prophet, understand)

Bible References:

- 1 Corinthians 5:6-8
- 1 John 1:5-7
- 1 John 2:8
- 3 John 1:8
- Acts 26:24-26
- Colossians 1:6
- Genesis 47:29-31
- James 1:18
- James 3:14
- James 5:19
- Jeremiah 4:2
- John 1:9
- John 1:16-18
- John 1:51
- John 3:31-33
- Joshua 7:19-21
- Lamentations 5:19-22
- Matthew 8:10
- Matthew 12:17
- Psalm 26:1-3

• Revelation 1:19-20
• Revelation 15:3-4

Examples from the Bible stories:

• **2:4** The snake responded to the woman, "That is not **true**! You will not die."
• **14:6** Immediately Caleb and Joshua, the other two spies, said, "It is _true_ that the people of Canaan are tall and strong, but we can certainly defeat them!"
• **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the _true_ God.
• **31:8** They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
• **39:10** "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

Word Data:

• Strong's: H0199, H0389, H0403, H0529, H0530, H0543, H0544, H0551, H0571, H0935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G02250, G02260, G02270, G02280, G02300, G11030, G33030, G34830, G36890, G41030, G41370

(**Go back to:** Nehemiah 9:13)

trumpet, trumpeters

Definition:

The term "trumpet" refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel's public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong's: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

(**Go back to:** Nehemiah 12:35; 12:41)

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:** Nehemiah 4 General Notes)

tunic

Definition:

In the Bible, the term "tunic" referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as "long shirt" or "long undergarment" or "shirt-like garment." It could also be written in a similar way to "tunic," with a note to explain what kind of clothing it was.

(See also: How to Translate Unknowns)

(See Also: robe)

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong's: H2243, H3801, H6361, G55090

(**Go back to:** Nehemiah 7:70; 7:72)

turn, turn away, turn back, return

Definition:

To "turn" means to physically change direction or to cause something else to change direction.

- The term "turn" can also mean "turn around" to look behind or to face a different direction.
- To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
- To "turn away from" can mean to "stop" doing something or to reject someone.
- To "turn toward" someone means to look directly at that person.
- To "turn and leave" or "turn his back to leave" means to "go away."
- To "turn back to" means to "start doing something again."
- To "turn away from" means to "stop doing something."
- To "turn aside" means to change direction, it often means to either stop doing right and start doing evil or the opposite.

Translation Suggestions:

- Depending on the context, "turn" can be translated as "change direction" or "go" or "move."
- In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop."
- The phrase "turn away from God" could be translated as "stop worshiping God."
- The phrase "turn back to God" could be translated as "start worshiping God again."
- When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat."
- Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshiping" them.
- When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them.
- The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their children again."
- The expression "turn my honor into shame" could be translated as "cause my honor to become shame" or "dishonor me so that I am shamed" or "shame me (by doing what is evil) so that people no longer honor me."
- "I will turn your cities into ruin" could be translated as "I will cause your cities to be destroyed" or "I will cause enemies to destroy your cities."
- The phrase "turn into" could be translated as "become." When Moses' rod "turned into" a snake, it "became" a snake. It could also be translated as "changed into."

(See also: false god, leprosy, worship)

Bible References:

- 1 Kings 11:2
- Acts 7:42
- Acts 11:21
- Jeremiah 36:1-3
- Luke 1:17
- Malachi 4:6
- Revelation 11:6

Word Data:

- Strong's: H0541, H2015, H2017, H2186, H2559, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G03440, G03870, G04020, G06540, G06650, G08680, G12940, G15780, G16120, G16240, G19940, G31790, G33130, G33290, G33440, G33460, G47620, G51570, G52900

(**Go back to:** Nehemiah 4:12)

understand, understanding, thinking

Definition:

The term "understand" means to hear or receive information and know what it means.

- The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term "understand" could be translated by "know" or "believe" or "comprehend" or "know what (something) means."
- Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong's: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

(**Go back to:** Nehemiah 8:2; 8:3; 8:7; 8:8; 8:9; 8:12; 10:28)

Ur

Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

- Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan.
- Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Canaan, Chaldea, Euphrates River, Haran, Lot, Mesopotamia)

Bible References:

- Genesis 11:27-28
- Genesis 11:31

Word Data:

- Strong's: H0218

(**Go back to:** Nehemiah 9:7)

Uriah

Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Bathsheba, David, Hittite)

Bible References:

- 1 Kings 15:5
- 2 Samuel 11:3
- 2 Samuel 11:26-27
- Nehemiah 3:4

Examples from the Bible stories:

- **17:12** Bathsheba's husband, a man named **Uriah**, was one of David's best soldiers. David called **Uriah** back from the battle and told him to go be with his wife. But **Uriah** refused to go home while the rest of the soldiers were in battle. So David sent **Uriah** back to the battle and told the general to place him where the enemy was strongest so that he would be killed.
- **17:13** After **Uriah** was killed, David married Bathsheba.

Word Data:

- Strong's: H0223, G37740

(**Go back to:** Nehemiah 3:4; 3:21; 8:4)

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

> • A vineyard often has a wall around it to protect the fruit from thieves and animals.
> • God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
> • Vineyard could be also translated as "grapevine garden" or "grape plantation."

(See also: grape, Israel, vine)

Bible References:

> • Genesis 9:20-21
> • Luke 13:6
> • Luke 20:15
> • Matthew 20:2
> • Matthew 21:40-41

Word Data:

> • Strong's: H1612, H3754, H3755, H8284, G02900

(**Go back to:** Nehemiah 5:3; 5:4; 5:5; 5:11; 9:25)

voice

Definition:

The term "voice" refers to audible sound that a person makes when speaking or communicating. In the Bible, the term can be used figuratively to refer to the concepts of sound, communication, and/or obedience.

Translation Suggestions

- The expression "to hear someone's voice" can mean either "to hear someone speaking" or "to heed what someone says."
- The Bible describes God as "speaking" and having a "voice," even though God doesn't have a physical body in the same way a human being does.
- The term "voice" sometimes implies the presence of a person, as in this statement: "A voice is heard in the desert saying, 'Prepare the way of the Lord.'" This could be translated as "A person is heard calling out in the desert...." (See: synecdoche)
- However, sometimes the word "voice" is used for objects that cannot literally speak, such as when David exclaims in the psalms that the heavens have a "voice" that reaches the whole earth. This means that the objects in the sky communicate something to human beings about God the Creator. (See: metaphor)

(See also: call, proclaim, splendor.)

Bible References:

- John 5:36-38
- Luke 1:42
- Luke 9:35
- Matthew 3:17
- Matthew 12:19

Word Data:

- Strong's: H6963, H7032, H7445, H8193, G29060, G54560

(**Go back to:** Nehemiah 9:4)

vow

Definition:

A "vow" is a solemn promise or oath that a person makes to God.

- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.
- Depending on the context, the term "vow" can be translated as "solemn promise" or "solemn oath" or "promise made to God."

(See also: promise, oath)

Bible References:

- 1 Corinthians 7:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 1:14-16
- Jonah 2:9-10
- Proverbs 7:14

Word Data:

- Strong's: H5087, H5088, G21710

(**Go back to:** Nehemiah 10 General Notes)

walk, walked

Definition:

The term "walk" is often used in a figurative sense to mean "live."

- "Enoch walked with God" means that Enoch lived in a close relationship with God.
- To "walk by the Spirit" means to be guided by the Holy Spirit so that we do things that please and honor God.
- To "walk in" God's commands or God's ways means to "live in obedience to" his commands, that is, to "obey his commands" or "do his will."
- When God says he will "walk among" his people, it means that he is living among them or closely interacting with them.
- To "walk contrary to" means to live or behave in a way that is against something or someone.
- To "walk after" means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate "walk" literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of "walk" could also be translated by "live" or "act" or "behave."
- The phrase "walk by the Spirit" could be translated by, "live in obedience to the Holy Spirit" or "behave in a way that is pleasing to the Holy Spirit" or "do things that are pleasing to God as the Holy Spirit guides you."
- To "walk in God's commands" could be translated by "live by God's commands" or "obey God's commands."
- The phrase "walked with God" could be translated as "lived in close relationship with God by obeying and honoring him."

(See also: Holy Spirit, honor)

Bible References:

- 1 John 1:7
- 1 Kings 2:4
- Colossians 2:7
- Galatians 5:25
- Genesis 17:1
- Isaiah 2:5
- Jeremiah 13:10
- Micah 4:2

Word Data:

- Strong's: H1869, H1980, H1981, H3212, H4108, G17040, G40430, G41980, G47480

(**Go back to:** Nehemiah 5:9; 10:29)

watch, guard, keep, take heed, beware

Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings. A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.
- To "watch out" is a warning to be careful to avoid a danger or harmful influence.
- To "watch" or "keep watch" means to always be alert and on guard against sin and evil. It can also mean to "be ready."
- To "keep watch over" or "keep close watch" can mean to guard, protect or take care of someone or something.
- Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
- Other words for "watchman" are "sentry" or "guard."

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong's: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

(**Go back to:** Nehemiah 4:9; 4:22; 4:23; 7:3; 11:19; 12:25; 13:22)

wine, wineskin, new wine

Definition:

In the Bible, the term "wine" refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in "wineskins," which were containers made out of animal skin.

- The term "new wine" referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term "wine" also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as "fermented grape juice" or "fermented drink made from a fruit called grapes" or "fermented fruit juice." (See: How to Translate Unknowns)
- Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

smashed

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

(**Go back to:** Nehemiah 2:1; 5:11; 5:15; 5:18; 10:37; 10:39; 13:5; 13:12; 13:15)

winepress

Definition:

During Bible times, a "winepress" was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people. (See: Metaphor)

(See also: grape, wrath)

Bible References:

- Isaiah 63:2
- Mark 12:1
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong's: H1660, H3342, H6333, G30250, G52760

(**Go back to:** Nehemiah 13:15)

Yahweh

Facts:

The term "Yahweh" is God's personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, "to be."

- Following tradition, many Bible versions use the term "LORD" or "the LORD" to represent "Yahweh." This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh's name and started saying "Lord" every time the term "Yahweh" appeared in the text. Modern Bibles write "LORD" with all capital letters to show respect for God's personal name and to distinguish it from "Lord" which is a different Hebrew word.
- The ULT and UST texts always translate this term as, "Yahweh," in agreement with the Hebrew text of the Old Testament.
- The term "Yahweh" never occurs in the original text of the New Testament; only the Greek term for "Lord" is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.

Translation Suggestions:

- "Yahweh" could be translated by a word or phrase that means "I am" or "living one" or "the one who is" or "he who is alive."
- This term could also be written in a way that is similar to how "Yahweh" is spelled.
- Some church denominations prefer not to use the term "Yahweh" and instead use the traditional rendering, "LORD." An important consideration is that this may be confusing when read aloud because it will sound the same as the title "Lord." Some languages may have an affix or other grammatical marker that could be added to distinguish "LORD" as a name (Yahweh) from "Lord" as a title.
- It is best if possible to keep the name Yahweh where it literally occurs in the text, but some translations may decide to use only a pronoun in some places, to make the text more natural and clear.
- Introduce the quote with something like, "This is what Yahweh says."

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5

   • Micah 6:5
   • Numbers 8:11
   • Psalm 124:3
   • Ruth 1:21
   • Zechariah 14:5

Examples from the Bible stories:

• **9:14** God said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
• **13:4** 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."
• **13:5** "Do not make idols or worship them, for I, **Yahweh**, am a jealous God."
• **16:1** The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
• **19:10** Then Elijah prayed, "O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant."

Word Data:

• Strong's: H3050, H3068, H3069

Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(Translation suggestions: How to Translate Names)

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 1:26-27
- 2 Samuel 15:24-26
- Matthew 1:12-14

Word Data:

- Strong's: H6659, G45240

(**Go back to:** Nehemiah 3:4; 3:29; 10:21; 11:11; 13:13)

Zechariah (OT)

Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerrubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the tent of meeting during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: Translate Names)

(See also: Darius, Ezra, Jehoshaphat, Jeroboam, Nehemiah, Zerubbabel)

Bible References:

- Ezra 5:1-2
- Matthew 23:34-36
- Zechariah 1:1-3

Word Data:

- Strong's: H2148

(**Go back to:** Nehemiah 8:4; 11:4; 11:5; 11:12; 12:16; 12:35; 12:41)

Zedekiah

Facts:

Zedekiah, son of Josiah, was the last king of Judah (597-587 B.C.). There are also several other men named Zedekiah in the Old Testament.

- King Nebuchadnezzar made Zedekiah king of Judah after capturing King Jehoiachin and taking him away to Babylon. Zedekiah later rebelled and as a result Nebuchadnezzar captured him and destroyed all of Jerusalem.
- Zedekiah, son of Kenaanah, was a false prophet during the time of King Ahab of Israel.
- A man named Zedekiah was one of those who signed an agreement to the Lord during the time of Nehemiah.

(Translation suggestions: Translate Names)

(See also: Ahab, Babylon, Ezekiel, kingdom of Israel, Jehoiachin, Jeremiah, Josiah, Judah, Nebuchadnezzar, Nehemiah)

Bible References:

- 1 Chronicles 3:15-16
- Jeremiah 37:1-2
- Jeremiah 39:2

Word Data:

- Strong's: H6667

(**Go back to:** Nehemiah 10:1)

Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: How to Translate Names)

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 3:19-21
- Ezra 2:1-2
- Ezra 3:8-9
- Luke 3:27-29
- Matthew 1:12

Word Data:

- Strong's: H2216, H2217, G22160

(**Go back to:** Nehemiah 7:7; 12:1; 12:47)

Contributors

unfoldingWord® Translation Notes Contributors

Door43 World Missions Community
Aaron Fenlason
Abner Bauman
Adam Van Goor
Alan Bird
Alan Borkenhagen
Alfred Van Dellen
Alice Wright
Allen Bair
Allyson Presswood Nance
Amanda Adams
Andrew Belcher
Andrew Johnson
Andrew Rice
Angelo Palo
Anita Moreau
April Linton
Aurora Lee
Barbara Summers
Barbara White
Becky Hancock
Beryl Carpenter
Bethany Fenlason
Betty Forbes
Bianca Elliott
Bill Cleveland
Bill Pruett
Bob Britting
Bram van den Heuvel
Brian Metzger
Bruce Bridges
Bruce Collier
Bruce Smith
Caleb Worgess
Carlyle Kilmore
Carol Pace
Carol Heim
Caroline Crawford
Caroline Fleming
Caroline S Wong
Carol Lee
Carol Moyer
Carolyn Lafferty
Catherine C Newton
Charese Jackson
Charlotte Gibson
Charlotte Hobbs

Cheryl A Chojnacki
Cheryl Stieben
Cheryl Warren
Christian Berry
Christine Harrison
Clairmene Pascal
Connie Bryan
Connie Goss
Craig Balden
Craig Lins
Craig Scott
Cynthia J Puckett
Dale Hahs
Dale Masser
Daniel Lauk
Daniel Summers
Darlene M Hopkins
Darlene Silas
David Boerschlein
David F Withee
David Glover
David J Forbes
David Mullen
David N Hanley
David Sandlin
David Shortess
David Smith
David Whisler
Debbie Nispel
Debbie Piper
Deborah Bartow
Deborah Bush
Deborah Miniard
Dennis Jackson
Dianne Forrest
Donna Borkenhagen
Donna Mullis
Douglas Hayes
Drew Curley
Ed Davis
Edgar Navera
Edward Kosky
Edward Quigley
Elaine VanRegenmorter
Elizabeth Nataly Silvestre Herbas
Ellen Lee
Emeline Thermidor
Emily Lee
Esther Roman
Esther Trew
Esther Zirk
Ethel Lynn Baker
Evangeline Puen
Evelyn Wildgust
Fletcher Coleman

Freda Dibble
Gail Spell
Gary Greer
Gary Shogren
Gay Ellen Stulp
Gene Gossman
George Arlyn Briggs
Gerald L. Naughton
Glen Tallent
Grace Balwit
Grace Bird
Greg Stoffregen
Gretchen Stencil
Hallie Miller
Harry Harriss
Heather Hicks
Helen Morse
Hendrik deVries
Henry Bult
Henry Whitney
Hilary O'Sullivan
Ibrahim Audu
Ines Gipson
Irene J Dodson
Jackie Jones
Jacqueline Bartley
James Giddens
James Pedersen
James Pohlig
James Roe
Janet O'Herron
Janice Connor
Jaqueline Rotruck
Jeanette Friesen
Jeff Graf
Jeff Kennedy
Jeff Martin
Jennifer Cunneen
Jenny Thomas
Jerry Lund
Jessica Lauk
Jim Frederick
Jim Lee
Jimmy Warren
Jim Rotruck
Jim Swartzentruber
Jody Garcia
Joe Chater
Joel Bryan
Joey Howell
John Anderson
John Geddis
John D Rogers
John Hutchins
John Luton

John Pace
John P Tornifolio
Jolene Valeu
Jon Haahr
Joseph Fithian
Joseph Greene
Joseph Wharton
Joshua Berkowitz
Joshua Calhoun
Joshua Rister
Josh Wondra
Joy Anderson
Joyce Jacobs
Joyce Pedersen
JT Crowder
Judi Brodeen
Judith Cline
Judith C Yon
Julia N Bult
Patty Li
Julie Susanto
Kahar Barat
Kannahi Sellers
Kara Anderson
Karen Davie
Karen Dreesen
Karen Fabean
Karen Riecks
Karen Smith
Karen Turner
Kathleen Glover
Kathryn Hendrix
Kathy Mentink
Katrina Geurink
Kay Myers
Kelly Strong
Ken Haugh
Kim Puterbaugh
Kristin Butts Page
Kristin Rinne
Kwesi Opoku-debrah
Langston Spell
Larry Sallee
Lawrence Lipe
Lee Sipe
Leonard Smith
Lester Harper
Lia Hadley
Linda Buckman
Linda Dale Barton
Linda Havemeier
Linda Homer
Linda Lee Sebastien
Linn Peterson
Liz Dakota

Lloyd Box
Luis Keelin
Madeline Kilmore
Maggie D Paul
Marc Nelson
Mardi Welo
Margo Hoffman
Marilyn Cook
Marjean Swann
Marjorie Francis
Mark Albertini
Mark Chapman
Mark Thomas
Marselene Norton
Mary Jane Davis
Mary Jean Stout
Mary Landon
Mary Scarborough
Megan Kidwell
Melissa Roe
Merton Dibble
Meseret Abraham-Zemede
Michael Bush
Michael Connor
Michael Francis
Michael Geurink
Mike Tisdell
Mickey White
Miel Horrilleno
Monique Greer
Morgan Mellette
Morris Anderson
Nancy C. Naughton
Nancy Neu
Nancy VanCott
Neal Snook
Nicholas Scovil
Nick Dettman
Nils Friberg
Noah Crabtree
Pamela B Johnston
Pamela Nungesser
Pamela Roberts
Pam Gullifer
Pat Ankney
Pat Giddens
Patricia Brougher
Patricia Carson
Patricia Cleveland
Patricia Foster
Patricia Middlebrooks
Paul Mellema
Paula Carlson
Paula Oestreich
Paul Holloway

Paul Nungesser
Peggy Anderson
Peggyrose Swartzentruber
Peter Polloni
Phillip Harms
Phyllis Mortensen
Priscilla Enggren
Rachel Agheyisi
Rachel Ropp
Raif Turner
Ray Puen
Reina Y Mora
Rene Bahrenfuss
Renee Triplett
Rhonda Bartels
Richard Beatty
Richard Moreau
Richard Rutter
Richard Stevens
Rick Keaton
Robby Little
Robert W Johnson
Rochelle Hook
Rodney White
Rolaine Franz
Ronald D Hook
Rosario Baria
Roxann Carey
Roxanne Pittard
Ruben Michael Garay
Russell Isham
Russ Perry
Ruth Calo
Ruth E Withee
Ruth Montgomery
Ryan Blizek
Sam Todd
Samuel Njuguna
Sandy Anderson
Sandy Blanes
Sara Giesmann
Sara Van Cott (Barnes)
Sharon Johnson
Sharon Peterson
Sharon Shortess
Shelly Harms
Sherie Nelson
Sherman Sebastien
Sherry Mosher
Stacey Swanson
Steve Gibbs
Steve Mercier
Susan Langohr
Susan Quigley
Susan Snook

Suzanne Richards
Sylvia Thomas
Sze Suze Lau
Tabitha Price
Tammy L Enns
Tammy White
Teresa Everett-Leone
Teresa Linn
Terri Collins
Theresa Baker
Thomas Jopling
Thomas Nickell
Thomas Warren
Tim Coleman
Tim Ingram
Tim Linn
Tim Lovestrand
Tim Mentink
Tom Penry
Tom William Warren
Toni Shuma
Tracie Pogue
Tricia Coffman
Vicki Ivester
Victoria G DeKraker
Victor M Prieto
Vivian Kamph
Vivian Richardson
Ward Pyles
Warren Blaisdell
Wayne Homer
Wendy Coleman
Wendy Colon
Wilbur Zirk
Wil Gipson
William Carson
William Cline
William Dickerson
William Smitherman
William Wilder
Yvonne Tallent

unfoldingWord® Literal Text Contributors

Nicholas Alsop
Scott Bayer
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Dan Dennison
Jamie Duguid
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Jesse Griffin, BA Biblical Studies, MA Biblical Languages

Jesse Harris
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary
Leonard Smith
Suzanna Smith
Tim Span
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
Maria Tijerina
David Trombold, M. Div.
Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary
James Vigen
Hendrik "Henry" de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Grant Ailie, BA Biblical Studies, M.Div.
Door43 World Missions Community

unfoldingWord® Simplified Text Contributors

Nicholas Alsop
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D. Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Kailey Gregory
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament
Robert Hunt

Demsin Lachin
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Christopher Smith, M.A.T.S. Gordon-Conwell Theological Seminary, Ph.D. Boston College
Leonard Smith
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
David Trombold, M. Div.
James Vigen
Hendrik "Henry" de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Door43 World Missions Community

unfoldingWord® Translation Academy Contributors

Jesse Griffin, BA in Biblical Studies, MA in Biblical Languages
Perry Oakes, PhD in Old Testament, MA in Linguistics, MA in Theology, BA in Biblical Studies
Susan Quigley, MA in Linguistics
Henry Whitney, BA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ben Jore, BA Biblical Studies, M.Div.
Joel D. Ruark, PhD in Old Testament, MA in Theology
Todd L. Price, PhD in New Testament/Linguistics
Bev Staley
Carol Brinneman
Jody Garcia
Kara Anderson
Kim Puterbaugh
Lizz Carlton
Door43 World Missions Community

unfoldingWord® Translation Words Contributors

Andrew Belcher
David Book
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
Henry Whitney, Bible translator, Papua New Guinea, 1982–2000
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Lizz Carlton

Jan Zanutto
Matthew Latham
Perry Oakes, PhD in Old Testament, MA in Linguistics
Richard Joki
Door43 World Missions Community

unfoldingWord® Translation Words Links Contributors

Door43 World Missions Community
Jesse Griffin (BA Biblical Studies, Liberty University; MA Biblical Languages, Gordon-Conwell Theological Seminary)
Perry Oakes (BA Biblical Studies, Taylor University; MA Theology, Fuller Seminary; MA Linguistics, University of
    Texas at Arlington; PhD Old Testament, Southwestern Baptist Theological Seminary)
Larry Sallee (Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary)
Joel D. Ruark (M.A.Th. Gordon-Conwell Theological Seminary; Th.M. Stellenbosch University; Ph.D. Candidate in Old
    Testament Studies, Stellenbosch University)