unfoldingWord® Translation Notes

Judges

Version 73

[en]

Copyrights and Licensing

unfoldingWord® Translation Notes
Date: 2023-05-31
Version: 73
Published by: unfoldingWord

unfoldingWord® Literal Text
Date: 2023-02-11
Version: 45
Published by: unfoldingWord

unfoldingWord® Simplified Text
Date: 2023-02-11
Version: 44
Published by: unfoldingWord

unfoldingWord® Hebrew Bible
Date: 2022-10-11
Version: 2.1.30
Published by: unfoldingWord

unfoldingWord® Greek New Testament
Date: 2022-10-11
Version: 0.30
Published by: unfoldingWord

unfoldingWord® Translation Academy
Date: 2023-01-25
Version: 36
Published by: unfoldingWord®

unfoldingWord® Translation Words
Date: 2023-02-10
Version: 40
Published by: unfoldingWord

unfoldingWord® Translation Words Links
Date: 2023-05-31
Version: 24
Published by: unfoldingWord

On the derivative work, you must indicate what changes you have made and attribute the work as follows: "The original work by unfoldingWord is available from unfoldingword.org/utn". You must also make your derivative work available under the same license (CC BY-SA).

If you would like to notify unfoldingWord regarding your translation of this work, please contact us at unfoldingword.org/contact/.

Table of Contents

unfoldingWord® Translation Notes

Judges

Introduction to Judges

Part 1: General Introduction

Outline of Judges

History of the judges of Israel (1:1–16:31)

  • Introduction (1:1-3:6)
  • Othniel, Ehud, and Shamgar (3:7–31)
  • Deborah and Barak (4:1–5:31)
  • Gideon (6:1–8:35)
  • Abimelech, Tola, and Jair (9:1–10:5)
  • Jephthah (10:6-12:7)
  • Ibzan, Elon, and Abdon (12:8-15)
  • Samson (13:1–16:31)

The account of Micah and his idols (17:1–18:31)
The account of Gibeah; the other Israelites take revenge (19:1–21:25)

What is the Book of Judges about?

The Book of Judges tells of events that occurred after the Israelites settled in the Promised Land. The events in this book happened over a period of about 150 years.

This book describes how the Israelites repeatedly sinned against Yahweh during this time. They worshiped false gods and did the same wicked things as the peoples who lived around them. Therefore, God would allow enemies to defeat and oppress the Israelites. Eventually, the Israelites would call to Yahweh for help. Yahweh would then cause someone to help the Israelites defeat their enemies. This person was called a "judge." The Israelites would live in peace until the judge died.

After that judge died, the Israelites would start sinning again. So this pattern of events would repeat.

How should the title of this book be translated?

This book traditionally has the title "Judges" because it gives accounts of some of the main leaders or judges in Israel before there were any kings over the people. Unless there are good reasons for following the title in other Bible versions, the translator should probably use the title "Judges" or a title such as "The Book about the Leaders in Israel." (See: **How to Translate Names (p.696)**)

Part 2: Important Religious and Cultural Concepts

What kind of leaders were the judges?

These were men and women whom God chose to help the Israelites defeat their enemies. After defeating their enemies, these leaders usually continued to help the people by deciding disputes among them. They also helped them make important decisions. Many of these leaders served all the people of Israel, but some of these leaders may have served only certain tribes.

What kind of society was Israel during the time of the judges?

During this time, the twelve tribes of Israel were independent of one another. They were not a unified nation with one ruler. The tribes would sometimes help each other when enemies were threatening them.

These tribes were descended from the same ancestors: Abraham, Isaac, and Jacob. They shared in the same covenant with Yahweh.

What spiritual struggles did Israel experience during the time of the judges?

During this time, Israel struggled to remain faithful to Yahweh. The best judges encouraged Israel to be faithful to him, but some of the judges failed to do so. (See: **faithful, faithfulness, trustworthy (p.768)**)

Part 3: Important Translation Issues

What is the meaning of the phrase "in those days there was no king in Israel, and everyone did what was right in his own eyes"?

This phrase occurs twice in the book of Judges. Shorter versions of the phrase occur two other times. These phrases imply that the writer or editor of this book was alive at a later time when there was a king in Israel. They also seem to imply that the writer thought that things were not good in Israel because there was no king.

The translation of these phrases should imply to the reader that the book's writer is looking back into the past.

What is the meaning of the phrase "to this day"?

The narrator used this phrase to refer to the time when he was writing. The translator should be aware that "to this day" refers to a time already passed. The translator must avoid giving the impression that the present day of the translation's readers is meant. The translator might decide to say, "to this day, at the time when this is being written," or, "to this day, at the time of writing." This Hebrew phrase occurs in Judges 1:21, 26; 6:24; 10:4; 15:19; 18:12.

Judges 1

Judges 1 General Notes

Structure and formatting

"After the death of Joshua"

This statement creates a seamless transition from the book of Joshua.

Special concepts in this chapter

Finishing the conquest of the Promised Land

Israel fought to clear the land of the Canaanites, but they also made treaties with other peoples and made some of them do hard labor. This was against God's instruction to completely remove the Canaanite people from the land.

Judges 1:1

Connecting Statement:

Connecting Statement:

The book of Judges continues the story about Joshua and is also the beginning of a new part of the story.

Yahweh

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

will attack the Canaanites for us

The word "us" refers to the people of Israel, but not to Yahweh. (See: **Exclusive and Inclusive 'We' (p.686)**) (See: **Exclusive and Inclusive 'We' (p.686)**)

Judges 1:2

Judah will attack

Here "Judah" represents the men of the tribe of Judah. Yahweh is commanding these men to attack first. Alternate translation: "The men of Judah must attack first" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

See

Alternate translation: "Look" or "Listen" or "Pay attention to what I am about to tell you"

this land

This refers to the land where the Canaanites lived. Alternate translation: "the land of the Canaanites" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 1:3

their brothers

Alternate translation: "their fellow Israelites" or "their relatives"

Come up with us

The people of the tribes of Judah and Simeon were camped with the rest of the Israelite people in the valley of the Jordan River. The land given to Judah was in the hills above the valley. Some languages do not usually indicate whether people were going up or down. Alternate translation: "Come with us" or "Go with us"

that was assigned to us & that was assigned to you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that Yahweh assigned to us … that Yahweh assigned to you" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

We will likewise go with you

Alternate translation: "We will also go with you" or "In the same way, we will go with you"

Judges 1:4

The men of Judah attacked

It is implied that the men of Simeon attacked with the men of Judah. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

They killed ten thousand

"They killed about 10,000" or "They killed a large number" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

of them

Alternate translation: "soldiers of the Canaanites and Perizzites" or "enemies"

Bezek

This is an area in the mountains of Canaan. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 1:5

Adoni-Bezek

This man was the leader of the army of the Canaanites and the Perizzites. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

they fought against him

Here "him" actually refers to Adoni-Bezek and his army. Alternate translation: "they fought against him and his army" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 1:6

pursued him

Alternate translation: "chased him"

Judges 1:7

Seventy kings

"70 kings" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

who had their thumbs and their big toes cut off

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: "whose thumbs and big toes I told my men to cut off" or "whose thumbs and big toes we cut off" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

gathered their food from under my table

Forcing these kings to eat scraps of food represents all the ways that Adoni-Bezek humiliated these kings. Here "gathering" food represents eating it. Alternate translation: "ate scraps of food from under my table" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 1:8

the city of Jerusalem and took it

Here "city" represents the people. Alternate translation: "the people who lived in Jerusalem and defeated them" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

They attacked it

Here "it" refers to the city which represents the people of the city. Alternate translation: "They attacked the people of the city" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

with the edge of the sword

"with the point of the sword." Here "sword" represents the swords and other weapons that the soldiers used in battle. Alternate translation: "with their swords" or "with their weapons" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 1:9

the men of Judah went down to fight

It was common to use the word "down" when it refers to traveling from Jerusalem. Alternate translation: "the men of Judah went to fight"

in the Negev

Alternate translation: "in the southern Judean wilderness"

foothills

hills at the base of a mountain or mountain range

Judges 1:10

the name of Hebron was previously Kiriath Arba

This is background information. Some people who first read this book had probably heard of Kiriath Arba but did not know that it was the same as the city that they called Hebron. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Sheshai, Ahiman, and Talmai

These are the names of three Canaanite leaders of Hebron. Each leader represents his army. Alternate translation: "Sheshai, Ahiman, Talmai, and their armies" (See: [[rc:///*ta/man/translate/translate-names]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **How to Translate Names (p.696)**)

Judges 1:11

the name of Debir was previously Kiriath Sepher

The author probably wrote this because his readers knew the city as Debir. But at the time Israel attacked it, it was called Kiriath Sepher. Alternate translation: "which used to be called Kiriath Sepher" (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

was previously

Alternate translation: "was in times past" or "was at an earlier time"

Judges 1:12

Whoever attacks Kiriath Sepher and takes it

Here "Kiriath Sepher" represents the people. Alternate translation: "Whoever attacks and defeats the people of Kiriath Sepher and takes their city" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Aksah

This is the name of Caleb's daughter. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p. 696)**)

Judges 1:13

Othniel, son of Kenaz

These are names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 1:14

she urged him

Alternate translation: "Aksah urged Othniel"

Judges 1:15

Give me a blessing

Alternate translation: "Do a favor for me" or "Do this for me"

Since you have given me the land of the Negev

Caleb gave Aksah in marriage to Othniel, so she lived with Othniel in the city that he had captured in the Negev. The full meaning of this statement can be made explicit. Alternate translation: "Since you have given me in marriage to live in the Negev" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Since you have given me the land

This implies that Caleb did give her the field when she asked him for it (verse 14). She is now asking for springs of water in addition to that field. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 1:16

of Moses' father-in-law

Alternate translation: "of the father of Moses' wife"

father-in-law the Kenite went up

Alternate translation: "father-in-law, who was one of the Ken people, went up"

went up from the City of Palms & into the wilderness

Alternate translation: "left the City of Palms … and went into the wilderness"

City of Palms

This is another name for the city of Jericho. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Arad

This is the name of a city in Canaan. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p. 696)**)

Judges 1:17

the men of Simeon their brothers

Here "brothers" means relatives who were in another tribe of Israel.

Zephath

This is the name of a city in Canaan. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p. 696)**)

The name of the city was called Hormah

After the Israelites destroyed Zephath, they changed its name to "Hormah." The name "Hormah" means "complete destruction." (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/translate-names]]) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 1:18

(There are no notes for this verse.)

Judges 1:19

Yahweh was with the people of Judah

Here "was with" means that Yahweh helped the people of Judah. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

plains

a very large area of level, treeless ground

Judges 1:20

Hebron was given to Caleb (like Moses had said)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Moses had given Hebron to Caleb" (See: **Active or Passive (p. 651)**) (See: **Active or Passive (p.651)**)

three sons of Anak

The leaders of the people groups are used to refer to the entire group. Alternate translation: "three sons of Anak and their people" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Anak

This is the name of a man. Anak and his descendants were famous for being very tall. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 1:21

to this day

"until now." This refers to the time the book of Judges was written.

Judges 1:22

The house of Joseph

Here "house" represents descendants. Manasseh and Ephraim were sons of Joseph, and the "house of Joseph" can refer to the descendants of Manasseh and Ephraim. Alternate translation: "The descendants of Manasseh and Ephraim" or "The men of the tribes of Manasseh and Ephraim" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

to attack Bethel

Here "Bethel" represents the people who live in Bethel. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 1:23

spy

to get information secretly

the city that was formerly called Luz

This is background information. Some people who first read this book had probably heard of Luz but did not know that it was the same as the city that they called Bethel. (See: [[rc:///ta/man/translate/writing-background]] and [[rc:///ta/man/translate/translate-names]]) (See: **Background Information (p.660)**)

Judges 1:24

spies

people who get information secretly

Judges 1:25

they attacked the city

Here "city" represents the people. Alternate translation: "they attacked the people of the city" (See: **Metonymy (p. 725)**) (See: **Metonymy (p.725)**)

with the edge of the sword

"with the point of the sword." Here "sword" represents the swords and other weapons that the soldiers used in battle. Alternate translation: "with their swords" or "with their weapons" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

get away

This is an idiom. Alternate translation: "escape" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 1:26

Luz

This new town started in the land of the Hittites was named after the town of Luz, near Bethel, that the man had left.

which is its name to this day

"which is still its name." Here "to this day" refers to the time when the book of Judges was written.

Judges 1:27

Beth Shan & Taanach & Dor & Ibleam & Megiddo

These are names of cities. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

because the Canaanites were determined to live in that land

To "determine" is to firmly decide something. Alternate translation: "because the Canaanites firmly decided not to leave that land"

Judges 1:28

When Israel became strong

Here "Israel" represents the people. Alternate translation: "When the people of Israel became stronger" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

they forced the Canaanites to serve them with hard labor

Alternate translation: "they forced the Canaanites to do hard work for them"

Judges 1:29

Ephraim did not

Here "Ephraim" the men or the soldiers of the tribe of Ephraim. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Gezer

The name of one of the cities in the Ephraim area. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 1:30

Zebulun did not drive out

Here "Zebulun" represents the men or the soldiers of the tribe of Zebulun. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Kitron & Nahalol

These are names of cities in the land of Canaan. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

but Zebulun forced

Here "Zebulun" represents the people of the tribe of Zebulun. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

hard labor

Alternate translation: "difficult labor"

Judges 1:31

Asher did not drive

Here "Asher" represents the men or the soldiers of the tribe of Asher. (See: **Metonymy (p.725)**) (See: **Metonymy (p. 725)**)

Akko & Sidon & Ahlab, Akzib, Helbah, Aphek & Rehob

These are names of cities in the land of Canaan. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 1:32

(There are no notes for this verse.)

Judges 1:33

Beth Shemesh & Beth Anath

These are names of cities. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

the inhabitants of Beth Shemesh and Beth Anath were forced into hard labor for Naphthali

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the people of Naphtali forced the people of Beth Shemesh and Beth Anath to work for them as slaves" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 1:34

not allowing them to come down

Alternate translation: "stopping them from coming down"

plain

a very large area of flat land without trees

Judges 1:35

Mount Heres

This is the name of a large hill on which the city of Aijalon was built. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Aijalon & Shaalbim

These are names of cities. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

the military might of the house of Joseph conquered them

Alternate translation: "the tribes of people who descended from Joseph were able to conquer them because of their powerful army"

house of Joseph

Here "house" represents descendants. Manasseh and Ephraim were sons of Joseph, and the "house of Joseph" can refer to the descendants of Manasseh and Ephraim. Alternate translation: "the descendants of Manasseh and Ephraim" or "the men of the tribes of Manasseh and Ephraim" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 1:36

the hill of Akrabbim

This was a pass southwest of the Dead Sea. It is also called the "Scorpion Pass." (See: **How to Translate Names (p. 696)**) (See: **How to Translate Names (p.696)**)

Sela

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 2

Judges 2 General Notes

Special concepts in this chapter

Yahweh tests Israel

Yahweh said, "Because this nation has broken the terms of my covenant." Completely removing the Canaanites from the land was a test from Yahweh. While Yahweh displayed covenant faithfulness, Israel did not. (See: [[rc:///*tw/ dict/bible/kt/test]] and [[rc:///*tw/dict/bible/kt/covenantfaith]])

Judges 2:1

angel of Yahweh

This could mean: (1) "angel who represents Yahweh" or (2) "messenger who serves Yahweh" or (3) it may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself were talking.

went up from Gilgal to Bokim

Alternate translation: "left Gilgal and went to Bokim"

Bokim

This is what the Israelites named this place in 2:5 after the angel rebukes the people. "Bokim" means "crying." (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

and said

It is understood that the angel of Yahweh is speaking to the people of Israel. Alternate translation: "and said to the people of Israel" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

brought you up from Egypt

Alternate translation: "led you from Egypt"

your fathers

Alternate translation: "your ancestors" or "your forefathers"

break my covenant with you

This is an idiom. Alternate translation: "fail to do what I said I would do for you" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 2:2

you have not listened to my voice

Here "voice" represents what Yahweh said. Alternate translation: "you have not obeyed my commands" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

What is this that you have done?

This question is asked to cause the people of Israel to realize they have disobeyed Yahweh and will suffer because of it. Alternate translation: "You have done a terrible thing." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 2:3

So now I say, 'I will not & trap for you.'

This has a quotation within a quotation. This direct quotation can be stated as an indirect quotation. Alternate translation: "So now I tell you that I will not … trap for you.'" (See: [[rc:///*ta/man/translate/figs-quotesinquotes]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Quotes within Quotes (p.749)**)

become thorns in your sides

The Canaanites troubling the Israelites is spoken of as if the Canaanites would be thorns in the side of the Israelites. Alternate translation: "cause you trouble" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

thorns

sharp pieces of wood up to 7 centimeters long that stick out from some plants

their gods will become a trap for you

The Israelites worshiping the Canaanite gods is spoken of as if the false gods were a hunter's trap that catches an animal and causes it harm. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 2:4

shouted and wept

Alternate translation: "cried many tears"

Judges 2:5

(There are no notes for this verse.)

Judges 2:6

Now when Joshua

Here "Now" is used here to mark a break in the main story line. Here the narrator begins a summary that explains how the generations of Israelites after Joshua sinned and worshiped false gods so that Yahweh punished them, but then he would send judges to rescue them. This summary ends in 2:23.

when Joshua & of their land

The events of 1:1-2:5 happened after Joshua died. This is recounting events that happened at the end of the book of Joshua. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

to the place assigned

You may want to help your readers by stating who assigned this place to them. Alternate translation: "to the place Yahweh gave them" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 2:7

The background information that begins with the words "Now when Joshua" in verse 6 continues. (See:
Background Information (p.660)) (See: **Background Information (p.660)**)

during the lifetime

This means the time that someone lived. Alternate translation: "during the life"

the elders

Here this means the men who helped lead Israel, participating in matters of social justice and in religious matters
such as maintaining the law of Moses.

outlived him

This means to live longer than someone else. Alternate translation: "lived longer than he did"

Judges 2:8

The background information that begins with the words "Now when Joshua" in verse 6 continues. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Joshua son of Nun & died at the age of 110 years old

The background information that begins with the words "Now when Joshua" in verse 6 ends. The events of 1:1-2:5 happened after Joshua died. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Nun

This is the name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

110 years old

"one hundred and ten years old" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 2:9

he was assigned

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that God gave him" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Timnath Heres

This is the name of an area of land. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p. 696)**)

Mount Gaash

This is the name of a mountain. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 2:10

All that generation was also gathered to their fathers

The phrase "was also gathered to their fathers" means that as the people of that generation died, their souls went to the same place as their ancestors who died before them. It is a polite way of saying they died. (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

fathers

Here this means the ancestors of a certain person or people group.

grew up

Alternate translation: "grew older" or "became older"

who did not know Yahweh

Here "did not know" means they had not experienced Yahweh or his power the way the previous generation had.

Judges 2:11

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Baals

This is the plural of Baal. While "Baal" was generally the name of one false god, the word was also used for various other gods that were often worshiped along with Baal. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 2:12

They broke away from Yahweh

The Israelites no longer obeying Yahweh is spoken of as if they physically broke away from him and left him. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

their fathers

Alternate translation: "their ancestors" or "their forefathers"

They went after other gods

The Israelites starting to worship false gods is spoken of as if the Israelites walked and went after the false gods. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

bowed down to them

This is an act of worship and giving honor to someone. (See: **Symbolic Action (p.758)**) (See: **Symbolic Action (p. 758)**)

They provoked Yahweh to anger

Alternate translation: "They caused Yahweh to become angry"

Judges 2:13

Ashtoreths

This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 2:14

The anger of Yahweh burned against Israel

The anger of Yahweh is described as burning like a fire. Alternate translation: "Yahweh became very angry with the people of Israel" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

he gave them to the raiders who stole their possessions from them

Alternate translation: "he let raiders steal their possessions"

He sold them as slaves who were held by the strength of their enemies around them, so they could no longer defend themselves against their enemies

Yahweh allowing the enemies to take the Israelites as slaves is spoken of as if he sold them into slavery. The phrase "who were held by" can be stated in active form. Alternate translation: "He allowed their enemies to conquer them and take them as slaves, and they could no longer resist their powerful enemies" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metaphor (p.719)**)

Judges 2:15

Yahweh's hand was against them to defeat them

Here "hand" represents Yahweh's power. Alternate translation: "Yahweh helped their enemies defeat them" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

they were in terrible distress

Alternate translation: "they were suffering terribly"

Judges 2:16

Then Yahweh raised up judges

Yahweh appointing persons to be judges is spoken of as if he were raising or lifting the persons up. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

out of the hand of those

Here "hand" refers to power. Alternate translation: "from the power of the enemies" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 2:17

they would not listen to their judges

Alternate translation: "they would not obey their judges"

gave themselves like prostitutes to other gods and worshiped them

The people betraying Yahweh and worshiping other gods is spoken of as if the people were prostitutes. Alternate translation: "betrayed him by worshiping false gods" (See: **Simile (p.755)**) (See: **Simile (p.755)**)

their fathers

Alternate translation: "their ancestors" or "their forefathers"

Judges 2:18

When Yahweh raised up judges

Yahweh appointing persons to be judges is spoken of as if he raised or lifted up the persons. (See: **Metaphor (p. 719)**) (See: **Metaphor (p.719)**)

judges for them & rescued them

The word "them" refers to the Israelites.

the hand of their enemies

Here "hand" refers to power of the enemies to hurt Israel. Alternate translation: "the power of their enemies" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

all the days the judge lived

Alternate translation: "as long as the judge lived"

pity

to have compassion for someone or something

as they groaned

The sound made by a person who suffers is used to describe the pain of the Israelites as they suffer. Alternate translation: "as they suffered" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 2:19

they would turn away

The people no longer obeying Yahweh is spoken of as if they would physically turn away from Yahweh. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

their fathers

Alternate translation: "their ancestors" or "their forefathers"

They would go after other gods to serve them and worship them

The Israelites worshiping other gods is spoken of as if they were walking and going after other gods. Alternate translation: "They would serve and worship other gods" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

They refused to give up any of their evil practices or their stubborn ways

"They refused to stop doing evil things and being stubborn." This can be stated in positive form. Alternate translation: "They continued doing evil things and being stubborn" (See: **Litotes (p.715)**) (See: **Litotes (p.715)**)

Judges 2:20

The anger of Yahweh burned against Israel

The anger of Yahweh is described as burning like a fire. See how you translated this phrase in Judges 2:14. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

this nation has broken

Here "nation" represents the people. Alternate translation: "these people have broken" or "the Israelites have broken" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 2:21

any of the nations

Here "nations" represents the people groups that lived in Canaan before the Israelites. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 2:22

they will keep the way of Yahweh and walk in it

How Yahweh wants people to live or behave is spoken of as if it were a way or road. A person obeying Yahweh is spoken of as if they were walking in his way. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 2:23

did not drive them out quickly and give them into the hand of Joshua

These two phrases mean the same thing and can be combined. Alternate translation: "he did not let Joshua quickly conquer them and drive them out" (See: **Doublet (p.677)**) (See: **Doublet (p.677)**)

into the hand of Joshua

Here "hand" is a metonym for power, and "Joshua" represents himself and his army. Alternate translation: "into the power of Joshua and his army" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.725)**)

Judges 3

Judges 3 General Notes

Special concepts in this chapter

The people worship false gods

Israel worshiped idols and false gods. Because of this, Yahweh allowed Aram and Moab to rule over them. In the period of Judges, when Israel sinned, they were often placed under the rule of a foreign power. (See: [[rc:///*tw/dict/ bible/kt/falsegod]] and [[rc:///*tw/dict/bible/kt/sin]])

Other possible translation difficulties in this chapter

"Blew a trumpet"

When Ehud "blew a trumpet," he was calling all of the men to come help him fight. (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 3:1

Now Yahweh

Here "Now" begins a new section of the story.

these nations

This refers to the people groups that the narrator will list in 3:3.

who had not experienced any of the wars fought in Canaan

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 had not fought in any of the wars in Canaan" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 3:2

He did this to teach warfare to the new generation of the Israelites who had not known it before

This breaks from the main story line. The narrator gives background information about why Yahweh left some of the people groups in Canaan. Alternate translation: "Yahweh left nations among the Israelites to teach the young men who had not fought in battle before how to fight" (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Judges 3:3

the five kings

These five kings represent themselves and their people. Alternate translation: "the five kings and their people" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Mount Baal Hermon

This is the highest mountain in Israel. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p. 696)**)

Hamath Pass

This is the name of an area at the northern boundary of Canaan. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 3:4

These nations were left

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Yahweh left these nations in Canaan" or "Yahweh allowed these nations to continue to live in Canaan" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

as a means

Alternate translation: "as a way"

whether they would & gave their ancestors

The words "they" and "their" refer to the people of Israel.

the commands he gave

Alternate translation: "the commands Yahweh gave"

Judges 3:5

(There are no notes for this verse.)

Judges 3:6

(There are no notes for this verse.)

Judges 3:7

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in Judges 2:11.
Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil" (See: **Metaphor
(p.719)**) (See: **Metaphor (p.719)**)

forgot Yahweh their God

Here "forgot" is an idiom that means "they stopped obeying." (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 3:8

the anger of Yahweh was set on fire

Yahweh becoming very angry is spoken of as if his anger were something that could be set on fire. Alternate translation: "Yahweh became very angry" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

sold them into the hand of Cushan-Rishathaim

Allowing the people of Israel to be conquered is spoken of as if Yahweh sold them to Cushan-Rishathaim. Alternate translation: "allowed Cushan-Rishathaim and his army to defeat them" (See: **Metaphor (p.719)**) (See: **Metaphor (p. 719)**)

into the hand of Cushan-Rishathaim

Here "hand" is a metonym that represents power or control. Also, "Cushan-Rishathaim" is a synechdoche that represents himself and his army. (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.725)**)

Cushan-Rishathaim

This is the name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Aram Naharaim

This is the name of a country. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 3:9

Yahweh raised up someone

Yahweh appointing someone to do a special work for him is spoken of as if Yahweh raised or lifted up the person. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Othniel & Kenaz

See how you translated these men's names in Judges 1:13.

Judges 3:10

empowered him

This phrase means that Yahweh helped Othniel to have and develop the qualities he needed to be a great leader.

he judged Israel

Here "judged" means he led the people of Israel.

he went out to war

Here "he" refers to Othniel who represents himself and the army of Israel. Alternate translation: "Othniel and the Israelite soldiers went to fight against the army of Cushan-Rishathaim" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Yahweh gave him victory over Cushan-Rishathaim king of Aram

Here "Cushan-Rishathaim" represents his army. Alternate translation: "Yahweh helped the Israelite army defeat the army of Cushan-Rishathaim king of Aram" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

The hand of Othniel

Here "hand" is a metonym for army. Alternate translation: "The army of Othniel" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 3:11

The land had peace

"The land" is used to refer to the people who lived in the land. Alternate translation: "The people lived peacefully" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

forty years

"40 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 3:12

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in Judges 2:11. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Yahweh gave strength to Eglon king of Moab

If your language does not use an abstract noun for the idea behind the word **strength**, you can express the same idea with an adjective. Alternate translation: "Yahweh made Eglon king of Moab strong" (See: **Abstract Nouns (p. 649)**) (See: **Abstract Nouns (p.649)**)

to Eglon king of Moab to overpower the Israelites

Here "Eglon king of Moab" represents himself and his army. Alternate translation: "to Eglon king of Moab and his soldiers as they attacked the Israelite army" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Eglon

This is the name of a king. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 3:13

the City of Palms

This is another name for the city of Jericho. See how you translated this in Judges 1:16.

Judges 3:14

eighteen years

"18 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 3:15

called out to Yahweh

Here this means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.

raised up someone

Yahweh appointing someone to do a special service for him is spoken of as if he raised or lifted up the person. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Ehud & Gera

These are names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

left-handed

Ehud was better able to hold a sword with his left hand.

Judges 3:16

one cubit

If it is necessary to use a modern measurement of length, here are two ways of doing it. Alternate translation: "46 centimeters" or "about one half meter" (See: **Biblical Distance (p.663)**) (See: **Biblical Distance (p.663)**)

he strapped it on under his clothing on his right thigh

Alternate translation: "he tied it to his right thigh under his clothing"

thigh

the part of the leg between the knee and the hip

Judges 3:17

Now Eglon was a very fat man

Here "Now" is used here to mark a break in the main story line. Here the narrator tells background information about Eglon. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Judges 3:18

(There are no notes for this verse.)

Judges 3:19

when he reached the place where the carved images were made near Gilgal

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "when he arrived at the place near Gilgal where people made carved images" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 3:20

in the coolness of the upper room

This is a room above the lower level that was used for rest and to remain cool during the hot part of the day.

The king got up out of his seat

Standing up was a sign of honoring God will listening to his message. (See: **Symbolic Action (p.758)**) (See: **Symbolic Action (p.758)**)

Judges 3:21

(There are no notes for this verse.)

Judges 3:22

The tip of the sword came out of his back

Alternate translation: "The sharp end of the sword came out of his back"

Judges 3:23

porch

an outside room with low walls and a roof covering

Judges 3:24

Surely he is relieving himself

This is a polite way to speak about a person having a bowel movement (defecating) or urinating. (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

Judges 3:25

until they felt they were neglecting their duty

They waited until they became worried that something was wrong and it was their duty to open the doors to their king's private room.

took the key and opened them

Alternate translation: "took the key and opened the doors"

Judges 3:26

While the servants were waiting & Ehud escaped

This tells what happened before the servants opened the doors to the upper room and found the king dead. Alternate translation: "Meanwhile, as the servants were still waiting outside of the upper room … Ehud escaped" (See: **Order of Events (p.732)**) (See: **Order of Events (p.732)**)

Seirah

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 3:27

When he arrived

You may want to help your readers by stating where he arrived. Alternate translation: "When he arrived in Seirah" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

Judges 3:28

General Information:

General Information:

Ehud speaks to the people of Israel in Ephraim.

for Yahweh is about to defeat your enemies

Yahweh helping the Israelites to defeat their enemies is spoken of as if Yahweh were a warrior who would fight and defeat their enemies. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

captured the fords

Alternate translation: "gained control of the fords"

fords

the areas of a river where it is shallow and easy to walk across to the other side

did not allow anyone to cross

Alternate translation: "did not let anyone cross"

Judges 3:29

ten thousand men

"10,000 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

capable men

Alternate translation: "able men" or "men able to fight well"

Judges 3:30

Moab was subdued by the strength of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the Israelite army defeated the Moabites" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

the strength of Israel

Here "strength" represents the Israelite army. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

the land had rest

Here "land" represents the people. Alternate translation: "the Israelites lived peacefully" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

eighty years

"80 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 3:31

judge

God appointed judges to lead the people of Israel in times of trouble after they entered the Promised Land and before they had kings. Often judges rescued the Israelites from their enemies.

Shamgar

The name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Anath

The name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

600 men

"six hundred men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

a stick used to goad cattle

Cattle farmers would poke their cattle with a sharp stick to make them move. AT "a stick used to urge cattle to move" or "a stick used to direct cattle"

He also delivered Israel from danger

The word "danger" refers to enemies that tried to harm the people of Israel. Alternate translation: "He also delivered the people of Israel from their enemies" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 4

Judges 4 General Notes

Structure and formatting

Chapters 4 and 5 form one section about Barak and Deborah.

Special concepts in this chapter

Barak's leadership

At this time, it was very unusual for a woman to be a leader, especially a military leader. Barak lacked the strength to go into battle without Deborah. This indicates that Barak was a poor leader. If a woman won the battle for him, it would have brought Barak shame. It also indicates that Deborah was very well respected. (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 4:1

Ehud

See how you translated this man's name in Judges 3:15.

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in Judges 2:11. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 4:2

Yahweh sold them into the hand of Jabin king of Canaan

Here "hand" refers to Jabin's power over Israel. Yahweh's decision to give Jabin power over them is spoken of as if Yahweh had sold them to Jabin. Alternate translation: "Yahweh allowed them to be defeated by the power of Jabin king of Canaan" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.725)**)

Jabin & Sisera

These are the names of men (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Hazor & Harosheth Haggoyim

These are the names of cities or places (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p. 696)**)

Judges 4:3

nine hundred iron chariots

"900 iron chariots" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

twenty years

Alternate translation: "20 years"

Judges 4:4

Now

This word is used here to mark a break in the main story line. Here the narrator tells background information about Deborah. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Deborah

This is the name of a woman (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Lappidoth

This is the name of a man (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

judge

God appointed judges to lead the Israelites in times of trouble. Often the judges rescued them from their enemies.

Judges 4:5

palm of Deborah

This tree was named after Deborah.

Judges 4:6

General Information:

General Information:

The writer of Judges refers to men, a city, a mountain, and a river by their names. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Barak & Abinoam

These are the names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Mount Tabor

This is the name of a mountain. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

ten thousand men

"10,000 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 4:7

I will draw out

Here "I" refers to God.

draw out Sisera

Here "Sisera" represents himself and his army. Alternate translation: "draw out Sisera and his army" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

draw out

to cause people to come away from a safe location

Sisera & Jabin

See how you translated these men's names in Judges 4:2.

Kishon

This is the name of a river. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 4:8

General Information:

General Information:

Barak has a discussion with Deborah.

Barak

See how you translated this man's name in Judges 4:6.

Judges 4:9

the road on which you are going will not lead to your honor

The choice Barak makes is spoken of as if Barak were choosing a road on which to travel. And, "honor" is spoken of as if it were a destination to which one travels. Alternate translation: "no one will honor you for what you do" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

for Yahweh will sell Sisera into the hand of a woman

Here "hand" refers to her power to kill him. Alternate translation: "for Yahweh will cause a woman to defeat Sisera" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Sisera

See how you translated this man's name in Judges 4:2.

Deborah

See how you translated this woman's name in Judges 4:4.

Judges 4:10

Ten thousand men

"10,000 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 4:11

Now

This word is used here to mark a break in the main story line. Here the narrator tells background information about Heber the Kenite. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Heber & Hobab

These are the names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Kenite

See how you translated this in Judges 1:16

Moses' father-in-law

Alternate translation: "the father of Moses' wife"

Zaanannim

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 4:12

When they told Sisera

Here "they" does not identify anyone specifically. Alternate translation: "When someone told Sisera"

Sisera

See how you translated this man's name in Judges 4:2.

Barak & Abinoam & Mount Tabor

See how you translated these names in Judges 4:6.

Judges 4:13

Sisera called out all his chariots

Here "chariots" represents the soldiers who drove the chariots. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

nine hundred iron chariots

"900 iron chariots" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Harosheth Haggoyim

See how you translated the name of this city in Judges 4:2.

Kishon River

See how you translated this in Judges 4:7.

Judges 4:14

Yahweh has given you victory

Because Deborah is certain of victory, she speaks as if Barak had already won the battle. Alternate translation: "Yahweh will give you victory" (See: **Predictive Past (p.747)**) (See: **Predictive Past (p.747)**)

Is not Yahweh leading you?

Deborah asks this question to remind Barak that they fight on the side of Yahweh. Alternate translation: "Remember, Yahweh is leading you." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

with ten thousand

"with 10,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 4:15

Yahweh confused Sisera and all his chariots and all his army

Alternate translation: "Yahweh made Sisera and all his chariots and all his army unable to think clearly" or "Yahweh made Sisera and all his chariots and all his army panic"

all his chariots

Here the word "chariots" is a metonym for the soldiers driving the chariots. Alternate translation: "all the men driving chariots" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 4:16

Barak pursued

Here "Barak" represents himself and his army. Alternate translation: "Barak and his soldiers chased" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Harosheth

Translate this the same way you did in Judges 4:2.

the whole army of Sisera was killed by the edge of the sword

Here "sword" represents the swords and other weapons that the soldiers used in battle. 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: "Barak and his soldiers killed Sisera's whole army with their swords" (See: [[rc:///ta/ man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Synecdoche (p.760)**)

Judges 4:17

Sisera & Jabin & Hazor

See how you translated these names in Judges 4:2.

ran away on foot

This is an idiom that means he was walking rather than riding a horse or in a chariot. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Jael

This is the name of a woman. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Heber

See how you translated this man's name in Judges 4:11.

Kenite

See how you translated this in Judges 1:16.

Judges 4:18

Turn aside

This means to change course during a journey in order to rest. Alternate translation: "Come here" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

blanket

a large covering for the body to sleep under for warmth, made of wool or animal skins

Judges 4:19

He said to her

Alternate translation: "Sisera said to Jael"

Judges 4:20

(There are no notes for this verse.)

Judges 4:21

tent peg

a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent

hammer

a heavy tool made of wood used to hit a tent peg into the ground

a deep sleep

Like a person in a deep hole cannot easily climb out, a person in a deep sleep cannot easily wake up. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 4:22

Barak was pursuing

Alternate translation: "Barak was chasing" or "Barak was following after"

Judges 4:23

God defeated Jabin, the king of Canaan, before the people of Israel

God causing the Israelites to defeat Jabin and his army is spoken of as is God himself defeated Jabin as the people of Israel watched. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 4:24

The might

Alternate translation: "The military power"

they destroyed him

Here "him" refers to Jabin who represents himself and his army. Alternate translation: "they destroyed Jabin and his army" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 5

Judges 5 General Notes

Structure and formatting

The account of Deborah and Barak continues in this chapter.

Some translations prefer to set apart quotations, prayers, and songs. The ULT and many other English translations set the lines of Chapter 5, which is a song, farther to the right on the page than the rest of the text.

Other possible translation difficulties in this chapter

The flood

God caused rain and flooding to bog down Jaban's chariots making them vulnerable to soldiers on foot, even though it is not said. (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 5:1

On that day

The full meaning of this statement can be made explicit. Alternate translation: "On the day the Israelites defeated the army of King Jabin" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Deborah

See how you translated this name in Judges 4:4.

Barak & Abinoam

See how you translated these names in Judges 4:6.

Judges 5:2

when the people gladly volunteer for war

Alternate translation: "when the men agree to fight in battle"

Judges 5:3

Listen, you kings! Pay attention, you leaders

Deborah and Barak speak to the kings and leaders as if they were there listening to the song. (See: **Apostrophe (p. 654)**) (See: **Apostrophe (p.654)**)

you kings & you leaders

This refers to kings and leaders in general, not to specific kings or leaders.

Judges 5:4

when you went out from Seir, when you marched from Edom

This refers to the time when the Israelites left Edom to start conquering the people in Canaan. Yahweh empowering his people to defeat the people of Canaan is spoken of as if he were a warrior leading the Israelite army. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Seir

Seir is a mountain on the border of the land of Israel and Edom. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

the earth shook, and the skies also trembled; also the clouds poured down water

This could mean: (1) this is poetic language that emphasizes Yahweh's power by describing it as causing earthquakes and storms or (2) the people of Canaan being terrified as the Israelites were about to attack them is spoken of as if the earth and sky were shaking. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 5:5

The mountains quaked

This probably refers to earthquakes and gives the impression that the mountains quaked because they were very afraid of Yahweh. Alternate translation: "The mountains trembled in fear" (See: [[rc:///*ta/man/translate/figs-personification]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Personification (p.741)**)

before the face of Yahweh

Here "face" refers Yahweh's presence. Alternate translation: "in the presence of Yahweh" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

even Mount Sinai quaked

When Moses and Israel were at Mount Sinai, it quaked. Alternate translation: "long ago, even Mount Sinai quaked" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 5:6

In the days of

Alternate translation: "During the lifetime of"

Shamgar & Anath & Jael

These are the names of people. See how you translated Shamgar and Anath in Judges 3:31 and Jael in Judges 4:18. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

son of Anath

Shamgar's father is mentioned to help identify Shamgar and when he lived. (See: **Background Information (p. 660)**) (See: **Background Information (p.660)**)

the main roads were abandoned

This can be stated in active form and you can make explicit why the roads were abandoned Alternate translation: "people stopped using the main roads; because they were afraid of Israel's enemies" (See: [[rc:///*ta/man/translate/ figs-activepassive]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Active or Passive (p.651)**)

the winding paths

This refers to smaller roads that fewer people traveled on.

Judges 5:7

I, Deborah, arose—arose as a mother in Israel

Deborah speaks of becoming a leader in Israel as if she were a mother taking care of young children. Alternate translation: "I, Deborah, began to lead—I took care of the Israelites as a mother takes care of her children" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 5:8

they chose new gods

The full meaning of this statement can be made explicit. Alternate translation: "the people of Israel worshiped new gods" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

there was fighting at the city gates

Here "gates" represents the entire city. The full meaning of this statement can be made explicit. Alternate translation: "enemies attacked the people within the Israelite cities" (See: [[rc:///*ta/man/translate/figs-synecdoche]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Synecdoche (p.760)**)

there were no shields or spears seen among forty thousand in Israel

This statement is probably an exaggeration about how few weapons the Israelites had. Alternate translation: "few weapons for battle remained in Israel" (See: **Hyperbole (p.700)**) (See: **Hyperbole (p.700)**)

forty thousand in Israel

"40,000 in Israel" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 5:9

My heart goes out to the commanders of Israel

The word "heart" represents a person's emotions. The phrase "My heart goes out to" is a way of saying that Deborah feels gratitude or appreciation. Alternate translation: "I appreciate the commanders of Israel" (See: [[rc:///
*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.725)**)

Judges 5:10

you who ride on white donkeys & you who walk along the road

This contrast probably refers to rich people and poor people. Alternate translation: "you rich people who ride on white donkeys … you poor people who walk along the road" (See: **Merism (p.717)**) (See: **Merism (p.717)**)

sitting on rugs for saddles

These rugs were probably used as saddles on the donkey's back to make the rider more comfortable.

Judges 5:11

Hear the voices of those

Here "voices" represents the people singing. Alternate translation: "Listen to those" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

went down to the city gates

Here "gates" represents the whole city. Alternate translation: "returned to their cities" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 5:12

Awake, awake

Possible speakers are: (1) the people of Israel or (2) Deborah who is speaking to herself or (3) the poet who wrote the song.

Deborah

See how you translated this name in Judges 4:4.

Barak & Abinoam

See how you translated these names in Judges 4:6.

Judges 5:13

to me with the warriors

The word "me" refers to Deborah.

Judges 5:14

from Ephraim, whose root is in Amalek

The people of Ephraim living in the land where the descendants of Amalek originally lived is spoken of as if the people of Ephraim were planted and their roots grew into the land. Alternate translation: "from Ephraim, that land where the descendants of Amalek once lived" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

followed you

Here "you" refers to the people of Ephraim. It can be stated in third person. Alternate translation: "followed them" (See: [[rc:///*ta/man/translate/figs-you]] and [[rc:///*ta/man/translate/figs-123person]]) (See: **Forms of You (p.690)**)

Machir

This is the place where the descendants of Machir live. Machir was the son of Manasseh and the grandson of Joseph. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

from Zebulun those who carry an officer's staff

Military leaders are described by the staff, a symbol of their authority. Alternate translation: "military leaders from Zebulun" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 5:15

My princes in Issachar were with Deborah

Here "My" refers to Deborah. This whole statement can be translated in first person. Alternate translation: "My princes in Issachar were with me" (See: **First, Second or Third Person (p.688)**) (See: **First, Second or Third Person (p.688)**)

Deborah

See how you translated this name in Judges 4:4.

Issachar was with Barak

Here "Issachar" refers to the tribe of Issachar. Alternate translation: "the tribe of Issachar was with Barak" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Barak

See how you translated this name in Judges 4:6.

rushing after him into the valley under his command

Alternate translation: "obeying his command and rushing after him into the valley"

rushing after

Alternate translation: "following after" or "hurrying after"

there were great searchings of heart

Here "heart" represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. Alternate translation: "there was a lot of discussing about what they should do" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.725)**)

Judges 5:16

Why did you sit between the fireplaces, listening to the shepherds playing their pipes for their flocks?

This question is asked to criticize the people of Reuben because they did not decide to come fight in the battle. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should have helped us fight, instead of staying at home and listening to the shepherds playing their pipes for their flocks" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.752)**)

the fireplaces

Some versions of the Bible have the translation "the sheepfolds" or "the sheep pens."

there were great searchings of heart

Here "heart" represents thoughts. The people discussing with each other but being unable to decide what they should do is spoken of as if they were searching their heart. See how you translated this in Judges 5:15. (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.725)**)

Judges 5:17

Gilead stayed

Here "Gilead" the men from Gilead who should have gone to fight in battle. Alternate translation: "The men of Gilead stayed" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

the other side of the Jordan

This refers to the east side of the Jordan. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Dan, why did he wander about on ships?

This question is asked to express anger because the people of the tribe of Dan would not fight for Israel. Alternate translation: "the men of Dan should not have remained on their ships!" or "the people of the tribe of Dan did not help us in the battle. Instead they were wandering around on the sea in ships!" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.752)**)

Dan, why did he

Here "Dan" represents the men from Dan who should have gone to fight in battle. Alternate translation: "the men of Dan, why did they" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

wander about on ships

The tribe of Dan was located near the Mediterranean sea. They sailed on the sea to make money through trade and fishing. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Asher remained on the coast and lived close to his harbors

The full meaning of this statement can be made explicit. Alternate translation: "The people of the tribe of Asher also failed to help us, they just remained on the coast near their harbors" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Asher remained

Here "Asher" represents the men who should have gone to fight in battle. Alternate translation: "The men of Asher remained" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

harbors

places at the seacoast with deeper water where ships were kept

Judges 5:18

Naphtali, also

You can make clear the understood information. Alternate translation: "Naphtali was a tribe who would also risk their lives to the point of death" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

Judges 5:19

The kings came, they fought & the kings of Canaan fought

The king of a people group is used to refer to himself and the army he commands. Alternate translation: "The kings and their armies came and fought … the kings of Canaan and their armies fought" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

they fought & fought

The word "us" is understood. Alternate translation: "they fought us … fought us" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

Taanach & Megiddo

Translate the names of these places as you did in Judges 1:27.

no silver as plunder

Here "silver" represents any treasure in general. Alternate translation: "no silver or other treasures as plunder" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

plunder

things taken by force, usually in battle or by thieves

Judges 5:20

From heaven the stars fought, from their paths across the heavens they fought against Sisera

Yahweh helping the Israelite to defeat Sisera and his army is spoken of as if the stars themselves fought against Sisera and his army. This may refer to Yahweh using natural elements, specifically rain storms, to defeat Sisera. (See: **Personification (p.741)**) (See: **Personification (p.741)**)

against Sisera

Here "Sisera" represents himself and his whole army. Alternate translation: "Sisera and his army" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Sisera

See how you translated this name in Judges 4:2.

Judges 5:21

The Kishon River swept them away

Because of the heavy rain the river flooded quickly causing the chariots to be stuck in the mud and drowning many soldiers. Alternate translation: "The Kishon River flooded and swept away Sisera's soldiers" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Kishon

See how you translated this in Judges 4:6.

March on my soul, be strong

Here "soul" refers to the whole person. The word "my" refers to Deborah. Alternate translation: "I tell myself to march on and to be strong" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 5:22

Then came the sound of horses' hooves—galloping, the galloping of his mighty ones

This describes the sound of many horses running away from the battle. Alternate translation: "Then I heard the sound of horses running away. Sisera's mighty horses were running away" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

galloping

runninb quickly

Judges 5:23

Curse Meroz

Here "Meroz" represents the people who lived there. Alternate translation: "Curse the people of Meroz" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Meroz

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 5:24

Jael

See how you translated this name in Judges 4:18.

Heber

See how you translated this name in Judges 4:11.

Kenite

Translate the name of this people group as you did in Judges 1:16.

Judges 5:25

brought him butter

Here "butter" refers to curdled milk. This was the best milk and a favorite drink among Jael's people. Alternate translation: "brought him yogurt" or "brought him curds"

a dish fit for princes

This phrase means the dish was of the best quality because princes were given the best things. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 5:26

She put her hand to the tent peg

Alternate translation: "Jael grabbed the tent peg with her left hand"

tent peg

This is a pointed piece of wood or metal, like a large nail, that is hammered into the ground to hold down a corner of a tent. See how you translated this in Judges 4:21.

her right hand to the workman's hammer

This can be stated as a complete sentence. Alternate translation: "she grabbed a hammer with her right hand" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

hammer

This is a heavy tool made of wood used to hit a tent peg into the ground. See how you translated this in Judges 4:21.

Sisera

See how you translated this man's name in Judges 4:2.

Judges 5:27

limp

without strength or movement

he was violently killed

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: "she killed him" or "he died" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 5:28

the lattice

This is a frame in the window made of crossed wood.

Why has it taken his chariot so long to come? Why have the hoofbeats of the horses that pull his chariots been delayed?

Both of these questions mean the same thing. These two statements can be combined. Alternate translation: "Why is it taking Sisera so long to arrive home" (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

taken his chariot & Why have the hoofbeats of the horses that pull his chariots

Both of these represent Sisera. Alternate translation: "taken Sisera … Why has he" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 5:29

wisest princesses

A "princess" is the daughter of a king, but a "princess" can also mean female advisers to the king's family. Alternate translation: "wisest ladies"

she gave herself the same answer

Alternate translation: "she said to herself the same thing"

Judges 5:30

Have they not found and divided up the plunder—a womb & plunder?

The women use a question to emphasize that they believe this is what certainly happened. Alternate translation: "They must have so much plunder that it is taking a long time to divide it. They have … plunder." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

a womb, two wombs for every man & of those who plunder?

The women use a question to emphasize that they believe this is what certainly happened. Alternate translation: "There must be a womb, two wombs for every man … of those who plunder." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

a womb, two wombs for every man

Here "womb" represents a woman. Sisera's mother believes Sisera's men have captured many women. Alternate translation: "Each soldier will receive a woman or two" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

dyed fabric

Alternate translation: "colored cloth" or "colored clothes"

embroidered

having designs made of colored threads

for the necks of those who plunder

Here "necks" represents Sisera's soldiers. Alternate translation: "for the soldiers who plunder to wear" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 5:31

like the sun when it rises in its might

The people of Israel wish to be like the sun that rises because no nation's army is powerful enough to stop the sunrise. (See: **Simile (p.755)**) (See: **Simile (p.755)**)

the land had peace

Here "the land" represents the people of Israel. Alternate translation: "and the people of Israel lived peacefully" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

for forty years

"for 40 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 6

Judges 6 General Notes

Structure and formatting

This chapter begins a section about Gideon. (Chapters 6-8)

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: [[rc:///tw/dict/bible/kt/evil]] and [[rc:///tw/dict/bible/other/oppress]])

Judges 6:1

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in Judges 2:11. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

the hand of Midian

Here "Midian" represents the people of Midian. Also, "hand" represents control. Alternate translation: "the control of the people of Midian" or "the control of the Midianites" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 6:2

The power of Midian oppressed Israel

Here "the power of Midian" refers to the people of Midian. Alternate translation: "The people of Midian were more powerful than the people of Israel and they oppressed them" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

dens

places in the rocky cliffs that would provide shelter

Judges 6:3

(There are no notes for this verse.)

Judges 6:4

They would set up their army

Alternate translation: "The army would encamp" or "The army would set up their tents"

Judges 6:5

Whenever they and their livestock and tents came up

The land of Midian was south of the land of Israel, near the Red Sea. It was common to use the phrase "came up" when speaking of traveling from Midian to Israel. Alternate translation: "Whenever the Midianites brought their livestock and tents to the land of Israel"

they would come as a swarm of locusts

The Midianites are compared to a swarm of locusts because they came in with a great number of people and their livestock ate everything that grew. (See: **Simile (p.755)**) (See: **Simile (p.755)**)

it was impossible to count

This is an exaggeration, a hyperbole, showing the number is very great. (See: **Hyperbole (p.700)**) (See: **Hyperbole (p.700)**)

Judges 6:6

Midian weakened

Here "Midian" represents the people of Midian. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

called out to Yahweh

This is an idiom. Alternate translation: "prayed to Yahweh for help" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 6:7

called out to Yahweh

This is an idiom. Alternate translation: "prayed to Yahweh for help" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

because of Midian

Here "Midian" represents the people of Midian. Alternate translation: "because of the Midianites" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 6:8

I brought you up from Egypt

Alternate translation: "I led you out of Egypt"

the house of slavery

Moses speaks of Egypt as if it were a house where people keep slaves. Alternate translation: "the place where you were slaves" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 6:9

from the hand

In this phrase "hand" represents power or control. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 6:10

obeyed my voice

- Here "my voice" represents what Yahweh commanded. Alternate translation: "obeyed my command" or "obeyed me" (See: **Metonymy (p.725)**)

(See: **Metonymy (p.725)**)

Judges 6:11

Now

This word is used here to mark a break in the story line. Here the narrator starts to tell a new part of the story.

Ophrah

This is the name of a town. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Abiezrite

This is a people group named after their ancestor Abiezer. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

was separating out the wheat by beating it on the floor

This is a process called "threshing." Gideon was beating the wheat against the floor to separate the wheat grain from the rest of the wheat plant.

Judges 6:12

appeared to him

Alternate translation: "went to him"

Judges 6:13

my master

Gideon uses the word "master" as a polite way to greet a stranger. He does not realize he is speaking to Yahweh in the form of an angel or a man.

Where are all his wonderful deeds that our fathers told us about, when they said, 'Did not Yahweh bring us up from Egypt?'

Gideon uses a question to challenge the stranger's statement that Yahweh was with him. Also, the direct quotation can be stated as an indirect quotation. Alternate translation: "We have not seen any wonderful deeds like the ones our fathers told us about when Yahweh brought them up from Egypt." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Rhetorical Question (p.752)**)

gave us into the hand of Midian

The phrase "gave us into" means Yahweh allowed the Israelites to be defeated. Alternate translation: "allowed the Midianites to defeat us" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

gave us into the hand

Here "hand" represents power or control. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

of Midian

Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 6:14

Yahweh looked at him

Alternate translation: "Yahweh looked at Gideon"

from the hand

Here "hand" represents power or control. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

of Midian

Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Have I not sent you?

Yahweh uses a question to ensure Gideon that he is sending him. Here "sent" means Yahweh has appointed Gideon with a specific task. Alternate translation: "I, Yahweh, am sending you!" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 6:15

Please, Lord

Gideon now calls the person "Lord" instead of "my master" as in Judges 6:13. Here it seems Gideon either knows or suspects that he is speaking with Yahweh.

how can I deliver Israel?

Gideon uses a question to emphasize that he does not think he can rescue the Israelites. Alternate translation: "I cannot possibly rescue the Israelites!" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

See, my family

Alternate translation: "Look at my family and me and you will see that it"

in Manasseh

Alternate translation: "in the tribe of Manasseh"

in my father's house

Here "house" represents a family. Alternate translation: "in my father's family" or "in my family" (See: **Metonymy (p. 725)**) (See: **Metonymy (p.725)**)

Judges 6:16

I will be with you

Here "be with you" is an idiom that means Yahweh will help and bless Gideon. (See: **Idiom (p.707)**) (See: **Idiom (p. 707)**)

as one man

You can state the full meaning explicitly. Alternate translation: "as easily as if you were fighting only one man" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 6:17

(There are no notes for this verse.)

Judges 6:18

set it before you

Alternate translation: "place it in front of you"

Judges 6:19

from an ephah of flour

If it is necessary to use a modern measurement; here is one way of doing it. Alternate translation: "with 22 liters of flour" (See: **Biblical Volume (p.668)**) (See: **Biblical Volume (p.668)**)

broth

water that has had food, such as meat, cooked in it

them to him

Alternate translation: "them to the angel of God"

Judges 6:20

angel of God

This is the same as the angel of Yahweh. Alternate translation: "God, who was in the form of an angel" or "God"

Judges 6:21

angel of Yahweh

In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in Judges 6:11.

went away

Alternate translation: "disappeared"

Judges 6:22

angel of Yahweh

In 6:11-24 Yahweh appears to Gideon in the form of an angel. See how you translated this in Judges 6:11.

Ah, Lord Yahweh!

The word "Ah" here shows that Gideon was very frightened. (See: **Exclamations (p.683)**) (See: **Exclamations (p. 683)**)

seen the angel of Yahweh face to face

This phrase refers to two people being close to each other. Alternate translation: "really seen the angel of Yahweh" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 6:23

Yahweh said to him

Apparently Yahweh spoke to Gideon from heaven. (See: **Assumed Knowledge and Implicit Information (p.656)**)
(See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 6:24

To this day

This means to the time when the book of Judges was written.

Ophrah

Translate the name of this town as you did in Judges 6:11.

the clan of Abiezer

Translate the name of this people group as you did in Judges 6:11.

Judges 6:25

a second bull

The word "second" is the ordinal number for "two." Alternate translation: "another bull" (See: **Ordinal Numbers (p. 734)**) (See: **Ordinal Numbers (p.734)**)

that is beside it

Alternate translation: "that is beside the altar of Baal"

Judges 6:26

on the top of this place of refuge

The city of Ophrah was on top of a hill. Israelites fled there for refuge from the Midianites.

construct it the correct way

Alternate translation: "place the stones in an orderly manner" or "and build it properly"

Judges 6:27

did as Yahweh had told him

This refers to Yahweh's command in Judges 6:25-26.

Judges 6:28

got up

Alternate translation: "got up out of bed" or "woke up"

the altar of Baal was broken down, and the Asherah that was beside it was cut down, and the second bull had been offered on the altar that had been built

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they noticed that someone had broken down the altar of Baal, cut down the Asherah that was beside it, and built an altar and sacrificed the second bull on it" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 6:29

(There are no notes for this verse.)

Judges 6:30

he may be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "we may kill him as punishment" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 6:31

Will you plead the case for Baal?

Joash uses a question to emphasize that a human should not have to defend a god. Alternate translation: "You should not have to defend Baal." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

plead the case

Alternate translation: "make a defense" or "give an excuse"

Will you save him?

Joash uses a question to emphasize that a human should not have to rescue a god. Alternate translation: "You should not have to save Baal." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 6:32

Jerub Baal

This is another name for Gideon. It means "let Baal defend himself." (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

because he said

Alternate translation: "because Joash said"

Judges 6:33

Now

This word is used here to mark a break in the story line. Here the narrator starts to tell a new part of the story.

gathered together

The full meaning of this statement can be made explicit. Alternate translation: "gathered together as an army" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 6:34

came over Gideon

This is an idiom. Alternate translation: "took control of Gideon" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

clan of Abiezer

Translate the name of this people group as you did in Judges 6:11.

so they might follow him

The words "to battle" are understood. Alternate translation: "so they might follow him to battle" (See: **Ellipsis (p. 679)**) (See: **Ellipsis (p.679)**)

Judges 6:35

and they too, were called out to follow him

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: "calling them out to follow him" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

to Asher, Zebulun, and Naphtali

These all represent the people of each tribe. Alternate translation: "to the tribes of Asher, Zebulun, and Naphtali" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 6:36

(There are no notes for this verse.)

Judges 6:37

woolen fleece

the woolly coat of a sheep

dew

water that forms on plants during the night

then I will know that you will

The full meaning of this statement can be made explicit. Alternate translation: "this will be a sign from you, and then I will know that you will" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 6:38

Gideon rose

Alternate translation: "Gideon got out of bed"

wrung

twist and squeeze something to remove water

Judges 6:39

(There are no notes for this verse.)

Judges 6:40

(There are no notes for this verse.)

Judges 7

Judges 7 General Notes

Structure and formatting

The account of Gideon continues in this chapter.

Special concepts in this chapter

God gets all of the credit

God said, "There are too many soldiers for me to give you victory over the Midianites. Make sure that Israel will not boast against me, saying, 'Our own power has saved us.'" By lowering the number of fighting soldiers, it emphasizes that the victory is achieved through God's power. (See: **glory, glorious, glorify (p.770)**)

Judges 7:1

Jerub Baal

This is another name for Gideon. See how you translated his name in Judges 6:32.

they encamped

Alternate translation: "they set up their camp"

spring of Harod & hill of Moreh

These are the names of places. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

The camp of Midian was to their north

Here "Midian" represents the Midianite army. Alternate translation: "The Midianite army set up their camp to the north of the Israelite army" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 7:2

for me to give you victory over the Midianites

The word "victory" is an abstract noun that can be translated as a verb or an adjective. Alternate translation: "for me to allow you to defeat the Midianites" or "for me to cause you to be victorious over the Midianites" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

Our own power has saved us

Here "power" represents the people themselves. Alternate translation: "We have saved ourselves without God's help" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 7:3

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

proclaim in the ears of the people

Here "the ears" refers to the whole person. Alternate translation: "proclaim to the people" (See: **Synecdoche (p. 760)**) (See: **Synecdoche (p.760)**)

Whoever is afraid, whoever trembles

Both of these phrases have the same meaning. (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

trembles

This word describes fear that causes a person to uncontrollably shake. Alternate translation: "shakes with fear"

let him return

You can make explicit where he will go. Alternate translation: "let him return to his home" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Mount Gilead

This is the name of a mountain in the region of Gilead. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

twenty-two thousand

"22,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

ten thousand remained

The word "people" or "men" is understood. Alternate translation: "10,000 people remained" or "10,000 men remained" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

ten thousand

"10,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 7:4

I will make their number smaller for you there

Here "number" represents the army. The full meaning of this statement can be made explicit. Alternate translation: "there, I will show you who to send home so the army will have less men" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.725)**)

Judges 7:5

Gideon brought

The word "brought" can be translated as "took" or "led." (See: **Go and Come (p.691)**) (See: **Go and Come (p.691)**)

laps

to drink by licking with the tongue

Judges 7:6

Three hundred men

"300 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 7:7

three hundred men

"300 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

I will rescue you and give you victory

Here "you" is plural and refers to Gideon and the Israelites. (See: **Forms of You (p.690)**) (See: **Forms of You (p.690)**)

Judges 7:8

So those who were chosen

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "So those whom Yahweh chose" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

took their supplies and their trumpets

Here "their" refers to the Israelite soldiers who were leaving the army.

Now

This word is used here to mark a break in the story line. Here the narrator starts to tell a new part of the story.

Judges 7:9

Attack the camp, for I am going to give you victory over it

Here "camp" refers to the whole Midianite army. The word "victory" is an abstract noun that can be translated as a verb or an adjective. Alternate translation: "Attack the Midianites at their camp, for I am going to help you defeat them" or "Attack the Midianites at their camp, for I am going to cause you to be victorious over them" (See: [[rc:/// *ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-abstractnouns]]) (See: **Metonymy (p.725)**)

Judges 7:10

afraid to go down

You can make clear the understood information. Alternate translation: "afraid to go down to attack" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

Purah

This is the name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 7:11

your courage will be strengthened

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: "what you hear will be encourage you" (See: **Active or Passive (p. 651)**) (See: **Active or Passive (p.651)**)

guard posts

places around the edge of an area where soldiers stand to watch for an enemy army

Judges 7:12

as thick as a cloud of locusts

Here "cloud" means a swarm. The author speaks of the army as if it were a swarm of locusts to emphasize how many soldiers there were. (See: **Simile (p.755)**) (See: **Simile (p.755)**)

Their camels were more & in number than the grains of the sand on the seashore

The author uses a hyperbole, an exaggeration, to emphasize that there were very many camels. (See: **Hyperbole (p.700)**) (See: **Hyperbole (p.700)**)

Their camels were more than could be counted

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Their camels were more than anyone could count" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 7:13

(There are no notes for this verse.)

Judges 7:14

This is nothing other than the sword of Gideon

Here "the sword of Gideon" refers to Gideon's army attacking. Alternate translation: "The loaf of barley bread in your dream must be the army of Gideon" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

God has given him victory over Midian

This future event is spoken of as if it were a past event. This emphasizes that it will certainly happen. Alternate translation: "God will certainly help the Israelites defeat the Midianites" (See: **Predictive Past (p.747)**) (See: **Predictive Past (p.747)**)

Judges 7:15

(There are no notes for this verse.)

Judges 7:16

three hundred men

"300 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 7:17

(There are no notes for this verse.)

Judges 7:18

For Yahweh and for Gideon!

The words "we fight" are implied. Alternate translation: "We fight for Yahweh and for Gideon!" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 7:19

hundred men

"100 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

right at the beginning of the middle watch

The beginning of the middle watch would be around 10 o'clock at night.

Judges 7:20

The sword of Yahweh and of Gideon

Here "sword" refers to their fighting. Alternate translation: "We fight for Yahweh and for Gideon" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 7:21

(There are no notes for this verse.)

Judges 7:22

three hundred trumpets

"300 trumpets" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Yahweh set every Midianite man's sword against his comrades

Here "sword" refers to their attack with the use of the sword. Alternate translation: "Yahweh caused every Midianite man to fight against his fellow soldiers" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Beth Shittah & Zererah & Abel Meholah & Tabbath

These are the names of towns and cities. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 7:23

The men of Israel from Naphtali, Asher, and all Manasseh were called out

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: "Gideon called out the Israelites from the tribes of Naphtali,
Asher, and all Mannasseh" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 7:24

Beth Barah

This is the name of a town. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

took control of the waters, as far as Beth Barah and the Jordan River

Alternate translation: "took control of the area of the Jordan River as far south as Beth Barah"

Judges 7:25

at the rock of Oreb & at the winepress of Zeeb

The places were given these names after the Israelites killed Oreb and Zeeb there. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Oreb & Zeeb

These are names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 8

Judges 8 General Notes

Structure and formatting

The account of Gideon concludes in this chapter.

Special concepts in this chapter

Succoth's refusal to help Gideon

The men of Succoth feared the Midianites more than Gideon. This is why they refused to help Gideon. By allying themselves with the Midianites, they aligned themselves against Yahweh. Because of this, Gideon treated them like he treated the Midianites. (See: **Assumed Knowledge and Implicit Information (p.656)**)

Gideon refuses to be king

Gideon said to them, "I will not rule over you, neither will my son rule over you. Yahweh will rule over you." Although the book of Deuteronomy anticipates a king in Israel, it was sinful for Israel to desire to have a king. He did though take a share of everyone's plunder as a king would have done through taxes. This may serve as a warning to Israel about their desire to have a king. (See: **sin, sinful, sinner, sinning (p.776)**)

Judges 8:1

What is this you have done to us?

The people of the tribe of Ephraim were rebuking Gideon with this rhetorical question for not including them in his army. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You have not treated us fairly." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

against Midian

Here "Midian" represents the Midianite army. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

they had a violent argument with him

they argued angrily with him" or "they rebuked him severely"

Judges 8:2

General Information:

General Information:

Gideon replies to the men from Ephraim.

What have I done now compared to you?

Gideon uses this question to honor the people of Ephraim. Alternate translation: "I have done very little compared with what you have done!" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

Gideon was calming the people of Ephraim with this rhetorical question. Alternate translation: "Certainly the grapes you people of Ephraim gleaned are better than what we the descendants of Abiezer gathered from the whole harvest!" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Are not the gleanings of Ephraim's grapes better than the full grape harvest of Abiezer?

Gideon and his army defeating the Medianites is spoken of as if it were a grape harvest. The people of Ephraim killing Oreb and Zeeb at the end of the battle is spoken of as if they were gleaning grapes at the end of the harvest. Alternate translation: "What you people of Ephraim did at the end of the battle is more important than what we descendants of Abiezer did at the beginning." (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-metaphor]]) (See: **Rhetorical Question (p.752)**)

Abiezer

This is the name of one of Gideon's ancestors. Gideon used his name to refer to Abiezer's descendants and their land. (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/translate-names]]) (See: **Metonymy (p.725)**)

Judges 8:3

Oreb and Zeeb

See how you translated these names in Judges 7:25.

What have I accomplished compared to you?

Gideon uses this question to honor the people of Ephraim. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "What you have done is more important than what I have done." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

died down

Alternate translation: "became less"

Judges 8:4

the three hundred men

"the 300 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

kept up the pursuit

The word "pursuit," an abstract noun, can be expressed as a verb. Alternate translation: "continued to chase their enemies" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

Judges 8:5

Zebah and Zalmunna

These are the names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 8:6

Are the hands of Zebah and Zalmunna now in your hand?

The leaders use a question to emphasize that the Israelites have not yet captured Zebah and Zalumnna. Alternate translation: "You have not captured Zebah and Zalmunna yet." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Are the hands of Zebah and Zalmunna

Here "hands" refer to the whole body. (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

now in your hand

Here "hand" represents power or control. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Why should we give bread to your army?

The leaders use a question to emphasize that they have no reason to give bread to the Israelites. Alternate translation: "We see no reason to give bread to your army." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.752)**)

Judges 8:7

I will tear your skin with the desert thorns and briers

The full meaning of this statement can be made explicit. Alternate translation: "I will make whips out of desert thorns and briers and use them to beat you and cut you" (See: **Assumed Knowledge and Implicit Information (p. 656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

thorns and briers

sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals

Judges 8:8

He went up from there

Here "He" refers to Gideon. Gideon represents himself and the soldiers following him. Alternate translation: "They left there" or "Gideon and his 300 men left there" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Peniel

The name of a place. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

spoke to the people there in the same way

You can make clear the understood information. Alternate translation: "asked for food there in the same way" or "he also asked them for food" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

Judges 8:9

When I come again in peace

This is a polite way of referring to the defeat of his enemies. Alternate translation: "After I have completely defeated the Midian army" (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

I will pull down this tower

Here "I" refers to Gideon and represents himself and his men. Alternate translation: "My men and I will pull down this tower" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 8:10

Now

This word is used here to mark a break in the story line. Here the narrator starts to tell a new part of the story.

Zebah and Zalmunna

See how you translated these names in Judges 8:5.

Karkor

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

fifteen thousand men

"15,000 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

had fallen

This is a polite way of referring to people who died in battle. Alternate translation: "had been killed" or "had died in battle" (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

120,000 men

"one hundred thousand men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

men who drew the sword

Here drawing the sword represents using the sword in battle. This could mean: (1) this phrase refers to soldiers who use swords in battle. Alternate translation: "swordsmen" or "men who fought with swords" or (2) this phrase refers to any soldiers. Alternate translation: "soldiers" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 8:11

Gideon went up

Here "Gideon" represents himself and all of his soldiers. Alternate translation: "Gideon and his soldiers went up" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

He defeated

Here "He" refers to Gideon and represents himself and all of his soldiers. Alternate translation: "Gideon and his soldiers defeated" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Nobah and Jogbehah

These are names of towns. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 8:12

Zebah and Zalmunna

See how you translated these names in Judges 8:5.

panic

extreme fear or worry that makes someone unable to think or act normally

Judges 8:13

the pass of Heres

This is the name of a road that passes between two mountains. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 8:14

questioned him

It can be stated explicitly what Gideon asked the young man. Alternate translation: "he asked him to identify all the names of the leaders in the town" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

seventy-seven officials

"77 officials" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 8:15

Zebah and Zalmunna

See how you translated these names in Judges 8:5.

Have you already conquered Zebah and Zalmunna?

Gideon quotes the people of Succoth as using a question to mock him. Alternate translation: "You have not yet conquered Zebah and Zalmunna." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 8:16

Gideon took & he punished

Here "Gideon" represents himself and his soldiers. Alternate translation: "Gideon and his soldiers took … they punished" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

thorns and briers

These are sharp, pointed pieces on vines or tree limbs that stick out and can cut people and animals. See how you translated this in Judges 8:7.

Judges 8:17

he pulled

Gideon and his soldiers pulled. Alternate translation: "Gideon and his soldiers pulled" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Peniel

Translate the name of this city as you did in Judges 8:8.

Judges 8:18

Zebah and Zalmunna

See how you translated these names in Judges 8:5.

Tabor

Translate the name of this city as you did in Judges 4:6.

As you are, so were they

Alternate translation: "They were just like you"

Judges 8:19

As Yahweh lives

This idiom is a religious oath used for emphasis that what he is about to say is true. Alternate translation: "I promise you that" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 8:20

Jether

This is the name of Gideon's son. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 8:21

For as the man is, so is his strength

This is an idiom. Alternate translation: "It is a job for a man to do" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

crescent

This is a curved shape with two points. This shape occurs when the moon is mostly covered in shadow.

ornaments

decorations

Judges 8:22

out of the hand of Midian

Here "hand" represents the power of Midian over Israel. Alternate translation: "from the power of Midian" or "from Midian" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

of Midian

Here "Midian" represents the people of Midian. Alternate translation: "of the Midianites" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 8:23

(There are no notes for this verse.)

Judges 8:24

Gideon said to them

Alternate translation: "Gideon said to the men of Israel"

earrings

jewelry worn on the ear

plunder

things stolen by force or taken off of people killed in war

The Midianites had golden earrings because they were Ishmaelites

Here the narrator tells background information about the Midianites. (See: **Background Information (p.660)**)
(See: **Background Information (p.660)**)

Judges 8:25

cloak

clothing made from a large piece of fabric and worn over the shoulders as a coat

Judges 8:26

1,700 shekels of gold

"one thousand seven hundred shekels of gold." If it is necessary to use modern weight units, here are two ways of doing it. Alternate translation: "18.7 kilograms of gold" or "about 20 kilograms of gold" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bweight]]) (See: **Numbers (p.729)**)

crescent ornaments

See how you translated this in Judges 8:21.

pendants

pieces of jewelry that hang at the end of the chains or cords of necklaces

that was worn by the kings of Midian

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that the kings of Midian wore" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 8:27

Gideon made an ephod out of the earrings

Alternate translation: "Gideon used the gold from the earrings to make an ephod"

Ophrah

Translate the name of this city as you did in Judges 6:11.

all Israel prostituted themselves by worshiping it there

This speaks of worshiping a false god as if it were prostitution. Alternate translation: "the Israelites sinned against Yahweh by worshiping the ephod there" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

all Israel

Here "all" is an exaggeration to emphasize that very many worshiped the garment. Alternate translation: "very many people in Israel worshiped the garment" (See: **Hyperbole (p.700)**) (See: **Hyperbole (p.700)**)

It became a trap for Gideon and for those in his house

This speaks of Gideon and his family being tempted to worship the ephod as if the ephod were a hunter's snare that would trap them. Alternate translation: "It became a temptation for Gideon and his family" or "Gideon and his family sinned by worshiping it" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

for those in his house

Here "his house" represents Gideon's family. Alternate translation: "for his family" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 8:28

So Midian was subdued before the people of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "So Yahweh subdued the Midianites before the people of Israel" or "So Yahweh helped the Israelites defeat the Midianites" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

they did not raise their heads up again

This is an idiom. Alternate translation: "they did not attack Israel again" (See:**Idiom (p.707)**) (See: **Idiom (p.707)**)

So the land had peace

Here "land" represents the people of Israel. Alternate translation: "So the Israelites lived peacefully" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

forty years

"40 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

in the days of Gideon

Alternate translation: "during the life of Gideon"

Judges 8:29

Jerub Baal

This is another name for Gideon. See how you translated his name in Judges 6:32.

Judges 8:30

seventy sons

"70 sons" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 8:31

(There are no notes for this verse.)

Judges 8:32

a good old age

This is an idiom. Alternate translation: "when he was very old" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

was buried

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they buried him" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Ophrah

Translate the name of this city as you did in Judges 6:11.

the clan of Abiezer

Translate the name of this people group as you did in Judges 6:11.

Judges 8:33

It came about

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

turned again

The people rejecting Yahweh is spoken of as if they physically turned away from him. Alternate translation: "they stopped worshiping Yahwheh" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

prostituted themselves by worshiping the Baals

This speaks of worshiping false gods as if it were prostitution. Alternate translation: "they sinned against Yahweh by worshiping the Baals" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Baal-Berith

This is the name of a false god. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 8:34

from the hand of all their enemies

Here "hand" represents power or control. Alternate translation: "from the power of all their enemies" or "from all their enemies" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

on every side

Alternate translation: "who surrounded them"

Judges 8:35

the house of Jerub Baal

Here "the house of" represents a person's family. Alternate translation: "the family of Jerub Baal" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Jerub Baal

This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9

Judges 9 General Notes

Special concepts in this chapter

Jotham's curse

Gideon's son, Abimelech, killed all of his brothers except Jotham in order to become king of Shechem. Jotham cursed Abimelech for having murdered Gideon's other sons. "Let fire come out from Abimelech and burn up the men of Shechem and the house of Millo. Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelech." (See: **curse, cursed, cursing (p.766)**)

Important figures of speech in this chapter

Tree metaphor

This chapter contains an extended metaphor about trees. This metaphor functions as a parable instructing Israel about their sinful desire to have a king. (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*tw/dict/bible/kt/sin]])

Judges 9:1

Jerub Baal

This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:2

Please say this, so that all the leaders in Shechem may hear, 'Which is better for you, that all seventy sons of Jerub Baal rule over you, or that just one rule over you?'

This has a quotation within a quotation. A direct quotation can be stated as an indirect quotation. Alternate translation: "Please ask the leaders of Shechem if they would rather have all seventy sons of Jerub Baal rule over them, or if they would rather have just one of his sons rule over them." (See: [[rc:///*ta/man/translate/figs-quotesinquotes]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Quotes within Quotes (p.749)**)

seventy

"70" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

I am your bone and your flesh

Here "your bone and your flesh" represents being someone's relative. Alternate translation: "I am a member of your family" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 9:3

His mother's relatives spoke for him to the leaders

This means that the relatives of the mother of Abimelech spoke to the leaders, suggesting that they make Abimelech their king.

they agreed to follow Abimelech

Alternate translation: "they agreed to let Abimelech be their leader"

Judges 9:4

the house

Here "house" represents a temple. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

seventy pieces of silver

This means seventy shekels of silver. A shekel weighs 11 grams. If it is necessary to translate this with modern measurements, you can translate it like this. Alternate translation: "almost one kilo of silver" (See: **Biblical Money (p.666)**) (See: **Biblical Money (p.666)**)

seventy

"70" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Baal-Berith

This is the name of a false god. See how you translated it in Judges 8:33.

worthless and reckless

Alternate translation: "violent and foolish"

Judges 9:5

Ophrah

Translate the name of this city as you did in Judges 6:11.

one stone

"1 stone" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

seventy

"70" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Jerub Baal

This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:6

Beth Millo

This is the name of a place. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 9:7

General Information:

General Information:

Jotham begins telling a parable in which the trees try to find someone to rule them. The trees represent the Israelites. (See: **Parables (p.736)**) (See: **Parables (p.736)**)

When Jotham was told about this

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "When Jotham heard that Abimelech had murdered his brothers" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Mount Gerizim

This is a mountain. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 9:8

The trees once went out to anoint a king over them. For they said to the olive tree, 'Reign over us.'

In this parable Jotham describes the trees doing things that humans do. (See: [[rc://*ta/man/translate/figs-parables]] and [[rc://*ta/man/translate/figs-personification]]) (See: **Parables (p.736)**)

to anoint a king over them

Here, to anoint with oil is a symbolic action that represents appointing a person to be king. Alternate translation: "to appoint a king to rule over all of them" (See: **Symbolic Action (p.758)**) (See: **Symbolic Action (p.758)**)

Reign over us

Alternate translation: "Be our king"

Judges 9:9

Should I give up my abundance & over the other trees?

The olive tree is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my abundance … over the other trees." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

abundance

This word for "wealth" is a metonym for the olives that come from the tree. People ate olives as food and crushed them to make oil for lamps. Alternate translation: "oil" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

by which gods and men are honored

This can be translated in active form. Alternate translation: "by which people honor both gods and other men"

gods

It is possible to translate the same Hebrew word as "god," "God," or "gods," so this could mean: (1) "gods" or (2) "God."

sway over

To sway is to move back and forth. Trees sway when the wind blows them. Here this is a metaphor for ruling over people. Jotham is also using irony, saying that the work of any ruler will be useless because the "trees," the people, will not obey anyone who rules them. Alternate translation: "rule over" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-irony]]) (See: **Metaphor (p.719)**)

Judges 9:10

(There are no notes for this verse.)

Judges 9:11

the fig tree said to them

Jotham continues describing the trees as doing things that humans do. (See: [[rc:///*ta/man/translate/figs-parables]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Parables (p.736)**)

Should I give up my sweetness & over the other trees?

The fig tree is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my sweetness … over the other trees." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

my sweetness and my good fruit

The word "sweetness" is an abstract noun. It can be stated as an adjective that describes the fruit that grows on the tree. Alternate translation: "my good sweet fruit" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

Judges 9:12

The trees said to the vine

In this parable, Jotham describes the trees and the vine as doing things that humans do. (See: [[rc:///*ta/man/translate/figs-parables]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Parables (p.736)**)

Judges 9:13

Should I give up my new wine & over the other trees?

The vine is asking this question to refuse to be king. This question can be expressed as a statement. Alternate translation: "I will not give up my new wine … over the other trees." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 9:14

thornbush

Thorns are sharp spikes or spurs that hurt. This bush has many sharp spikes along its branches.

Judges 9:15

The thornbush said to the trees

In this parable, Jotham describes the thornbush and the trees as doing things that humans do. (See: [[rc:///*ta/man/ translate/figs-parables]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Parables (p.736)**)

to anoint me as king over you

To anoint someone with oil is a symbolic action that appoints a person to be king. Alternate translation: "to appoint me as your king" (See: **Symbolic Action (p.758)**) (See: **Symbolic Action (p.758)**)

find safety

The word "safety" is an abstract noun that can be expressed as an adjective. Alternate translation: "be safe" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

fire come out of the thornbush and let it burn up the cedars of Lebanon

This means to let the thornbush burn so that it will burn the cedars.

then let fire come out of the thornbush

The thornbush refers to itself as "the thornbush." Alternate translation: "then may fire come out from me, the thornbush" (See: **First, Second or Third Person (p.688)**) (See: **First, Second or Third Person (p.688)**)

Judges 9:16

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

Jerub Baal

This is another name for Gideon. See how you translated this in Judges 6:32.

his house

Here "house" represents Gideon's family. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 9:17

General Information:

General Information:

Jotham makes the application to the situation at that time and place.

to think that my father fought for you & out of the hand of Midian

Here Jotham is expressing that he cannot believe how badly the people of Shechem have treated Gideon and his family even after Gideon fought to save the people of Shechem.

out of the hand of Midian

Here "hand" represents power or control. Alternate translation: "from the power of the Midianites" or "from the Midianites" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 9:18

you have risen up against

This is an idiom. Alternate translation: "you have opposed" or "you have rebelled against" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

my father's house

Here "house" represents family. Alternate translation: "my father's family" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

seventy

"70" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

one stone

"1 stone" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

his female servant

Here "his" refers to Gideon.

Judges 9:19

If you acted with honesty and integrity with Jerub Baal and his house

Jotham offered the possibility that what they did was good, but Jotham does not actually believe what they did was good. Alternate translation: "If you treated Jerub Baal and his family as they deserved to be treated" (See: **Hypothetical Situations (p.704)**) (See: **Hypothetical Situations (p.704)**)

Jerub Baal

This is another name for Gideon. It means "let Baal defend himself." See how you translated this in Judges 6:32.

his house

Here "house" refers to family. Alternate translation: "his family" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 9:20

But if not

Jotham offered the opposite possibility that what they did was evil and applied a curse. Jotham does believe what they did was evil. Alternate translation: "But if you treated Jerub Baal and his family as they did not deserve to be treated" (See: **Hypothetical Situations (p.704)**) (See: **Hypothetical Situations (p.704)**)

let fire come out from Abimelech and burn up the men of Shechem

Jotham is speaking a curse. He speaks of Abimelech destroying the people of Shechem as if he would burn them with fire. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Let fire come out from the men of Shechem and Beth Millo, to burn up Abimelech

Jotham is speaking a curse. He speaks of the people of Shechem and Beth Millo destroying Abimelech as if they would burn him with fire. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Beth Millo

This is the name of a place. See how you translated this in Judges 9:6.

Judges 9:21

Beer

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 9:22

(There are no notes for this verse.)

Judges 9:23

God sent an evil spirit between Abimelech and the leaders of Shechem

This means that God applied the curse Jotham made by sending an evil spirit to cause trouble and animosity between Abimelech and the leaders of Shechem.

Judges 9:24

God did this so the violence done & helped him murder his brothers

The passive phrases can be stated in active form. Alternate translation: "God did this to avenge the seventy sons whom Abimelech their brother murdered and the men of Shechem helped murder" (See: **Active or Passive (p. 651)**) (See: **Active or Passive (p.651)**)

seventy

"70" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Jerub Baal

This is another name for Gideon. See how you translated this in Judges 6:32.

Judges 9:25

positioned men to lie in wait on the hilltops that they might ambush him

Alternate translation: "sent men to hide on the hilltops and wait to attack Abimelech"

This was reported to Abimelech

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: "Someone told Abimelech about the men waiting to attack him" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 9:26

Gaal & Ebed

These are names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

had confidence in him

The word "confidence" is an abstract noun that can be stated with the verb "trust." Alternate translation: "trusted him" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

Judges 9:27

They went out into the field

Here "They" refers to Gaal and his relatives and the men of Shechem.

they trampled on them

They did this to squeeze out the grape juice to make wine with it. (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

trampled

Alternate translation: "crushed" or "stomped"

in the house

Here "house" represents a temple. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 9:28

Gaal & Ebed

See how you translated these names in Judges 9:26.

Who is Abimelech, and who is Shechem, that we should serve him?

Gaal uses a question to emphasize that the people of Shechem should not serve Abimelech. Alternate translation: "We should not serve Abimelech!" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Who is Abimelech, and who is Shechem, that we should serve him?

Both of these questions means the same thing. Gaal refers to Abimelech as "Shechem" because Abimelech's mother was from Shechem. Alternate translation: "We should not serve Abimelech, that is, Shechem!" (See: [[rc:///ta/man/translate/figs-parallelism]] and [[rc:///ta/man/translate/figs-rquestion]]) (See: **Parallelism (p.738)**)

Is he not the son of Jerub Baal? Is Zebul not his officer?

Gaal uses a question to emphasize that the people of Shechem should not serve Abimelech. Alternate translation: "He is just the son of Jerub Baal, and Zebul is just his officer." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Jerub Baal

This is another name for Gideon. See how you translated this in Judges 6:32.

Zebul

This is the name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Serve the men of Hamor, Shechem's father

Gaal means the people of Shechem should serve those who descended from Hamor, that is, those who are truly Canaanites, and not serve someone whose father was an Israelite.

Why should we serve Abimelech?

Gaal uses a question to emphasize that the people of Shechem should not serve Abimelech. Alternate translation: "We should not serve Abimelech!" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 9:29

I wish that this people were under my command

Alternate translation: "I wish that I ruled the people of Shechem"

Judges 9:30

Zebul

See how you translated this name in Judges 9:28.

heard the words of Gaal son of Ebed

Alternate translation: "heard what Gaal son of Ebed said"

Gaal & Ebed

See how you translated these names in Judges 9:26.

his anger was kindled

Becoming angry is spoken of as if a fire were starting. Alternate translation: "he became very angry" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

the city

Here "city" represents the people of the city. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 9:31

in order to deceive

Zebul is deceiving Gaal and the people of Shechem. Alternate translation: "secretly"

they are stirring up the city against you

This speaks of the people of the city becoming upset as if they were liquid in a pot moving around. Alternate translation: "they are persuading the people of the city to rebel against you" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 9:32

General Information:

General Information:

Zebul's messengers continue talking to Abimelech.

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

an ambush

Alternate translation: "to hide and attack them suddenly"

Judges 9:33

do whatever you can to them

This means that they can do what they want to destroy the followers of Gaal.

Judges 9:34

all the men who were with him

Alternate translation: "all the men accompanying Abimelech" or "all the men fighting for Abimelech"

dividing into four units

"separating into 4 groups" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 9:35

Gaal & Ebed

See how you translated these names in Judges 9:26.

Judges 9:36

Gaal

This is the name of a man. See how you translated this in Judges 9:26.

Zebul

This is the name of a man. See how you translated this in Judges 9:28.

You are seeing the shadows on the hills like they are men

Zebul is trying to confuse Gaal and keep him from preparing for battle. Alternate translation: "That is not people, it is only shadows on the hills"

Judges 9:37

one unit

"1 group" or "1 troop" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 9:38

Zebul

See how you translated this name in Judges 9:28.

Where are your proud words now, you

Zebul is scolding Gaal with this rhetorical question. Alternate translation: "You are not speaking proudly now, you" or "You are not proud now, you" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

you who said, 'Who is Abimelech that we should serve him?'

Zebul is quoting Gaal's boast back to Gaal. This can be translated as a statement and as an indirect quote. Alternate translation: "you who said that we should not serve Abimelech." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Rhetorical Question (p.752)**)

Are these not the men you despised?

Zebul is challenging Gaal with this rhetorical question. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Here are the men that you despised." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

despised

strongly disliked or hated

Judges 9:39

Gaal

See how you translated this name in Judges 9:26.

Judges 9:40

Many fell with deadly wounds

This is an idiom. Alternate translation: "And many men died of wounds" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 9:41

Arumah

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Zebul

This is the name of a man. See how you translated this in Judges 9:28.

Gaal

This is the name of a man. See how you translated this in Judges 9:26.

Judges 9:42

this was reported to Abimelech

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: "someone reported this to Abimelech" (See: **Active or Passive (p. 651)**) (See: **Active or Passive (p.651)**)

Judges 9:43

divided them into three units

"separated them into 3 groups" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

they set an ambush in the fields

Alternate translation: "they hid in the fields to attack the people by surprise"

he attacked

Here "he" refers to Abimelech who represents himself and all of his soldiers. Alternate translation: "they attacked" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 9:44

the units

Alternate translation: "the groups of soldiers"

other two

"other 2" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 9:45

Abimelech fought & He tore down

Here "Abimelech" represents himself and his soldiers. Alternate translation: "Abimelech and his soldiers fought …
They tore down" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

against the city

Here "city" represents the people. Alternate translation: "against the people of Shechem" (See: **Metonymy (p.725)**)
(See: **Metonymy (p.725)**)

tore down

Alternate translation: "demolished"

spread salt over it

"spread salt over the land." Spreading salt over land keeps anything from growing there. (See: **Assumed
Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 9:46

the house

Here this represents a temple. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

El-Berith

The word "El" means "god." This is the same false god as "Baal-Berith" in Judges 8:33. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 9:47

Abimelech was told

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: "Someone told Abimelech" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 9:48

Mount Zalmon

This is the name of a mountain. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 9:49

piled

This means to stack the branches into a large heap.

about a thousand men

"about 1,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 9:50

Thebez

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

encamped against Thebez

Alternate translation: "camped outside the city of Thebez"

Judges 9:51

(There are no notes for this verse.)

Judges 9:52

fought against it

Alternate translation: "attacked it"

Judges 9:53

upper millstone

Two large, flat, round stones were used to grind grain in a mill. An upper millstone was the top one that was rolled on the lower one to crush the grain in between them.

Judges 9:54

armor-bearer

This is the man who carried the weapons of Abimelech.

pierced him through

This means the young man put the sword right through the body of Abimelech.

Judges 9:55

(There are no notes for this verse.)

Judges 9:56

seventy

"70" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 9:57

made all the evil of the men of Shechem turn back on their own heads

"Evil turn back on their heads" here is an idiom. Alternate translation: "punished the men of Shechem for all the evil they had done" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

on them came the curse of Jotham son of Jerub Baal

This is an idiom. Alternate translation: "the curse of Jotham son of Jerub Baal happened to them" (See: **Idiom (p. 707)**) (See: **Idiom (p.707)**)

Jerub Baal

This is another name for Gideon. See how you translated this name in Judges 6:32.

Judges 10

Judges 10 General Notes

Structure and formatting

This chapter begins the account of Jephthah (Judges 10-12).

Special concepts in this chapter

Israel's punishment

In Judges, Israel's actions are connected to their obedience to Yahweh. When Israel does evil, they are oppressed. (See: [[rc:///tw/dict/bible/kt/evil]] and [[rc:///tw/dict/bible/other/oppress]])

Judges 10:1

Tola & Puah & Dodo

These are names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Shamir

This is the name of a place. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

arose to deliver Israel

Alternate translation: "came to deliver Israel" or "became the leader to deliver Israel"

deliver Israel

Here "Israel" represents the people of Israel. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 10:2

He judged Israel

Here "judged" means he led the people of Israel.

twenty-three years

"23 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

was buried

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they buried him" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 10:3

He was followed by Jair the Gileadite

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: "Jair the Gileadite was leader after Tola" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Jair

This is the name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

the Gileadite

Jair was from the tribe of Gilead.

He judged Israel

Here "judged" means he led the people of Israel.

Israel

Here "Israel" represents the people of Israel. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

twenty-two years

"22 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 10:4

thirty sons

"30 sons" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Havvoth Jair

This is the name of a region, which is named after a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

to this day

This means to the time when the book of Judges was being written.

Judges 10:5

was buried

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they buried him" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Kamon

This is the name of a place. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 10:6

added to the evil they had done in the sight of Yahweh

This speaks of evil as if it were an object that a person could add to and make bigger. Alternate translation: "continued doing what Yahweh said was evil" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "according to Yahweh" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Ashtoreths

This is the plural of Ashtoroth, who was worshiped as a goddess in many different forms. See how you translated this in Judges 2:13.

They abandoned Yahweh and no longer worshiped him

The author basically said the same thing twice for emphasis. These can be combined. Alternate translation: "They completely stopped worshiping Yahweh" (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

They abandoned Yahweh

No longer obeying and worshiping Yahweh is spoken of as if the people left Yahweh and went somewhere else. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 10:7

Yahweh burned with anger toward Israel

Yahweh becoming angry is spoken of as if anger were a burning fire. Alternate translation: "Yahweh was very angry at Israel" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

he sold them into the hand of the Philistines and into the hand of the Ammonites

Yahweh allowing the Philistines and the Ammonites to defeat the Israelites is spoken of as if he sold the Israelites to them. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

into the hand

Here "hand" represents power or control. (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 10:8

crushed and oppressed

These two words basically mean the same and emphasize how much the Israelites suffered. Alternate translation: "terribly oppressed" (See: **Doublet (p.677)**) (See: **Doublet (p.677)**)

eighteen years

"18 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

who were beyond the Jordan

This means on the east side of the Jordan River.

which is in Gilead

Alternate translation: "this region is also called Gilead"

Judges 10:9

Judah & Benjamin

"Judah" and "Benjamin" refer to the people belonging to those tribes. Alternate translation: "the people of the tribe of Judah … the people of the tribe of Benjamin" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

house of Ephraim

The "house" refers to the people of the tribe of Ephraim. Alternate translation: "the people of the tribe of Ephraim" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

so that Israel was greatly distressed

"Israel" refers to the people of Israel. Alternate translation: "so that the people of Israel suffered much" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 10:10

the people of Israel called out to Yahweh

This means the people of Israel desperately asked Yahweh for help.

because we abandoned our God

The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

abandoned our God

The people are speaking to Yahweh and refer to him as "our God." This can be stated in second person. Alternate translation: "abandoned you, our God" (See: **First, Second or Third Person (p.688)**) (See: **First, Second or Third Person (p.688)**)

Judges 10:11

(There are no notes for this verse.)

Judges 10:12

and also from the Sidonians?

God is rebuking the people of Israel for their worship of other gods. The rhetorical question that begins with the words "Did I not deliver you" in verse 11 ends here. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I am the one who delivered you … and also from the Sidonians." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Maonites

These are the people from the clan or family of Maon. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

from their power

Here "power" represents the Amalekites and the Maonites. Alternate translation: "from them" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 10:13

you abandoned me again

The people no longer obeying and worshiping Yahweh is spoken of as if they left Yahweh and went somewhere else. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

I will not keep adding to the times I deliver you

The phrase "keep adding to the times" is an idiom that means to continue to do something. You can make explicit the implicit meaning of Yahweh's saying. Alternate translation: "I will not keep on delivering you again and again" or "You can be sure that I will stop delivering you" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Idiom (p.707)**)

Judges 10:14

(There are no notes for this verse.)

Judges 10:15

(There are no notes for this verse.)

Judges 10:16

foreign gods among them

You can make explicit the implicit meaning of this statement. Alternate translation: "foreign gods whose images they possessed" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Yahweh could bear Israel's misery no longer

Here Israel refers to the people of Israel. Alternate translation: "And Yahweh did not want the people of Israel to suffer any longer" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 10:17

(There are no notes for this verse.)

Judges 10:18

Who is the man who will begin to fight the Ammonites?

Alternate translation: "Who will lead our army to fight against the Ammonites?"

Judges 11

Judges 11 General Notes

Structure and formatting

The account of Jephthah continues in this chapter.

Special concepts in this chapter

Jephthah the leader

Jephthah was half Israelite and half Canaanite by birth. While all of the judges were called by Yahweh, it is the leaders who called Jephthah to help them, but Yahweh still used Jephthah to help them.

Judges 11:1

Gileadite

This is someone who is from the region of Gilead. It is a coincidence that his father's name is also Gilead. See how you translated this in Judges 10:3. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 11:2

When his wife's sons grew up

Alternate translation: "When the sons of Gilead's wife became adults"

Judges 11:3

the land of Tob

Tob is the name of a region. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

they traveled with him

Alternate translation: "they followed him" or "they went everywhere together"

Judges 11:4

Some days later

Alternate translation: "Some time later"

made war against Israel

The phrase "made war" is an idiom which means that they attacked Israel and were at war with them. Here "Israel" refers to the people of Israel. Alternate translation: "attacked the people of Israel" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Idiom (p.707)**)

Judges 11:5

(There are no notes for this verse.)

Judges 11:6

that we may fight with

Alternate translation: "so that we can fight against"

Judges 11:7

my father's house

Here "house" refers to people living in the house. Alternate translation: "my family" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 11:8

That is why we are turning to you now

The word "that" refers to what Jephthah said about them being in trouble. The full meaning of this statement can be made clear. Alternate translation: "We are turning to you now because we are in trouble" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

fight with the people of Ammon

Alternate translation: "fight against the people of Ammon"

Judges 11:9

(There are no notes for this verse.)

Judges 11:10

(There are no notes for this verse.)

Judges 11:11

leader and commander

These two words basically have the same meaning repeated to emphasize how important Jephthah had became. You can combine the two words. Alternate translation: "commander" (See: **Doublet (p.677)**) (See: **Doublet (p.677)**)

When he was before Yahweh in Mizpah, Jephthah repeated all the promises he made

This is an idiom. Here the phrase "before Yahwheh" means that he repeated his promises as a vow before Yahweh. Alternate translation: "When Jephthah was in Mizpah he repeated all of these promises as a vow before Yahweh" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

all the promises he made

This refers to the promises he made to the leaders of Gilead about becoming their leader.

Judges 11:12

What is this conflict between us

"Why is there conflict between us?" Jephthah is asking the king why they are angry with Israel.

Why have you come with force to take our land

The word "you" refers to the King of Ammon and represents himself and his soldiers. Alternate translation: "Why have your soldiers come to seize our land" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

come with force to take

Alternate translation: "come to forcefully take"

Judges 11:13

Arnon & Jabbok

These are the names of two rivers. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

over to the Jordan

Alternate translation: "on the other side of the Jordan River"

in peace

Alternate translation: "peacefully" or "and do not try to defend them"

Judges 11:14

(There are no notes for this verse.)

Judges 11:15

he said

Here the word "he" refers to the messenger who was speaking to the king. This may be written with the word "they" as in the UST, referring to the group of messengers. Alternate translation: "Jephthah told the messengers to say" or "they said" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 11:16

they came up from Egypt

Whenever people traveled to the promised land it is referred to as going "up" to the promised land. When the Israelites left Egypt they were on their way to the promised land. Alternate translation: "they left Egypt" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 11:17

General Information:

General Information:

Jephthah's messengers continue to speak.

When Israel sent messengers

The messengers were sent by the leaders of Israel. Alternate translation: "When the leaders of Israel sent messengers" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

pass through

Alternate translation: "go through" or "cross"

would not listen

This phrase is an idiom that means to "refuse." Alternate translation: "refused" or "denied their request" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

They also sent messengers to the king of Moab

The reason that Israel sent messengers to the king of Moab can be made explicit. Alternate translation: "They also send messengers to the king of Moab with the same request" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

but he refused

The king of Moab refused Israel's request to pass through Moab. The full meaning of this statement can be made clear. Alternate translation: "but he also refused and would not let them pass through the land of Moab" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 11:18

Arnon

This is the name of a river. See how you translated this in Judges 11:13.

Judges 11:19

General Information:

General Information:

Jephthah's messengers continue to speak.

Israel sent messengers to Sihon

The messengers were sent by the leaders of Israel. Alternate translation: "When the leaders of Israel sent messengers" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Sihon

This is the name of a person. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Heshbon

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 11:20

Jahaz

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

But Sihon did not trust Israel to pass through his territory

Sihon did not trust the people of Israel to pass through his land peacefully. The full meaning of this statement can be made explicit. Alternate translation: "But Sihon did not trust the people of Israel to pass through his territory peacefully" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

there he fought

The word "he" refers to Sihon and represents himself and his army. Alternate translation: "there they fought" or "there his army fought" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 11:21

General Information:

General Information:

Jephthah's messengers continue to speak.

Sihon

See how you translated this man's name in Judges 11:19.

gave Sihon and all his people into the hand of Israel

Here "hand" refers to power to defeat in battle. Alternate translation: "gave Israel power over Sihon and all his people" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 11:22

Arnon & Jabbok

See how you translated the names of these rivers in Judges 11:13.

Judges 11:23

General Information:

General Information:

Jephthah's messengers continue to speak.

should you now take possession of their land?

Jephthah is rebuking the king of the Ammonites with this rhetorical question. The word "their" refers to the Israel. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "therefore, you should not take possession of their land." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 11:24

Will you not take over the land that Chemosh, your god, gives you?

Jephthah is rebuking the king of the Ammonites with a rhetorical question. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should only take over the land that Chemosh, your god, gives you." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

take over

This is an idiom which means to take control of something. Alternate translation: "take control of" or "take possession of" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Chemosh

This is the name of a false god. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 11:25

Now are you really better than Balak son of Zippor, king of Moab?

Jephthah is rebuking the king of the Ammonites with a rhetorical question. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You are not better than Balak son of Zippor, who was king of Moab." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Balak & Zippor

These are the names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Did he dare to have an argument with Israel?

Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. Alternate translation: "Yet he did not dare to have an argument with Israel." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Did he ever wage war against them?

Jephthah is rebuking the king of the Ammonites with a rhetorical question. This question can be translated with a statement. Alternate translation: "Nor did he ever wage war against them." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 11:26

General Information:

General Information:

Jephthah's messengers continue to speak.

three hundred years

"300 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Heshbon

Translate the name of this city the same way that you did in Judges 11:19.

Aroer

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

why then did you not take them back during that time?

Jephthah is rebuking the king of the Ammonites with a rhetorical question. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "you should have taken them back during that time." or "now it is too late; you should have taken them back long ago." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 11:27

I have not done you wrong, but you are doing me wrong by attacking me

Jephthah is speaking to the Sihon. Here Jephthah speaks about the Israelites as though they were himself and of the Ammonites as if they were Sihon their king. Alternate translation: "The Israelites have not done wrong to your people, but your people are doing us wrong by attacking us" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

done you wrong & doing me wrong

This is an idiom. To do someone wrong means to do something wrong to them. Alternate translation: "treated you wrongly … treating me wrongly" or "treated you unfairly … treating me unfairly" (See: **Idiom (p.707)**) (See: **Idiom (p. 707)**)

Judges 11:28

(There are no notes for this verse.)

Judges 11:29

the Spirit of Yahweh came on Jephthah

This is an idiom which means that the Spirit influenced Jephthah's decisions. Alternate translation: "the Spirit of Yahweh took control of Jephthah" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

he passed through Gilead and Manasseh & from Mizpah of Gilead

Jephthah passed through these places enlisting men for his army to go to war with the people of Ammon. The full meaning of this can be made clear. Alternate translation: "he gathered men for his army as he passed through Gilead and Manasseh ... from Mizpah of Gilead" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 11:30

(There are no notes for this verse.)

Judges 11:31

I will offer it up

This is an idiom which means to give something as an offering. Alternate translation: "I will offer it to you" or "I will sacrifice it to you" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 11:32

So Jephthah passed through & Yahweh gave him victory

Since Jephthah was the leader of his army, he and his army are often spoken of as Jephthah himself. Alternate translation: "So Jephthah and his army passed through … Yahweh gave them victory" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 11:33

He attacked

Since Jephthah was the leader of his army, he and his army are often spoken of as Jephthah himself (verse 32). Alternate translation: "they attacked" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Aroer

Translate the name of this city the same way you did in Judges 11:26.

Minnith & Abel Keramim

These are the names of cities. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

twenty cities

"including 20 cities" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 11:34

tambourines

musical instruments with heads like drums that can be hit and with pieces of metal around their sides that sound when the instruments are shaken (See: **Translate Unknowns (p.762)**) (See: **Translate Unknowns (p.762)**)

Judges 11:35

he tore his clothes

This is an act that shows mourning or great sadness. Alternate translation: "he tore his clothes from grief" (See: **Symbolic Action (p.758)**) (See: **Symbolic Action (p.758)**)

You have crushed me with sorrow & you have become one who causes me pain

Jephthah said basically the same thing twice to emphasize that he was very sad" (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

You have crushed me with sorrow

Here Jephthah speaks of his great sorrow as something that crushes him. Alternate translation: "You have caused me great sorrow" or "You have filled me with sorrow" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

you have become one who causes me pain

Here Jephthah talks about his great distress and trouble as if it were pain. Alternate translation: "you have become someone who troubles me" or "you cause me great distress" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

I cannot turn back on my promise

This is an idiom. To turn back on a promise means to not do what you have promised to do. Alternate translation: "I must do what I have promised" or "I cannot break my promise" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 11:36

has taken vengeance for you against your enemies, the Ammonites

Yahweh has taken vengence for him by defeating his enemies. The meaning of this can be made explicit. Alternate translation: "has taken vengeance for you against your enemies, the Ammonites, by defeating them" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 11:37

Let this promise be kept for me

This can be stated in an active form. Alternate translation: "Keep this promise for me" or "Keep this promise concerning me" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

grieve over my virginity

Alternate translation: "weep because I am a virgin" or "cry because I will never be married"

Judges 11:38

(There are no notes for this verse.)

Judges 11:39

had never known a man

This is a euphemism. Alternate translation: "had never had sexual relations with a man" (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

Judges 11:40

the Gileadite

This refers to someone from Gilead. See how you translated this in Judges 10:3.

Judges 12

Judges 12 General Notes

Structure and formatting

The account of Jephthah concludes in this chapter.

Other possible translation difficulties in this chapter

Shibboleth

This is a word in Hebrew. Its importance in this chapter is because of its sounds, not its meaning. The translator should not translate the meaning of this word, but should transliterate or transfer it into the target language by substituting letters that have the same sounds. (See: **Copy or Borrow Words (p.672)**)

Judges 12:1

A call went out to the men of Ephraim

If your language does not use an abstract noun for the idea behind the word **call**, you can express the same idea with a verbal form. Alternate translation: "The men of Ephraim were called together" or "The men … of Ephraim called together their soldiers" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

Zaphon

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

passed through & pass through

or "traveled through … travel" or "journeyed through … journey"

We will burn your house down over you

This idiom means to burn down a house with people inside it. Alternate translation: "We will burn your house down with you still in it" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 12:2

When I called you, you

Here the word "you" is plural and refers to the people of Ephraim. (See: **Forms of You (p.690)**) (See: **Forms of You (p.690)**)

did not rescue me

Jephthah uses the word "me" to refer to himself and all the people of Gilead. Alternate translation: "do not rescue us" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 12:3

you did not rescue me

The word "you" is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says "me." Alternate translation: "you did not rescue us" (See: [[rc:///*ta/man/translate/figs-you]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Forms of You (p.690)**)

I put my life in my own hand

This is an idiom which means to risk one's life and to rely only on one's own strength. Jephthah continues to refer to the people of Gilead as himself. Alternate translation: "We risked our lives, relying on our own strength" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Idiom (p.707)**)

Yahweh gave me victory

Jephthah is referring to Yahweh giving the men of Gilead victory over the Ammonites. The full meaning of this statement can be made clear. Alternate translation: "Yahweh gave us victory over them" or "Yahweh allowed us to defeat them in battle" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Why have you come to fight against me

The word "you" is plural and refers to the men of Ephraim. Jephthah is referring to the people of Gilead, including himself, when he says "me." Alternate translation: "Why have you come to fight against us" (See: [[rc:///*ta/man/translate/figs-you]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Forms of You (p.690)**)

passed through against the people of Ammon

This means that they fought against the Ammonites as they passed through Ammon. The full meaning of this statement can be made clear. Alternate translation: "fought against the people of Ammon as we passed through their region" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 12:4

he fought against Ephraim

The word "he" refers to Jephthah and all the fighting men of Gilead. Alternate translation: "they fought against Ephraim" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

You Gileadites are fugitives

You can make the meaning of this insult explicit. Alternate translation: "You Gileadites do not really belong here. You are just people who came here to live" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Gileadites

people from Gilead

in Ephraim—in Ephraim and Manasseh

"in the regions of Ephraim and Manasseh" or "in the land of Ephraim and Manasseh." Here "Ephraim" and "Manasseh" refer to regions and are named after the tribes which live there.

Judges 12:5

to Ephraim

Alternate translation: "to the land of Ephraim"

The Gileadites captured

Alternate translation: "The Gileadites controlled" or "The Gileadites occupied"

fords

These are places where you can cross the river on foot because the water is shallow.

Ephraimite

person from the tribe of Ephraim

Judges 12:6

Shibboleth & Sibboleth

These words have no meaning. Copy these words into your language, and make sure that the beginning of the words, that is the letters "Sh" and "S" are translated differently. (See: **Copy or Borrow Words (p.672)**) (See: **Copy or Borrow Words (p.672)**)

pronounce the word

Alternate translation: "make the sound of the word"

Forty-two thousand

"42,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Forty-two thousand Ephraimites were killed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They killed forty-two thousand Ephraimites" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 12:7

Jephthah the Gileadite died and was buried

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: "Jephthah the Gileadite died and they buried him" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 12:8

Ibzan of Bethlehem

This is the name of a man from Bethlehem. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 12:9

He gave away thirty daughters in marriage

Here "give away … in marriage" is an idiom which means that he allowed his daughters to get married. Alternate translation: "He had thirty daughters and arranged a marriage for each of them" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

he brought in thirty daughters of other men for his sons, from the outside

The idiom "bring them in from the outside" means that he had women from other clans marry his sons. Alternate translation: "he arranged for thirty daughters of other men from outside of his clan to marry his sons" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 12:10

was buried at Bethlehem

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they buried him in Bethlehem" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 12:11

Elon

This is the name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Zebulunite

someone from the tribe of Zebulun

Judges 12:12

Aijalon

Translate the name of this place the same way you did in Judges 1:35.

was buried in Aijalon

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they buried him in Aijalon" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 12:13

Abdon & Hillel

These are the names of men. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Pirathon

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 12:14

They rode on seventy donkeys

These men owned seventy donkeys, which they did ride. Here the word "rode" is used instead of "owned." Alternate translation: "They owned seventy donkeys" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

forty sons & thirty grandsons & seventy donkeys

"40 sons … 30 grandsons … 70 donkeys (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 12:15

Pirathonite & Pirathon

Pirathon is the name of a place, someone who is from that place is called a Pirathonite. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 13

Judges 13 General Notes

Structure and formatting

This chapter begins the account of Samson (Judges 13-16).

Special concepts in this chapter

Warning not to cut his hair

The angel of the Lord prophesied about Samson and gave instructions to Samson's mother. Samson's mother was to offer up her son under a Nazarite vow. This was a special type of vow, dedicating Samson to Yahweh. Part of this vow prohibited the cutting of the person's hair. (See: [[rc:///tw/dict/bible/kt/prophet]] and [[rc:///tw/dict/bible/kt/vow]])

Judges 13:1

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in Judges 2:11. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considered to be evil" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

he gave them into the hand of the Philistines

Here "hand" refers to power to gain victory in battle. Alternate translation: "he allowed the Philistines to defeat them" or "he allowed them to be oppressed by the Philistines" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

forty years

"40 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 13:2

Zorah

This was the name of a town in Israel. It was in the region of Judah near the border of Dan. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Danites

people from the tribe of Dan

Manoah

This is the name of a man. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 13:3

give birth to a son

This refers to childbirth. Alternate translation: "bear a son" or "have a baby boy" (See: **Idiom (p.707)**) (See: **Idiom (p. 707)**)

Judges 13:4

anything unclean

Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. (See: **Metaphor (p. 719)**) (See: **Metaphor (p.719)**)

Judges 13:5

Look

Alternate translation: "Pay attention" or "Listen"

No razor will be used upon his head

Here the word "head" refers to his hair. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "No one should ever cut his hair" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.725)**)

razor

a sharp knife used to cut hair close to the skin

a Nazirite to God

This means that he will be devoted to God as a Nazirite. Alternate translation: "a Nazirite devoted to God" or "devoted to God as a Nazirite" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

from the womb

Here the word "womb" refers to the time before the child is born. Alternate translation: "from before he is born" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

the hand of the Philistines

Here the word "hand" means control. Alternate translation: "the control of the Philistines" or "being under the Philistine's control" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 13:6

A man of God

This means that the man was sent by God. This can be made explicit. Alternate translation: "A man that God sent"
(See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

his appearance was like that of an angel of God, very terrible

Here "terrible" means "frightening." Alternate translation: "I was very afraid of him because he looked like an angel of God" (See: **Simile (p.755)**) (See: **Simile (p.755)**)

Judges 13:7

Look

Alternate translation: "Pay attention" or "Listen"

give birth to a son

This refers to childbirth. Alternate translation: "bear a son" or "have a baby boy" (See: **Idiom (p.707)**) (See: **Idiom (p. 707)**)

any food that the law declares to be unclean

Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. (See: **Metaphor (p. 719)**) (See: **Metaphor (p.719)**)

a Nazirite to God

This means that he will be devoted to God as a Nazirite. See how you translated this in Judges 3:5. Alternate translation: "a Nazirite devoted to God" or "devoted to God as a Nazirite" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

from the time he is in your womb until the day of his death

This emphasizes that it would be for his entire life. Alternate translation: "all his life" (See: **Merism (p.717)**) (See: **Merism (p.717)**)

Judges 13:8

Manoah

See how you translated this man's name in Judges 13:2.

Judges 13:9

came to the woman

You can make explicit the implicit meaning of the author's words. Alternate translation: "came to Manoah's wife" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 13:10

Look

Alternate translation: "Listen" or "Pay attention to what I am about to tell you"

The man

This refers to the angel of God in Judges 13:3. This can be made explicit. Alternate translation: "the man of God" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 13:11

(There are no notes for this verse.)

Judges 13:12

your words

Alternate translation: "what you have said"

Judges 13:13

(There are no notes for this verse.)

Judges 13:14

anything that comes from the vines

Here the angel refers to any food that grow on a vine as "coming" from the vine. Alternate translation: "anything that grows on a vine" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

unclean

Something that Yahweh has stated is unfit to eat is spoken of as if it were physically unclean. See how you translated this phrase in Judges 13:7. (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 13:15

prepare a young goat for you

You can make explicit the implicit meaning of Manoah's statement. Alternate translation: "cook a young goat for you to eat" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 13:16

(There are no notes for this verse.)

Judges 13:17

your words come true

Alternate translation: "what you have said comes true"

Judges 13:18

Why do you ask my name?

The angel asks this question as a rebuke. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should not ask me what my name is." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

It is wonderful

It may be helpful to explain more explicitly why they should not ask his name. Alternate translation: "It is too wonderful for you to understand" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 13:19

with the grain offering

This law requires a grain offering to be offered when a burnt offering is made. Alternate translation: "with the grain offering required with it" or "with the grain offering to accompany it" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

on the rock

"on the altar." The altar Manoah sacrificed the offering on was a rock.

He did something

Alternate translation: "The angel did something"

Judges 13:20

the angel of Yahweh went up in the flame of the altar

Alternate translation: "the angel of Yahweh went back up into heaven through the flames on the altar"

lay facedown on the ground

"lay with their faces to the ground." This is a sign of respect and honor, but it also shows their fear of Yahweh. (See: **Symbolic Action (p.758)**) (See: **Symbolic Action (p.758)**)

Judges 13:21

that he was the angel of Yahweh

The word "he" refers to the man who Manoah and his wife had seen.

Judges 13:22

We are sure to die, because we have seen God

It is implied that they think God will cause them to die. This can be made clear. Alternate translation: "God will cause us to die because we have seen him" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 13:23

He would not have shown us all these things, nor at this time would he have let us hear such things

Manoah's wife said basically the same thing twice for emphasis. These two statements can be combined. Alternate translation: "He would not have told us what he wanted us to do" (See: **Parallelism (p.738)**) (See: **Parallelism (p. 738)**)

Judges 13:24

the woman

Alternate translation: "Manoah's wife"

gave birth to a son

This refers to childbirth. Alternate translation: "bore a son" or "had a baby boy" (See: **Idiom (p.707)**) (See: **Idiom (p. 707)**)

grew up

Alternate translation: "became an adult" or "matured"

Judges 13:25

Yahweh's Spirit began to stir him

Here the way Yahweh's Spirit influences Samson is compared to the way a spoon stirs food in a pot. Alternate translation: "Yahweh's Spirit began to influence Samson" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Mahaneh Dan & Eshtaol

Mahaneh Dan is the name of a temporary camp that the tribe of Dan lived in while they looked for a permanent home. Eshtaol is the name of a town. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Zorah

Translate the name of this town the same way you did in Judges 13:2.

Judges 14

Judges 14 General Notes

Structure and formatting

The account of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 14:14, 18.

Special concepts in this chapter

Intermarriage

It was considered sinful for an Israel to marry a Canaanite or anyone from a different people group. This is why Samson's parents did not want him to marry a Philistine woman. They use rhetorical questions to convince him that he is sinning. This woman caused Samson many problems. (See: [[rc:///tw/dict/bible/kt/sin]] and [[rc:///ta/man/translate/figs-rquestion]])

Judges 14:1

Samson went down to Timnah

The phrase "went down" is used here because Timnah is lower in elevation than where his father's house was. Timah is the name of a city in the Sorek Valley. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

one of the daughters of the Philistines

The word "daughter" is a polite way to refer to a young, unmarried woman. Alternate translation: "one of the unmarried women among the Philistine people" or "a Philistine girl" (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

Judges 14:2

Now get her for me to be my wife

This is an idiom. Samson was demanding his parents to speak to the Philistine woman's parents about marriage. Alternate translation: "Now arrange for her to become my wife" or "Make the arrangements for me to marry her" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 14:3

Is there not a woman among the daughters of your relatives, or among all our people?

They ask this question to suggest that they could find Samson a wife among their own people. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Surely there are women among your people whom you could marry." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p. 752)**)

the daughters of your relatives

The word "daughter" is a polite way to refer to a young, unmarried woman. Alternate translation: "one of the unmarried women among your relatives" (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

Are you going to take a wife from the uncircumcised Philistines?

This question is asked to rebuke Samson. If it would be helpful in your language, you could express the idea behind this questionas a statement. you could make explicit the reason his parents do not want him to marry a Philistine. Alternate translation: "You really should not marry a Philistine woman because the Philistine people do not worship Yahweh." (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.752)**)

Get her for me

This is an idiom. Samson was demanding his parents to speak to the Philistine woman's parents about marriage. Alternate translation: "Now arrange for her to be my wife" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

she pleases me

This means that Samson thinks she is beautiful. "I am pleased by how beautiful she is" or "she is beautiful" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 14:4

this matter

This refers to Samson's request to marry the Philistine woman.

for he desired to create a conflict

The word "he" refers to Yahweh.

Judges 14:5

Samson went down to Timnah

The phrase "went down" is used here because Timnah is lower in elevation than where his father's house was. Timnah was a city in the Sorek Valley. Translate the name of this city the same way you did in Judges 14:1. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

And, look, there one of the young lions came up

Here the word "look" is used to draw the readers attention to a surprising event that happens in the story. The phrase "came up" means that the lion came near him. Alternate translation: "Suddenly, a young lion came near him" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

was roaring at him

"threatened him." This is the kind of noise that a lion makes when it threatens to attack something.

Judges 14:6

Yahweh's Spirit suddenly came on him

The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "Yahweh's Spirit made him very strong" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

tore & apart

tore into two pieces

had nothing in his hand

Here it states that he had nothing in his hand to emphasize that he was not holding a weapon. Alternate translation: "did not have a weapon" (See: **Litotes (p.715)**) (See: **Litotes (p.715)**)

Judges 14:7

she pleased Samson

This means that he thought she was very beautiful. Alternate translation: "he was pleased by how beautiful she was" or "he thought she was very beautiful" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 14:8

he turned aside

This means that he left his path to do something. Alternate translation: "he left the path" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

carcass

dead body

And, look, there was a swarm of bees

Here the word "look" is used to draw the reader's attention to something surprising that happens in the story. Alternate translation: "He found a swarm of bees" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

swarm

large group of insects

Judges 14:9

scraped up

Alternate translation: "gathered up"

Judges 14:10

Samson's father went down to where the woman was

The phrase "went down" is used to describe Timnah which is lower in elevation than where Samson's father lives. Alternate translation: "Samson's father went to where the woman lived" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

the custom of the young men

It may be helpful to state that this was a marriage custom. Alternate translation: "the custom of young men who were getting married" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 14:11

thirty of their friends

"30 of their friends" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 14:12

riddle

a game in which the players must discover the answer to a difficult question

can find it out

This means to figure out the meaning of the riddle. Alternate translation: "can figure out its meaning" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

thirty linen robes and thirty sets of clothes

"30 linen robes and 30 sets of clothes" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

linen

a type of cloth

Judges 14:13

But if you cannot tell me

Here the word "you" is plural and refers to the guests at the feast. (See: **Forms of You (p.690)**) (See: **Forms of You (p.690)**)

Judges 14:14

General Information:

General Information:

Samson tells his riddle. Since it is supposed to be hard to understand, do not translate it in a way that people will immediately know what it means.

Out of the eater was something to eat

Alternate translation: "Out of the eater came something to eat" or "Something to eat came out of something that eats"

the eater

The noun "eater" can be expressed as a verbal phrase. Alternate translation: "the thing that eats"

out of the strong was something sweet

Alternate translation: "out of the strong came something sweet" or "Something that is sweet came out of something that is strong"

the strong

This refers to something that is strong. Alternate translation: "the strong thing" (See: **Nominal Adjectives (p.727)**) (See: **Nominal Adjectives (p.727)**)

his guests

Alternate translation: "the men at his feast"

could not find the answer

Here figuring out the answer to the riddle is spoke of as if it were something hidden that the guest had to search for and find. Alternate translation: "could not figure out the answer" (See: **Metaphor (p.719)**) (See: **Metaphor (p. 719)**)

Judges 14:15

the fourth day

"day 4" (See: **Ordinal Numbers (p.734)**) (See: **Ordinal Numbers (p.734)**)

Trick

mislead or fool someone into doing something they would not want to do

your father's house

This could mean: (1) this refers to the actual house. Alternate translation: "the house your father and his family live in" or (2) "house" refers to the people who live in it. Alternate translation: "your family" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

will burn up

The phrase "burn up" means to burn something completely. If a person is "burnt up," it means that person is burned to death. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Did you invite us here in order to make us poor?

They ask her this question to accuse her of doing evil. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You have brought us here to make us poor!" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

to make us poor

They would become poor if they had to buy him new clothes if they could not solve the riddle. Alternate translation: "to make us poor by forcing us to buy him new clothes" (See: **Assumed Knowledge and Implicit Information (p. 656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 14:16

All you do is hate me! You do not love me

Samson's wife basically said the same thing twice for emphasis. Alternate translation: "You do not really love me at all" (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

riddle

a game in which the players must discover the answer to a difficult question

Look here

This is used to get someones attention. Here "look" means to "listen." Alternate translation: "Listen to me" or "Pay attention to what I am about to say"

if I have not told my father or my mother, should I tell you?

Samson was rebuking her for demanding that he tell her the answer. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I have not even told my father or mother. I will not tell you." or "you should not demand that I tell you, since I have not even told my parents, and they are closer to me than you are." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.752)**)

Judges 14:17

during the seven days that their feast lasted

This could mean: (1) "during the seven days of their feast" or (2) "during the rest of the seven days of their feast."

the seventh day

"day 7" (See: **Ordinal Numbers (p.734)**) (See: **Ordinal Numbers (p.734)**)

she pressured him very much

Here the word "pressured" means "urged." Alternate translation: "she kept urging him to tell her" (See: **Idiom (p. 707)**) (See: **Idiom (p.707)**)

Judges 14:18

the men of the city

This refers to Samson's wife's relatives. This can be stated clearly. Alternate translation: "the young men" or "her relatives" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

the seventh day

"day 7" (See: **Ordinal Numbers (p.734)**) (See: **Ordinal Numbers (p.734)**)

What is sweeter than honey? What is stronger than a lion?

This is the answer to the riddle. It may be written as a statement instead of as questions. If necessary it could be made clear how this relates to the riddle by adding more information. Alternate translation: "Honey is sweet and a lion is strong." or "Honey is sweet and it came out of a lion." (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:/// ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.752)**)

If you had not plowed with my heifer

Samson compares their using his wife to get the answer to someone using another person's heifer to plow his field. Alternate translation: "If you had not used my wife" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

plowed

To plow is to use an animal to pull a blade through soil to prepare the soil for seeds.

Judges 14:19

came on Samson with power

The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "made Samson very strong" or "made Samson very powerful" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

killed thirty of their men

"killed 30 of their men" - (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

their men

Alternate translation: "the men who lived there"

plunder

things taken by force, usually after a fight or battle

their clothes

These were from the plunder he had taken from Ashkelon. Alternate translation: "the sets of clothing that he had taken" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Burning with anger

Alternate translation: "Very angry"

went up to his father's house

The phrase "went up" is used here because Samson was at Timnah which is lower in elevation than where his father's house is located.

Judges 14:20

Samson's wife was given to his best friend

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: "his wife's father gave her to his best friend" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

best friend

Alternate translation: "closest friend"

Judges 15

Judges 15 General Notes

Structure and formatting

The account of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 15:16.

Special concepts in this chapter

Samson's strength

The Spirit of Yahweh rushed upon Samson. This meant God gave Samson extraordinary strength. Samson's power is the power of Yahweh himself and he enacted the judgment of God on the Philistines. (See: [[rc:///*tw/dict/bible/kt/holyspirit]] and [[rc:///*tw/dict/bible/kt/judge]])

Judges 15:1

He said to himself

This refers to thinking. Alternate translation: "He thought to himself" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

I will go to my wife's room

Samson intended to sleep with his wife. This can be stated clearly. Alternate translation: "I will go to my wife's room, so we may sleep together" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

would not allow him to go in

The phrase "her room" is understood from what Samson said to himself. It can be repeated here. Alternate translation: "would not permit him to go into her room" (See: **Ellipsis (p.679)**) (See: **Ellipsis (p.679)**)

Judges 15:2

so I gave her to your friend

This means that he gave her to be his friend's wife. This can be stated clearly. Alternate translation: "so I gave her to be married to your friend" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

is she not?

He asks this question to imply that Samson should agree with him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I hope you agree." (See: **Rhetorical Question (p. 752)**) (See: **Rhetorical Question (p.752)**)

Take her instead

He is suggesting that Samson take her as his wife. This can be stated clearly. Alternate translation: "Take her to be your wife instead" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 15:3

I will be innocent in regard to the Philistines when I hurt them

Samson thinks that he will be innocent if he attacks the Philistines because they wronged him. This can be stated clearly. Alternate translation: "I will be innocent if I hurt the Philistines because they have wronged me" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 15:4

three hundred foxes

"300 foxes" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

foxes

Foxes are animals like dogs that have long tails and that eat nesting birds and other small animals.

each pair

a pair is two of anything, such as two foxes, or two tails

tail to tail

Alternate translation: "by their tails"

torches

A torch is a stick of wood with something flammable attached to one end; a torch is often used to light other things or to be carried for light.

Judges 15:5

standing grain

grain that is still growing on its stalk in the field

stacked grain

the stalks of grain collected in piles after it has been harvested

orchards

An orchard is a place where fruit trees are grown.

Judges 15:6

the Timnite's son-in-law

The husband of a man's daughter is a "son-in-law."

Timnite

This is a person from Timnah. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

took Samson's wife and gave her to his friend

Samson's wife's father gave her in marriage to Samson's friend. This can be stated clearly. Alternate translation: "took Samson's wife and allowed her to marry Samson's friend" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

burned up

The phrase "burned up" means to burn something completely. If a person is "burned up," it means that person is burned to death. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 15:7

said to them

Alternate translation: "said to the Philistines"

If this is what you do

Alternate translation: "Because you have done this."

Judges 15:8

he cut them to pieces, hip and thigh

Here "hip and thigh" refers to the whole body. This is a graphic description of how Samson killed the Philistines. Alternate translation: "He cut their bodies to pieces" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

he went down

Here the phrase "went down" does not likely mean that he changed elevation, but rather, it is a way to describe someone going to another place. Alternate translation: "he went" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

cave

an opening in a hill or mountainside

cliff

a high, rocky hill or mountainside

Etam

This is the name of the rocky hill country near Jerusalem. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 15:9

the Philistines came up & in Judah

The phrase "came up" is used here because the Philistines went to Judah which is higher in elevation than where they traveled from.

prepared for battle

Alternate translation: "organized themselves for battle"

Lehi

This is the name of a town in Judah. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p. 696)**)

Judges 15:10

do to him as he has done to us

The Philistines are comparing how they want to kill Samson to how he killed many of the Philistines. Alternate translation: "kill him like he killed many of our people" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-simile]]) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 15:11

three thousand men of Judah

"3,000 men of Judah" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

cave in the cliff of Etam

See how you translated this phrase in Judges 15:8.

Do you not know that the Philistines are rulers over us? What is this you have done to us?

The men of Judah ask Samson these questions to rebuke him. This questions may be written as a statements. Alternate translation: "You know that the Philistines are rulers over us but you act like they are not. What you have done has caused us great harm." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

They did to me, and so I have done to them

Samson is referring to how they killed his wife and how he killed them in revenge. This can be stated clearly. Alternate translation: "They killed my wife, so I killed them" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 15:12

the hands of the Philistines

Here "hands" refers to power. Alternate translation: "the Philistine's control" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 15:13

hand you over to them

This means to cause someone to be under someone else's control. Alternate translation: "give you to the Philistines" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

up from the rock

This refers to the cave in the cliff of Etam where Samson had gone in Judges 15:8. Here the words "up from" mean that they had brought him away from the cave. Alternate translation: "away from the cave in the large rock" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-idiom]]) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 15:14

When he came

Samson was not travelling alone, he was being led by the men who had tied him with ropes. Alternate translation: "When they came" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Lehi

This is the name of a town in Judah. See how you translated this in Judges 15:9.

came on him with power

The phrase "came on" means that Yahweh's Spirit influenced Samson. In this case, he made him very strong. Alternate translation: "made Samson very strong" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

The ropes on his arms became like burnt flax

Samson easily broken the ropes that bound his hands. The author describes how easily he broke the ropes by saying it was as if they had become burnt flax. Alternate translation: "He snapped the ropes on his arms as easily as if they had been stalks of burned flax" (See: **Simile (p.755)**) (See: **Simile (p.755)**)

flax

fibers from the flax plant used for making threads and cloth

Judges 15:15

a fresh jawbone

This means that the donkey had died very recently and its bones had not yet begun to decay. A jawbone is the bone in which the lower rows of teeth are set.

a thousand men

"1,000 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 15:16

the jawbone of a donkey

Alternate translation: "a donkey's jawbone"

heaps upon heaps

This phrase describes how many people Samson killed. There were enough bodies to make large piles of bodies. Alternate translation: "I have made heaps of dead bodies" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 15:17

Ramath Lehi

This is the name of a place. It's name means "Jawbone Hill" (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 15:18

was very thirsty

Alternate translation: "needed water to drink"

But now will I die of thirst and fall into & uncircumcised?

This could mean: (1) Samson is so thirsty he could literally die. Alternate translation: "But now I will die of thirst and my body will fall into … uncircumcised." or (2) Samson exaggerates how thirsty he is by asking if he will die of thirst. Alternate translation: "But now will you allow me to become so weak from my thirst that I fall into … uncircumcised?" (See: **Hyperbole (p.700)**) (See: **Hyperbole (p.700)**)

die of thirst

This means to die because you have not drank enough and therefore, you do not have enough water in your body. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

fall into the hands of those who are uncircumcised

The phrase "fall into the hands" means to be captured. "Those who are uncircumcised" refers to the Philistines and with the word "uncircumcised" emphasizing that they do not worship Yahweh. Alternate translation: "be captured by those godless Philistines" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 15:19

split open the hollow place

"opened a hole in the ground" or "opened the low place." This refers to a low area of ground where Yahweh caused a spring of water to appear.

Lehi

See how you translated this in Judges 15:9

his strength returned and he revived

These two phrase mean basically the same thing and emphasize that Samson became strong again. These two statements can be combined. Alternate translation: "he became strong again" or "he was revived" (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

En Hakkore

This is the name of a spring of water. The name means "spring of him who prayed." (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

it is at Lehi to this day

This means that the spring did not dry up but that it remained. The phrase "to this day" refers to the "present" time. Alternate translation: "the spring can still be found at Lehi, even today" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 15:20

in the days of the Philistines

This refers to the time period that the Philistines controlled the land of Israel. Alternate translation: "during the time the Philistines controlled Israel" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

for twenty years

"for 20 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 16

Judges 16 General Notes

Structure and formatting

The account of Samson concludes in this chapter.

Special concepts in this chapter

Samson's mistake

Samson mistakenly thought that he was the source of his strength. He did not realize that Yahweh had left him and without Yahweh, he had no strength. This was not Samson's only mistake. His foreign wife created most of his problems.

Judges 16:1

he went to bed with her

The phrase "went to bed with" is a polite way of referring to having sex. Alternate translation: "he had sex with her" or "he slept with her" (See: **Euphemism (p.681)**) (See: **Euphemism (p.681)**)

Judges 16:2

The Gazites were told

The word "Gazites" refers to people from Gaza. 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: "Someone told the people of Gaza" (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

The Gazites surrounded the place & they waited for him all night at the city gate

This implies that some Gazites surrounded the place where Samson was staying and others waited at the city gate so that he could not leave.

They kept silent all night

This could mean: (1) "They did not make any noise all night" or (2) "They made no attempt to attack him all night."

Judges 16:3

until midnight

Alternate translation: "until the middle of the night"

its two posts

These are supports for the city gate. These posts were probably made from tree trunks and were buried deep into the ground. The doors of the city gate were attached to these posts.

bar and all

The bar was probably a heavy rod of iron that connected the gate to the posts. The doors of the city gate were probably made of heavy wooden beams or iron bars.

shoulders

the part of the human body where the arms and the neck attach to the body

Hebron

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 16:4

Valley of Sorek

This is the name of a valley near Samson's home. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 16:5

Trick

to mislead or fool someone into doing something they would not want to do

to see

This is an idiom that means to learn something. Alternate translation: "to understand" or "to learn" (See: **Idiom (p. 707)**) (See: **Idiom (p.707)**)

where his great strength lies

This is an idiom that refers to where his strength comes from. Alternate translation: "what causes him to be very strong" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

by what means we may overpower him

Alternate translation: "how we might overpower him"""

1,100 pieces of silver

"one thousand one hundred pieces of silver." (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 16:6

bind you, so you might be controlled

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: "bind you to control you" or "bind you to restrain you" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 16:7

fresh bowstrings

Bowstrings were often made from parts of an animal, often from the tendons. The words "fresh bowstrings" refer to those that come from a freshly slaughtered animal that have not yet dried.

that have not been dried

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that have not yet dried" or "that are not dry yet" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 16:8

that had not been dried

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that had not yet dried" or "that were not dry yet" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

she tied Samson up with them

Alternate translation: "Delilah tied Samson up with the fresh bowstrings"

Judges 16:9

Now

This word is used here to mark a break in the main story line. Here the author tells background information about Philistine men that Delilah had waiting to capture Samson. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

The Philistines are upon you

The phrase "upon you" means that they are ready to capture him. Alternate translation: "The Philistines are here to capture you" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

he broke the bowstrings like a thread of yarn when it touches the fire

The author describes how easily he broke the bowstrings by comparing them to how yarn breaks when it is burned. Alternate translation: "he broke the bowstrings as easily as if he were breaking burned yarn" or "he broke the bowstrings as easily as if they were made of thin yarn" (See: **Simile (p.755)**) (See: **Simile (p.755)**)

Judges 16:10

This is how you have deceived me and told me lies.

Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. Alternate translation:
"You have greatly deceived me!" (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

you can be overpowered

If your language does not use the passive form in this way, you can state this in active form or in another way that
is natural in your language. Alternate translation: "people can overpower you"

Judges 16:11

(There are no notes for this verse.)

Judges 16:12

The Philistines are upon you

The phrase "upon you" means that they are there to capture him. Alternate translation: "The Philistines are here to capture you" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

lying in wait

This means that they were hiding and waiting for the right moment to attack. Alternate translation: "waiting to attack him" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

like they were a piece of thread

The author describes how easily Samson broke the ropes by comparing it to him breaking a piece of thread. Alternate translation: "as easily as if they were only a piece of thread" (See: **Simile (p.755)**) (See: **Simile (p.755)**)

Judges 16:13

you have deceived me and told me lies

Deceiving and lying mean the same thing and are stated to emphasize how angry Delilah felt. Alternate translation: "you have greatly deceived me" (See: **Parallelism (p.738)**) (See: **Parallelism (p.738)**)

you may be overpowered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people can overpower you" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

weave

crossing pieces of material together so they hold each other in place

locks of my hair

small bunches of hair

fabric

cloth made from weaving material together

loom

a machine used for combining many threads of material into a cloth (See: **Translate Unknowns (p.762)**) (See: **Translate Unknowns (p.762)**)

then nail that to the loom

Alternate translation: "then nail the fabric to the loom"

nail

to hammer a nail in order to hold something in one place

I will be like any other man

The full meaning of this statement can be made explicit. Alternate translation: "I will be as weak as any other man" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 16:14

The Philistines are upon you

The phrase "upon you" means that they are there to capture him. Alternate translation: "The Philistines are here to capture you" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

he pulled out the fabric and the pin from the loom

Samson pulled out the fabric from the loom when he pulled his hair away from the loom. This can be stated clearly. Alternate translation: "pulled away his hair, taking with it the pin of the loom and the fabric in the loom" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

the pin

This is the wooden nail or peg used to fasten the fabric to the loom.

Judges 16:15

How can you say, 'I love you,' when you do not share your secrets with me?

Delilah asks this question to say that if Samson really loved her he would tell her his secrets. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "When you say 'I love you,' you are lying because you do not share your secrets with me." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 16:16

pressed him hard & pressured him

Here the author speaks of how Delilah tries to persuade Samson as if she were putting pressure on him to convince him to tell her what she wants to know. Alternate translation: "tried hard to persuade him ... kept trying to persuade him" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

with her words

Alternate translation: "by what she said to him"

that he wished he would die

The author used a hyperbole, an exaggeration, to emphasize how miserable Sampson felt. Alternate translation: "that he was completely miserable" or "that he was very unhappy" (See: **Hyperbole (p.700)**) (See: **Hyperbole (p. 700)**)

Judges 16:17

told her everything

everything about the source of his strength. This can be stated clearly. Alternate translation: "told her the source of his strength" or "told her the truth" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

razor

a sharp blade used to cut hair close to a person's skin

a Nazirite for God

This means that he is devoted to God as a Nazirite. See how you translated a similar phrase in Judges 13:5. Alternate translation: "a Nazirite devoted to God" or "devoted to God as a Nazirite" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

from my mother's womb

Here "from my mother's womb" refers to when he was born. This means that he has been a Nazirite since he was born. Alternate translation: "my entire life" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

If my head is shaved

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: "If someone shaves my head" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

shaved

to have had the hair cut close to the skin with a razor

my strength will leave me

Samson speaks about his strength as if it were a person who could leave him. Alternate translation: "I will not be strong any more" (See: **Personification (p.741)**) (See: **Personification (p.741)**)

Judges 16:18

Delilah saw

Here the word "saw" is a idiom that means to realize something. Alternate translation: "Delilah realized" or "Delilah learned" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

the truth about everything

Here the word "everything" refers to everything about why Samson was strong. Alternate translation: "the truth about why he is strong" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Come up again

Delilah is telling the rulers to come again to where she lives. Her home is likely at a higher elevation than where the rulers would be travelling from.

bringing the silver in their hands

This means that they brought to her the silver that they had promised to give her if she helped them capture Samson. Alternate translation: "bringing the silver that they had promised to give her" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 16:19

She had him fall asleep

Alternate translation: "She caused him to fall asleep"

in her lap

This means that he slept with his head on her lap. This can be stated clearly. Alternate translation: "with his head on her lap" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

lap

The lap is the level area of the upper legs when a person is sitting down.

the seven locks of his head

Samson had seven locks of hair on his head. Locks are small bunches of hair. Here his locks of hair are described as "belonging" to his head. Alternate translation: "the seven locks of hair on his head" (See: **Possession (p.743)**) (See: **Possession (p.743)**)

subdue him

Alternate translation: "control him"

his strength had left him

Here Samson's strength is described as if it were a person who could leave him. Alternate translation: "his strength was gone" or "he was no longer strong" (See: **Personification (p.741)**) (See: **Personification (p.741)**)

Judges 16:20

The Philistines are upon you

The phrase "upon you" means that they are ready to capture him. Alternate translation: "The Philistines are here to capture you" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

woke up

Alternate translation: "awakened"

get out

Alternate translation: "escape"

But he did not know that Yahweh had left him

It is implied that if Yahweh left Samson, he would no longer be strong. Alternate translation: "But he did not know that Yahweh had left him and that he would not be strong enough to defeat the Philistines" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 16:21

put out his eyes

This means that they removed his eyes from his head. Alternate translation: "removed his eyes" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

down to Gaza

The phrase "down to" is used here because they brought Samson to Gaza which is lower in elevation than his home where they captured him.

bound him with bronze shackles

Alternate translation: "chained him with bronze shackles" or "tied him up using bronze shackles"

shackles

locks on the end of chains that hold a prisoner at his feet or hands, or both

turned the millstone

Alternate translation: "pulled the millstone around in a circle"

millstone

This is a very large, heavy, circular stone. Normally, a large animal pulls the millstone around in a circle to crush grain. Here the Philistines humiliate Samson by making him pull it.

Judges 16:22

after it had been shaved

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: "after the Philistines had shaved it" (See: **Active or Passive (p. 651)**) (See: **Active or Passive (p.651)**)

Judges 16:23

Dagon

a major false god of the Philistines (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

has conquered

Alternate translation: "has defeated"

put him in our grasp

Here the author speak of Samson being under the rulers' control as if he were something grasped tightly by their hands. Alternate translation: "put him under our control" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 16:24

the destroyer of our country

This refers to Samson. The word "destroyer" can be expressed with the verb "destroy." Alternate translation: "the man who has destroyed our country"

who killed many of us

Here the word "us" refers to the Philistine people. Those who are talking are not counting themselves among the people whom Samson killed. Alternate translation: "who killed many of our people" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 16:25

Call for Samson & They called for Samson

Since Samson was a prisoner, he would not be called directly, but rather the people were asking for the men in charge of the prison to bring him to them. Alternate translation: "Call for them to bring out Samson … They brought Samson" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 16:26

the boy

"the young man" This was not a young child, but rather a youth.

Permit me to touch the pillars on which the building rests

Alternate translation: "Allow me to touch the pillars which hold up the building"

Judges 16:27

Now

This word is used here to mark a break in the main story while the writer tells background information. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

three thousand men and women

"3,000 men and women" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

looking on

Alternate translation: "watching"

while Samson was entertaining them

It is unclear what Samson did to entertain them. It seems the Philistines were making him do things that would humiliate him so that they could make fun of him.

Judges 16:28

called to Yahweh

Alternate translation: "prayed to Yahweh"

call me to mind

This means to remember him and his situation. Alternate translation: "remember me" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

only this once

Alternate translation: "one more time"

in one blow on the Philistines

This idiom means that he wants to have one more powerful act against the Philistines to get full revenge for what they did to him. Alternate translation: "with one strike against the Philistine" or "in one powerful act against the Philistines" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 16:29

on which the building rested

Alternate translation: "which held up the building"

Judges 16:30

He stretched out with his strength

When Samson stretched out his arms he pushed down the pillars of the building. Alternate translation: "He used his strength to push down the pillars" or "He used his strength to push over the pillars" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

the dead

This refers to people who are dead. Alternate translation: "the dead people" (See: **Nominal Adjectives (p.727)**) (See: **Nominal Adjectives (p.727)**)

were more

Alternate translation: "were a greater amount"

Judges 16:31

all the house of his father

Here the word "house" refers to his family. Alternate translation: "all of his father's family" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

came down

The phrase "came down" is used here because the place that Samson's family traveled form was higher in elevation than Gaza.

Zorah & Eshtaol

See how you translated the names of these places in Judges 13:2 and Judges 13:25.

in the burial place of Manoah, his father

Alternate translation: "where his father, Manoah, is buried"

Manoah

See how you translated this man's name in Judges 13:2. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Samson had judged Israel for twenty years

This same sentence is also in Judges 15:20. It is repeated here to remind readers of how long he judged Israel. Alternate translation: "Samson had judged Israel for twenty years before he died" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

twenty years

"20 years" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 17

Judges 17 General Notes

Structure and formatting

This chapter begins a section explaining how Israel came to have a king.

Special concepts in this chapter

Idols and figures

According to the law of Moses, the Israelites were prohibited from making wooden figures or cast metal idols. This was a form of idolatry. This practice was common in Canaan and it shows the influence the Israelites allowed these people to have on them. (See: **law, law of Moses, law of Yahweh, law of God (p.772)**)

Judges 17:1

There was a man

This is a way to introduce a new person to the story line. (See: **Introduction of New and Old Participants (p.712)**) (See: **Introduction of New and Old Participants (p.712)**)

Micah

This is the name of a man. It is not the same man who wrote the book of Micah. (See: **How to Translate Names (p. 696)**) (See: **How to Translate Names (p.696)**)

Judges 17:2

1,100 pieces

"one thousand one hundred pieces" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

that were taken from you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "which someone stole from you" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

I stole it

Alternate translation: "I was the one who took it"

Judges 17:3

1,100 pieces

"one thousand one hundred" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

set apart

This means to dedicate something to a specific purpose. Alternate translation: "dedicate" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

cast metal

metal that has been melted and poured into a mold to form a special shape

I restore it to you

Alternate translation: "I give it back to you"

Judges 17:4

two hundred pieces of silver

"200 pieces of silver" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

they were placed in the house of Micah

The word "they" refers to the metal figures. This may be stated in active form. Alternate translation: "Micah placed them in his house" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 17:5

a house of idols

This refers to a house used specifically for worshiping idols. This can be stated clearly. Alternate translation: "a house for worshiping idols" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 17:6

everyone did what was right in his own eyes

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "each person did what he decided was right" or "each person did what he judged to be right" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 17:7

of Bethlehem

Alternate translation: "from Bethlehem"

of the clan of Judah

This means that he was living among the family of Judah, that is, the tribe of Judah. Alternate translation: "who was living among the tribe of Judah" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

He stayed there to fulfill his duties

Alternate translation: "He lived and worked there"

Judges 17:8

find a place to live

Alternate translation: "find a different place to live"

Judges 17:9

where I might live

It is implied that he is looking for a place to live and work. Alternate translation: "where I might live and have a job"
(See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 17:10

a father and a priest

The word "father" is here used in the sense of an advisor, and not to a literal father. Alternate translation: "an advisor and a priest" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

I will give you ten pieces of silver a year

Alternate translation: "I will give you ten pieces of silver each year"

a suit of clothes

Alternate translation: "a set of clothes"

So the Levite went into his house

It is implied that the Levite accepted Micah's offer, and therefore, entered Micah's house. Alternate translation: "So the Levite accepted his offer and went into his house" (See: **Assumed Knowledge and Implicit Information (p. 656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 17:11

the young man became to Micah like one of his sons

The relationship between the Levite and Micah became like the close relationship between a father and son. Alternate translation: "the young man became close to Micah and was like one of his sons" (See: **Simile (p.755)**) (See: **Simile (p.755)**)

Judges 17:12

Micah set apart the Levite

Here "set apart" means that Micah "dedicated" or "ordained" him. Alternate translation: "Micah dedicated the Levite" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

was in Micah's house

Here living in Micah's house is spoken of as "being" in his house. Alternate translation: "lived in Micah's house" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 17:13

(There are no notes for this verse.)

Judges 18

Judges 18 General Notes

Special concepts in this chapter

The tribe of Dan

The tribe of Dan lacked faith in Yahweh and had yet to conquer its inheritance. In this chapter, they begin to conquer their land, but they also started to worship an idol. Their conquering of the land is much different than the other tribes' victories. (See: [[rc:///tw/dict/bible/kt/faith]] and [[rc:///tw/dict/bible/kt/inherit]])

Judges 18:1

In those days

This phrase introduces the beginning of another event in the story line. (See: **Introduction of a New Event (p.709)**)
(See: **Introduction of a New Event (p.709)**)

In those days & from among the tribes of Israel

This is background information about Israel and the people of the tribe of Dan. (See: **Background Information (p. 660)**) (See: **Background Information (p.660)**)

not received any inheritance from

This refers specifically to land inherited where they would live. Alternate translation: "not received a land inheritance from" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 18:2

from the whole number of their tribe

The phrase "the whole number" refers to all of the men in the tribe. Alternate translation: "from among all of the men in their tribe" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

experienced warriors

Alternate translation: "experienced fighters"

Zorah

See how you translated the name of this town in Judges 13:2.

Eshtaol

See how you translated the name of this town in Judges 13:25.

to scout the land on foot

The phrase "on foot" means to walk. Alternate translation: "to scout the land by walking through it" (See: **Idiom (p. 707)**) (See: **Idiom (p.707)**)

Micah

See how you translated this man's name in Judges 17:1.

Judges 18:3

they recognized the speech of the young Levite

They recognized the man by the sound of his voice. Here "speech" refers to his "voice." Alternate translation: "they heard the young Levite talking, and they recognized his voice" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 18:4

(There are no notes for this verse.)

Judges 18:5

(There are no notes for this verse.)

Judges 18:6

(There are no notes for this verse.)

Judges 18:7

Laish

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

There was no one who conquered

Alternate translation: "There were no enemies living in their land who had conquered them"

had no dealings with anyone

"had no contact with any outsiders." This means they lived far enough away from any other city that they lived secluded from other people.

Judges 18:8

Zorah

Translate the name of this city the same as you did in Judges 13:2.

Eshtaol

Translate the name of this city the same as you did in Judges 13:25.

Judges 18:9

Are you doing nothing?

This rhetorical question is asked sarcastically and means that they should be doing the opposite. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should be acting now!" (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-doublenegatives]]) (See: **Rhetorical Question (p.752)**)

Do not be slow to attack

These two negative words "not" and "slow" together emphasize the positive idea to attack quickly. Alternate translation: "Hurry! Attack" (See: **Double Negatives (p.674)**) (See: **Double Negatives (p.674)**)

Judges 18:10

the land is wide

"the land is large." This is a description of the size of the land.

that does not lack anything in the land

The men use a hyperbole, an exaggeration, to emphasize that it is a very desirable place to live. Alternate translation: "where we will have everything there that we need" (See: **Hyperbole (p.700)**) (See: **Hyperbole (p.700)**)

that does not lack anything

The two negative words together emphasize a positive idea. Alternate translation: "has everything" (See: **Double Negatives (p.674)**) (See: **Double Negatives (p.674)**)

Judges 18:11

Six hundred men

"600 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 18:12

Kiriath Jearim

This is the name of a town. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Mahaneh Dan

Translate the name of this place the same as you did in Judges 13:25.

to this day

This means that something remains the same. It refers to the "present" time. Alternate translation: "and that is still its name" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 18:13

(There are no notes for this verse.)

Judges 18:14

Laish

Translate the name of this town the same as you did in Judges 18:7.

in these houses there are an ephod, & metal figure? Decide & will do

The five men asked this question to suggest and encourage the men that they should steal the idols. This can be written as a statement, and the implied information may be given in a parenthetical phrase. Alternate translation: "these houses contain an ephod, … metal figure. (They were suggesting that the men steal these things.) Decide … will do" (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.752)**)

in these houses there are

Alternate translation: "in one of these house there is" or "among these houses is"

Judges 18:15

they turned in there

Alternate translation: "they turned"

they greeted him

The word "him" refers to the Levite.

Judges 18:16

six hundred Danites

"600 Danites" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 18:17

six hundred men

"600 men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 18:18

(There are no notes for this verse.)

Judges 18:19

Is it better for you to be priest for the house of one man & a clan in Israel?

They ask this as a rhetorical question to imply that it is true. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It is better for you to be priest for a tribe and a clan in Israel than for just the house of one man." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 18:20

The priest's heart was glad

Here the priest is referred to by his "heart" to emphasize his emotions. Alternate translation: "The priest was glad"
(See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 18:21

They put the small children in front of themselves

They traveled this way to protect the children. If Micah and his people attacked them the would reach the warriors first and not the children. Alternate translation: "They put the small children in front of themselves to protect them" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

they turned

Alternate translation: "the Danites turned around"

Judges 18:22

a good distance

"some distance." This refers a short distance but one that is long enough to be considered as measurable progress. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

the men who were in the houses near Micah's house were called together

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: "he called together the men who were in the houses near his house" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

they caught up with the Danites

This implies that they ran after them. This can be stated clearly. Alternate translation: "running after the Danites, they caught up with them"

Judges 18:23

Why have you been called together?

This question is a rebuke. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should not have called your men together to chase us." (See: **Rhetorical Question (p. 752)**) (See: **Rhetorical Question (p.752)**)

been called together

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: "called these men together" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 18:24

the gods that I made

Micah did not make his gods, rather the craftsman made them. Alternate translation: "the gods which I had made for me" or "the gods which a craftsman made for me" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

What else do I have left?

Micah asks this question to emphasize that he no longer has the things that are important to him. Alternate translation: "I have nothing left." or "You have taken everything that is important to me." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

How can you ask me, 'What is bothering you?'

Micah asks this question to emphasize that the Danites definitely know what is bothering him. Alternate translation: "You know that I am greatly distressed!'" or "You know how much I am bothered by what you have done to me!'" (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 18:25

let us hear you say anything

The phrase "us hear you say" refers to the Danites hearing Micah speaking about what had happened, but it also includes if they are told by others that Micah had spoken about what had happened. Alternate translation: "let us find out that you have said anything" or "say anything about this" (See: **Metonymy (p.725)**) (See: **Metonymy (p. 725)**)

hear you say anything

The word "anything" refers to any information about the Danites coming to Micah's house and stealing his idols. This can be stated clearly. Alternate translation: "hear you say anything about this matter" or "hear you say anything about what has happened" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

you and your family will be killed

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: "kill you and your family" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 18:26

went their way

This means that they continued on their journey. Alternate translation: "continued on their journey" or "continued travelling" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

they were too strong for him

This refers to the Danites being too strong for Micah and his men to fight against. Alternate translation: "they were too strong for him and his men to fight" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 18:27

what Micah had made

Micah did not make his gods, rather a craftsman made them for him. Also, If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the things that had been made for Micah" or "Micah's things" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.725)**)

Laish

See how you translated this in Judges 18:7.

with the edge of the sword

"with their swords." Here "the sword" represents the swords and other weapons that the soldiers used in battle. (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 18:28

they had no dealings with anyone

this means they lived far enough away from any other city, that they lived secluded from other people. See how you translated this phrase in Judges 18:7.

Beth Rehob

This is a name of a town. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 18:29

(There are no notes for this verse.)

Judges 18:30

Jonathan son of Gershom, son of Moses

This is the name of the young Levite who used to serve as priest for Micah. This can be made explicit. Alternate translation: "The young Levite's name was Jonathan the son of Gershom, son of Moses" (See: [[rc:///*ta/man/ translate/figs-explicit]] and [[rc:///*ta/man/translate/translate-names]]) (See: **Assumed Knowledge and Implicit Information (p.656)**)

until the day of the land's captivity

This refers to a time later on when the people of Dan would be captured by their enemies. Here the land being conquered is spoken of as if it were a prisoner taken captive by an enemy. Alternate translation: "until the day that their enemies conquered their land" or "until the day that their enemies took them captive" (See: **Metaphor (p. 719)**) (See: **Metaphor (p.719)**)

Judges 18:31

that he made

Micah did not make his gods, rather the craftsman made them for him. Alternate translation: "that had been made for him" or "that his craftsman made for him" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 19

Judges 19 General Notes

Special concepts in this chapter

The sin of Benjamin

People from a village of the tribe of Benjamin raped a visitor's wife to death. This was very evil, especially in the ancient Near East. The people of Israel considered mistreatment of a guest one of the worst crimes. (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///tw/dict/bible/kt/evil]])

Judges 19:1

In those days

This phrase introduces the beginning of another event in the story line. (See: **Introduction of a New Event (p.709)**) (See: **Introduction of a New Event (p.709)**)

remote

far from where most people live

Judges 19:2

was unfaithful to him

This means that she was unfaithful in their relationship and that she began to sleep with other men. This can be stated explicitly if necessary. Alternate translation: "began to sleep with other men" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 19:3

His servant was with him, and a pair of donkeys

Alternate translation: "He took with him his servant and two donkeys"

Judges 19:4

His father-in-law, the girl's father, persuaded

Alternate translation: "His father-in-law, that is, the girl's father, persuaded" or "The girl's father persuaded"

persuaded him to stay

Alternate translation: "spoke to him so he decided to stay"

Judges 19:5

he prepared

the Levite prepared

Strengthen yourself with a bit of bread

Here "bread" refers to "food." Alternate translation: "Eat some food so you will be strong enough to travel" (See:
Synecdoche (p.760)) (See: **Synecdoche (p.760)**)

Judges 19:6

Please be willing to spend the night

Alternate translation: "Please stay another night"

Judges 19:7

(There are no notes for this verse.)

Judges 19:8

Strengthen yourself, and wait until the afternoon

The father-in-law is suggesting that he strengthen himself by eating. He is also asking him to wait until the afternoon to leave. This can be stated clearly. Alternate translation: "Eat some food so you will be strong enough to travel, and wait until afternoon to leave" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Metonymy (p.725)**)

Judges 19:9

now the day is advancing toward evening

Alternate translation: "the day is almost over" or "it is almost evening"

Judges 19:10

that is Jerusalem

Alternate translation: "which was later called Jerusalem"

Judges 19:11

Come, let us

This is an idiom used to make a suggestion. Alternate translation: "I suggest that we" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

turn aside to

This means to take a break from their journey and stop somewhere along the route. Alternate translation: "stop at" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 19:12

turn aside into

This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in Judges 19:11. Alternate translation: "stop at" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 19:13

Come, let us

This is an idiom used to make a suggestion. Alternate translation: "I suggest that we" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 19:14

(There are no notes for this verse.)

Judges 19:15

turned aside

This means to take a break from their journey and stop at a place along the route. See how you translated a similar phrase in Judges 19:11. Alternate translation: "stopped" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

the city square

the marketplace where people gathered during the day

took them into his house

This phrase means for someone to invite them to spend the night in their home. Alternate translation: "invited them to stay in their house for that night" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 19:16

Benjamites

A Benjamite was a descendant of Benjamin. See how you translated the name of this people group in Judges 3:15.

Judges 19:17

He raised his eyes

Here the man looked up and paid attention to what was around him. Alternate translation: "He looked up" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

the city square

the marketplace where people gathered during the day. See how you translated this in Judges 19:14.

Judges 19:18

who will take me into his house

This phrase refers to someone inviting other people into his house to spend the night there. Alternate translation: "who has invited me to stay in his house" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

will take me

Here the Levite says "me," but he is actually referring to himself along with his servant and his concubine. Alternate translation: "will take us" (See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 19:19

there is bread and wine

Change to active voice. Alternate translation: "we have plenty of bread and wine" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

me and your female servant here, and for this young man with your servants

The Levite speaks of himself and the others as servants and in the third person to show respect. Alternate translation: "me, my concubine, and my servant" (See: **First, Second or Third Person (p.688)**) (See: **First, Second or Third Person (p.688)**)

We lack nothing

This can be written as a positive statement. Alternate translation: "We have everything we need" (See: **Litotes (p. 715)**) (See: **Litotes (p.715)**)

Judges 19:20

Only do not

"Do not." The word "only" is used here to emphasize what he did not want the Levite to do.

square

This refers to the city square. See how you translated this Judges 19:17.

Judges 19:21

brought the Levite into his house

This means that he invited the Levite to spend the night in his house. Also, by inviting the Levite he was inviting the man's concubine and servant as well. Alternate translation: "invited the Levite and his servants to stay in his house" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Idiom (p.707)**)

Judges 19:22

they were making their hearts glad

The phrase "making their hearts glad" is an idiom that means to have a good time with someone else. Alternate translation: "they were have a good time together" or "they were enjoying themselves" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

some men of & surrounded the house

Some men stood on all sides of the house.

Judges 19:23

(There are no notes for this verse.)

Judges 19:24

See

This word is used to get the peoples' attention. Alternate translation: "Listen"

Judges 19:25

the men would not listen to him

Here the author speaks of "agreeing" as if it were "listening." Alternate translation: "the men would not accept his offer" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

the man seized his concubine

there could be confusion as to the identity of the man. Alternate translation: "the Levite seized his concubine"

at dawn

"when the sun was coming up" or "at first light" This refers to when the sun begins to rise.

Judges 19:26

it was light

This refers to morning when it is bright outside. Alternate translation: "the sun was fully risen" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 19:27

(There are no notes for this verse.)

Judges 19:28

But there was no answer

The woman did not answer because she was dead. This can be stated clearly. Alternate translation: "But she did not answer because she was dead" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 19:29

limb by limb

"section by section." The author uses this graphic description of how the Levite cut up her body into specific pieces to emphasize what he did. "Limbs" refers to a person's arms and legs. If there is not a similar phrase in your language, this description may be left out of the translation. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

twelve pieces

"12 pieces" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

sent the pieces everywhere throughout Israel

This means that he sent the different pieces to twelve different areas of Israel. Alternate translation: "sent each piece to a different place throughout Israel" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 19:30

(There are no notes for this verse.)

Judges 20

Judges 20 General Notes

Special concepts in this chapter

Benjamin destroyed

The army of Israel destroys all the tribe of Benjamin except 600 men. After this point in time, the tribe of Benjamin becomes mostly insignificant.

Judges 20:1

as one man

This simile speaks of the group as acting as a single person. It refers to a group of who people do everything together in the same way. Alternate translation: "as if they were a single man" (See: **Simile (p.755)**) (See: **Simile (p. 755)**)

from Dan to Beersheba

This refers to the land as a whole. Alternate translation: "from all the eleven tribes" (See: **Merism (p.717)**) (See: **Merism (p.717)**)

Judges 20:2

God—400,000 men on foot

Alternate translation: "God and also 400,000 regular soldiers came"

ready to fight

"capable of going to war." They were not going to fight each other.

Judges 20:3

Now

This word is used here to mark a break in the main story line. Here the author of the book tells background information about what the people of Benjamin knew.

had gone up to Mizpah

Mizpah was located high in the mountains.

Judges 20:4

to spend the night

Alternate translation: "for the night" or "to stay for a night"

Judges 20:5

(There are no notes for this verse.)

Judges 20:6

wickedness and outrage

The word "outrage" describes the "wickedness." Alternate translation: "outrageous wickedness" (See: **Hendiadys (p. 693)**) (See: **Hendiadys (p.693)**)

Judges 20:7

Now

This word is used to introduce the conclusion of the speech of the Levite.

give your advice and counsel here

The words "advice" and "counsel" refer to the same thing and are repeated for emphasis. They can be combined. Alternate translation: "decide what we need to do about this" (See: **Doublet (p.677)**) (See: **Doublet (p.677)**)

Judges 20:8

as one

This simile speaks of the group as acting as a single person. They all acted together in exactly the same way. Alternate translation: "as if they were a single man" (See: **Simile (p.755)**) (See: **Simile (p.755)**)

None of us will go to his tent & none of us will return to his house

These two clauses say basically the same thing twice for emphasis. They can be combined. The words "none … go" and "none … return" emphasizes how the people will continue to stay there. They can be stated in positive form. Alternate translation: "We will all stay here" (See: [[rc:///*ta/man/translate/figs-parallelism]] and [[rc:///*ta/man/translate/figs-litotes]]) (See: **Parallelism (p.738)**)

Judges 20:9

But now

These words introduce the main portion of what the people say after the initial exclamation.

as the lot directs

This involved tossing or rolling small marked stones to determine what God wants.

Judges 20:10

ten men of a hundred & one hundred of a thousand & one thousand of ten thousand

"10 men out of 100 … 100 out of 1,000 … 1,000 out of 10,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

provisions

food and other things the people need

Judges 20:11

assembled against the city

Alternate translation: "came together to attack the city"

Judges 20:12

(There are no notes for this verse.)

Judges 20:13

put them to death

This is an idiom. Alternate translation: "kill them" or "execute them" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

the voice of their brothers

Here "voice" refers to the message that they spoke. Alternate translation: "what their brother said" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

Judges 20:14

(There are no notes for this verse.)

Judges 20:15

twenty-six thousand

"26,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

seven hundred

"700" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 20:16

left-handed

A left-handed person is someone who is more skilled with their left hand than with their right hand.

could sling a stone at a hair and not miss

This show how amazingly well they could aim and hit their target. It can be stated in positive form. Alternate translation: "could throw a stone at even a hair and hit it" or "could throw a stone at something as small as a hair and hit it"

Judges 20:17

not counting

Alternate translation: "not including"

400,000

"four hundred thousand men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 20:18

asked for advice from God

Alternate translation: "asked God what to do" or "asked God how to continue"

Judges 20:19

moved their camp near Gibeah

There is some question about the meaning of the Hebrew text. Instead of meaning that they set up their camp near Gibeah, it could mean that the army went out and stood across from Gibeah ready to fight.

Judges 20:20

(There are no notes for this verse.)

Judges 20:21

twenty-two thousand

"22,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 20:22

strengthened themselves

Here "strengthened" is an idiom that means they encouraged each other. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

they formed the battle line

This probably means that the Israelites prepared their battle lines for the next day's fighting. Alternate translation: "they got ready to fight the next day"

Judges 20:23

they sought direction from Yahweh

The method they used is not stated. The priest may have cast lots to determine God's will.

Judges 20:24

(There are no notes for this verse.)

Judges 20:25

eighteen thousand

"18,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 20:26

before Yahweh

Alternate translation: "in Yahweh's presence" or "to Yahweh"

Judges 20:27

for the ark of the covenant of God was there in those days

This is background information that the author inserted to help the reader understand how the people asked Yahweh for an answer. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

was there in those days

Alternate translation: "was at Bethel in those days"

Judges 20:28

and Phinehas & was serving before the ark in those days

This is background information that the author inserted to help the reader understand how the people asked Yahweh for an answer. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

was serving before the ark

The full meaning of this statement can be made explicit. Alternate translation: "was serving as priest before the ark" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Attack

The full meaning of this statement can be made explicit. Alternate translation: "Attack the army of Benjamin" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 20:29

Israel set men

Here "Israel" refers to the people of Israel. Alternate translation: "the Israelites" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

secret places

Alternate translation: "in ambush"

Judges 20:30

(There are no notes for this verse.)

Judges 20:31

fought against the people

The full meaning of this statement can be made explicit. Alternate translation: "fought against the people of Israel" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

they were drawn away from the city

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the people of Israel drew them away from the city" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

They began to kill some of the people

The full meaning of this statement can be made explicit. Alternate translation: "The people of Benjamin began to kill some of the men of Israel" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 20:32

just as at first

Alternate translation: "just as before" or "just like the first two times"

Judges 20:33

Baal Tamar

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Maareh Gibeah

This is the name of a place. Other translations may read "fields of Gibeah" or "west of Gibeah" or "Maareh Geba." (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 20:34

ten thousand

"10,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

chosen men

This is an idiom that means these were particularly good soldiers. Alternate translation: "well-trained soldier" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

disaster was close to them

Here immanent disaster is spoken of as if it was standing very close by them. Alternate translation: "they would soon be completely defeated" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 20:35

25,100 men

"twenty-five thousand one hundred men" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 20:36

The men of Israel had given ground to Benjamin, because they were counting on the men & outside Gibeah

From this sentence until the end of verse 41 is background information that the writer inserted to explain to the readers how the ambush defeated the Benjamites. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

had given ground to Benjamin

This is an idiom that means they intentionally retreated. Alternate translation: "had allowed Benjamin to move forward" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

they were counting on the men

This is an idiom that means they trusted their men. (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 20:37

(There are no notes for this verse.)

Judges 20:38

(There are no notes for this verse.)

Judges 20:39

would turn from the battle

Alternate translation: "would retreat from the fight"

they are defeated before us

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "we have defeated them" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 20:40

(There are no notes for this verse.)

Judges 20:41

disaster

great harm, trouble, misery

come on them

This idiom means it happened to them. Alternate translation: "happened to them" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 20:42

But the fighting overtook them

This speaks about fighting as if it were a person who could overtake someone. Alternate translation: "But the soldiers of Israel caught up to them" or "But they were not able to escape the fighting" (See: **Personification (p. 741)**) (See: **Personification (p.741)**)

Judges 20:43

Nohah

This is the name of a place. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

trampled them down

The completed destruction of the Benjamites is spoken of as if the Israelites stomped on their bodies. Alternate translation: "they completely destroyed them" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

Judges 20:44

eighteen thousand

"18,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

were distinguished in battle

Alternate translation: "had fought bravely in the battle"

Judges 20:45

They turned and fled

Alternate translation: "The remaining Benjamites turned and fled"

five thousand & two thousand

"5,000 … 2,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Gidom

This is the name of a place. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 20:46

twenty-five thousand

"25,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 20:47

six hundred

"600" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

Judges 20:48

turned back against the people of Benjamin

These people of Benjamin are not the soldiers who fled to the rock of Rimmon, but the ones who were still in the city.

the city

Here "the city" refers to the people in that city. Alternate translation: "everyone who was in the city" (See: **Metonymy (p.725)**) (See: **Metonymy (p.725)**)

in their path

This idiom refers to everything that they found as they went toward the city. Alternate translation: "they came to" (See: **Idiom (p.707)**) (See: **Idiom (p.707)**)

Judges 21

Judges 21 General Notes

Structure and formatting

This chapter concludes the account of the previous chapter.

Special concepts in this chapter

Sin and immorality

At the end of Judges, there is much sin and immorality. The people are doing wrong and fixing their wrongs by doing more evil things. This period of Judges is typified by this final account and summarized by the statement, "everyone did what was right in his own eyes." (See: [[rc:///*tw/dict/bible/kt/sin]] and [[rc:///*tw/dict/bible/kt/evil]] and **righteous, righteousness, unrighteous, unrighteousness, upright, uprightness (p.774)**)

Judges 21:1

Now the men of Israel had made a promise & marry a Benjamite."

This background information tells the reader about the promise that the Israelites made before the battle with the Benjamites. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Benjamite

This is the name of the descendants of Benjamin. See how you translated this in Judges 3:15.

Judges 21:2

(There are no notes for this verse.)

Judges 21:3

Why, Yahweh, God of Israel, has this happened to Israel, that one of our tribes should be missing today?

The people of Israel used this rhetorical question to express their deep sadness. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Oh Yahweh, we are so sad that one of the tribes of Israel has been completely destroyed." (See: **Rhetorical Question (p.752)**) (See: **Rhetorical Question (p.752)**)

Judges 21:4

(There are no notes for this verse.)

Judges 21:5

The people of Israel said, "Which of all the tribes of Israel did not come up in the assembly to Yahweh?"

The people are referring back to the assembly of the Israelites at Mizpah before they attacked the Benjamites.

For they had made an important promise concerning anyone who did not come up to Yahweh at Mizpah. They said, "He would certainly be put to death."

This is background information to explain to the reader the promise that the Israelites had made at Mizpah before they attacked the Benjamites. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

He would certainly be put to death

Here "He" refers to anyone who did not go to Mizpah. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "We will certainly kill that person" (See: **Active or Passive (p.651)**) (See: **Active or Passive (p.651)**)

Judges 21:6

their brother Benjamin

This speaks of the tribe of Benjamin as if it were Israel's brother to show their closeness to the tribe. Alternate translation: "the surviving Benjamites" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

one tribe has been cut off from Israel

The destruction of the tribe of Benjamin is spoken of as if it had been cut off from Israel by a knife. This was an exaggeration because 600 men were still left. However, the women of Benjamin had been killed, so the future of the tribe was in question. Alternate translation: "one tribe has been removed" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-hyperbole]]) (See: **Metaphor (p.719)**)

Judges 21:7

Who will provide wives for those who are left, since we have made a promise to Yahweh that we will not let any of them marry our daughters?

The Israelites wanted to provide wives for the few surviving Benjamites, but their promise at Mizpah prevented them from doing that.

Judges 21:8

Jabesh Gilead

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 21:9

people were set out in an orderly manner

Alternate translation: "people that were assembled at Mizpah were accounted for"

none of the inhabitants of Jabesh Gilead were there

This refers back to the earlier assembly at Mizpah. The full meaning of this statement can be made clear. Alternate translation: "none of the inhabitants of Jabesh Gilead had been present at Mizpah" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 21:10

twelve thousand

"12,000" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

strike the inhabitants of Jabesh Gilead with the edge of the sword, including the women and children

The next verse will add an exception to this general instruction.

strike & with the edge of the sword

Alternate translation: "kill … with their swords"

Judges 21:11

(There are no notes for this verse.)

Judges 21:12

Jabesh Gilead

This is the name of a city. See how you translated this in Judges 21:8.

four hundred young women

"400 young women" (See: **Numbers (p.729)**) (See: **Numbers (p.729)**)

who had not known a man by lying with him

This is a euphemism. Alternate translation: "who had not had sexual relations with a man" (See: **Euphemism (p. 681)**) (See: **Euphemism (p.681)**)

Judges 21:13

they were offering them peace

If your language does not use an abstract noun for the idea behind the word **peace**, you can express the same idea with a verbal form. Alternate translation: "they wanted to stop fighting with them" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

Judges 21:14

Jabesh Gilead

This is the name of a city. See how you translated this in Judges 21:8.

there were not enough women for all of them

There were six hundred Benjamite men, and only four hundred women from Jabesh Gilead.

Judges 21:15

made a division between the tribes of Israel

Alternate translation: "had caused the tribes of Israel not to be unified"

Judges 21:16

Benjamites

This refers to the descendants of Benjamin. See how you translated this in Judges 3:15.

the women of Benjamin have been killed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "we killed all the Benjamite women" (See: **Active or Passive (p. 651)**) (See: **Active or Passive (p.651)**)

Judges 21:17

There must be an inheritance & is not destroyed from Israel

The Israelites are exaggerating. They had already given wives to four hundred of the Benjamites, so the tribe would not be completely destroyed. (See: **Hyperbole (p.700)**) (See: **Hyperbole (p.700)**)

Judges 21:18

a wife to Benjamin

Here Benjamin refers to the male descendants of Benjamin. Alternate translation: "a wife to the men of Benjamin"
(See: **Synecdoche (p.760)**) (See: **Synecdoche (p.760)**)

Judges 21:19

which is north of Bethel, east of the road that goes up from Bethel to Shechem, and south of Lebonah

This is background information to explain to the reader where the city of Shiloh is located. (See: **Background Information (p.660)**) (See: **Background Information (p.660)**)

Lebonah

This is the name of a city. (See: **How to Translate Names (p.696)**) (See: **How to Translate Names (p.696)**)

Judges 21:20

(There are no notes for this verse.)

Judges 21:21

each one of you should grab a wife & go back to the land of Benjamin

It is understood that the Benjamites would take these women back to their own land with them. The full meaning of this statement can be made explicit. Alternate translation: "each one of you should seize one of the girls of Shiloh, and then take her back with you to the land of Benjamin to become your wife" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

Judges 21:22

Show us favor

If your language does not use an abstract noun for the idea behind the word **favor**, you can express the same idea with a verbal form. Alternate translation: "Act kindly toward us" (See: **Abstract Nouns (p.649)**) (See: **Abstract Nouns (p.649)**)

because we did not get wives for each man during the war

The full meaning of this statement can be made explicit. Alternate translation: "because we did not get wives for each of them during the war with Jabesh Gilead" (See: **Assumed Knowledge and Implicit Information (p.656)**) (See: **Assumed Knowledge and Implicit Information (p.656)**)

You are innocent & not give your daughters to them

This refers to the men of Shiloh. They did not voluntarily give their daughters to the Benjamites, and therefore did not break their promise not to do that.

Judges 21:23

the number of wives that they needed

This refers to one wife for each of the two hundred Benjamite men who did not receive wives from Jabesh Gilead ([Judges 21:14](#)).

Judges 21:24

(There are no notes for this verse.)

Judges 21:25

there was no king in Israel

Alternate translation: "Israel did not yet have a king"

what was right in his own eyes

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what he judged to be right" or "what he considered to be right" (See: **Metaphor (p.719)**) (See: **Metaphor (p.719)**)

unfoldingWord® Translation Academy

Version 36

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:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

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**.

"

Referenced in: Judges 3:12; Judges 7:2; Judges 8:4; Judges 9:11; Judges 9:15; Judges 9:26; Judges 12:1; Judges 21:13; Judges 21:22

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:

> 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:
>
> *Sentence Structure (UTA PDF)*
>
> *Verbs (UTA PDF)*

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

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 *(UTA PDF)*
Word Order *(UTA PDF)*

Referenced in: Judges 1:3; Judges 1:7; Judges 1:20; Judges 1:33; Judges 2:9; Judges 3:1; Judges 3:4; Judges 3:19; Judges 3:30; Judges 5:6; Judges 5:27; Judges 6:28; Judges 6:30; Judges 6:35; Judges 7:8; Judges 7:11; Judges 7:12; Judges 7:23; Judges 8:26; Judges 8:28; Judges 8:32; Judges 9:7; Judges 9:24; Judges 9:25; Judges 9:42; Judges 9:47; Judges 10:2; Judges 10:3; Judges 10:5; Judges 11:37; Judges 12:6; Judges 12:7; Judges 12:10; Judges 12:12; Judges 14:20; Judges 16:6; Judges 16:7; Judges 16:8; Judges 16:13; Judges 16:17; Judges 16:22; Judges 17:2; Judges 17:4; Judges 18:22; Judges 18:23; Judges 18:25; Judges 19:19; Judges 20:31; Judges 20:39; Judges 21:5; Judges 21:16

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

> This page answers the question: *What is the figure of speech called an apostrophe?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"

> **Mountains of Gilboa**, let there not be dew or rain on **you**. (2 Samuel 1:21a ULT)

> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

"

Referenced in: Judges 5:3

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

656 / 787

> 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.

15:6; Judges 15:10; Judges 15:11; Judges 15:13; Judges 15:14; Judges 15:16; Judges 15:20; Judges 16:13; Judges 16:14; Judges 16:17; Judges 16:18; Judges 16:19; Judges 16:20; Judges 16:25; Judges 16:30; Judges 16:31; Judges 17:5; Judges 17:7; Judges 17:9; Judges 17:10; Judges 18:1; Judges 18:21; Judges 18:25; Judges 18:26; Judges 18:30; Judges 19:2; Judges 19:28; Judges 19:29; Judges 20:28; Judges 20:31; Judges 21:9; Judges 21:21; Judges 21:22

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* *(UTA PDF)*
> *Writing Styles* *(UTA PDF)*

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 *(UTA PDF)*
Introduction of a New Event *(UTA PDF)*

"

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

"

Referenced in:

Biblical Money

Description

In early Old Testament times, people weighed their metals, such

as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

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.
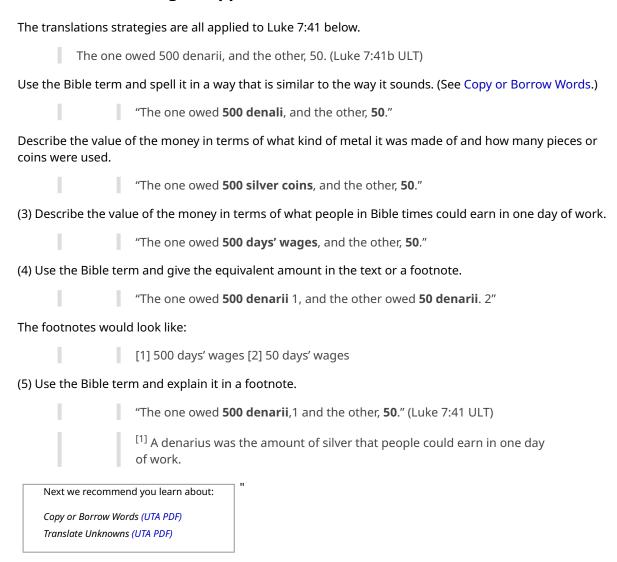
Translation Strategies

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:
>
> *Copy or Borrow Words (UTA PDF)*
> *Translate Unknowns (UTA PDF)*

Referenced in: Judges 9:4

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-decimal]]

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

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 measures you use, it would be good, if possible, to tell about the other kinds of measures 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 hin as "3.7 liters," readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as "three and a half liters" or "four liters."
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say "about" in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

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 Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > "For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**."

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**."

> > "For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**."

(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 a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**."

(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.

> > "For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**."

(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 footnotes.

> "For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3]."

The footnotes would look like:

> [1] one bath
> [2] one homer
> [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word "measure."

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

(1) Translate literally by using the number without a unit.

(2) Use a generic word like "measure" or "quantity" or "amount."

(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.

(4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like "measure" or "quantity" or "amount."

> When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.

> When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

"

Next we recommend you learn about:

Fractions *(UTA PDF)*

Making Assumed Knowledge and Implicit Information Explicit *(UTA PDF)*

Referenced in: Judges 6:19

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own

> This page answers the question: *What does it mean to borrow words from another language and how can I do it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָה — A man's name in Hebrew letters.
>
> > "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
>
> > "Sefanaia"
>
> > "Sefanaya"

"

Referenced in:

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:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

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** παρέλθῃ 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:
Verbs (UTA PDF)

Referenced in: Judges 18:9; Judges 18:10

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:

Figures of Speech (UTA PDF)

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!"

"

Referenced in: Judges 2:23; Judges 10:8; Judges 11:11; Judges 20:7

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:
>
> *Figures of Speech* (UTA PDF)
> *Sentence Structure* (UTA PDF)

> 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.

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.

"

Referenced in: Judges 2:1; Judges 3:27; Judges 5:18; Judges 5:19; Judges 5:26; Judges 6:34; Judges 7:3; Judges 7:10; Judges 8:8; Judges 15:1

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.

(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
>> "… where there was a cave. Saul went into the cave to **dig a hole**"
>>
>> "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

> > "They found Saul and his sons **dead** on Mount Gilboa."

"

Referenced in:

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:
>
> *Sentence Types (UTA PDF)*

> 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!"

"

Referenced in: Judges 6:22

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive

forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

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 (UTA PDF)*
"

Referenced in: Judges 1:1

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."

Description

> 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:
>
> *Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)*
>
> *Pronouns (UTA PDF)*

- 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 (UTA PDF)

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.

<div style="border:1px solid;padding:1em">

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 (UTA PDF)
Forms of 'You' — Dual/Plural (UTA PDF)

</div>

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

"

Referenced in: Judges 5:14; Judges 7:7; Judges 12:2; Judges 12:3; Judges 14:13

Go and Come

Description

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
>> But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
>> What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)
>
>> "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)
>
>> Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
>> What did you travel out into the desert to see? A reed shaken by the wind?

"

Referenced in:

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with "and." These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> ... his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by "and" can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. "The blessed hope" and "appearing of the glory" refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, "our great God" and "Savior Jesus Christ" refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.

(2) Substitute the describing noun with a phrase that means the same thing.

(3) Substitute the describing adjective with an adverb that means the same thing.

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

>> For I will give you **wise words** …

> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

>> You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

>> for I will give you **words of wisdom**.

> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

>> You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)

>> If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

>> if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

>> We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Doublet *(UTA PDF)*

Next we recommend you learn about:

Doublet *(UTA PDF)*   "

Referenced in: Judges 20:6

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 (UTA PDF)*

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:

Copy or Borrow Words *(UTA PDF)*

"

Referenced in: Introduction to Judges; Judges 1:4; Judges 1:5; Judges 1:10; Judges 1:12; Judges 1:13; Judges 1:16; Judges 1:17; Judges 1:20; Judges 1:27; Judges 1:29; Judges 1:30; Judges 1:31; Judges 1:33; Judges 1:35; Judges 1:36; Judges 2:1; Judges 2:8; Judges 2:9; Judges 2:11; Judges 2:13; Judges 3:3; Judges 3:8; Judges 3:12; Judges 3:15; Judges 3:26; Judges 3:31; Judges 4:2; Judges 4:4; Judges 4:6; Judges 4:7; Judges 4:11; Judges 4:17; Judges 5:4; Judges 5:6; Judges 5:14; Judges 5:23; Judges 6:11; Judges 6:32; Judges 7:1; Judges 7:3; Judges 7:10; Judges 7:22; Judges 7:24; Judges 7:25; Judges 8:5; Judges 8:8; Judges 8:10; Judges 8:11; Judges 8:13; Judges 8:20; Judges 8:33; Judges 9:6; Judges 9:7; Judges 9:21; Judges 9:26; Judges 9:28; Judges 9:41; Judges 9:46; Judges 9:48; Judges 9:50; Judges 10:1; Judges 10:3; Judges 10:4; Judges 10:5; Judges 10:12; Judges 11:1; Judges 11:3; Judges 11:13; Judges 11:19; Judges 11:20; Judges 11:24; Judges 11:25; Judges 11:26; Judges 11:33; Judges 12:1; Judges 12:8; Judges 12:11; Judges 12:13; Judges 12:15; Judges 13:2; Judges 13:25; Judges 14:1; Judges 14:5; Judges 15:6; Judges 15:8; Judges 15:9; Judges 15:17; Judges 15:19; Judges 16:2; Judges 16:3; Judges 16:4; Judges 16:23; Judges 16:31; Judges 17:1; Judges 18:7; Judges 18:12; Judges 18:28; Judges 20:33; Judges 20:43; Judges 20:45; Judges 21:8; Judges 21:19

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:
>
> *Figures of Speech* *(UTA PDF)*

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.

"

Referenced in: Judges 5:8; Judges 6:5; Judges 7:12; Judges 8:27; Judges 15:18; Judges 16:16; Judges 18:10; Judges 21:17

Hypothetical Situations

Consider these phrases: "If the sun stopped shining …" "What if the sun stopped shining …" "Suppose the sun stopped shining …" and "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

> This page answers the question: *What is a hypothetical situation?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with "if.")

- If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?" (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, "**If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

  • that something could have happened, but did not.
  • that something could be true now, but is not.
  • that something could happen in the future, but will not unless something changes.
  • that they wish for something, but it does not happen.
  • that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

"

Referenced in: Judges 9:19; Judges 9:20

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:
>
> *Figures of Speech* *(UTA PDF)*

- 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**

"

Referenced in: Judges 1:19; Judges 1:25; Judges 2:1; Judges 3:7; Judges 4:17; Judges 6:6; Judges 6:7; Judges 6:13; Judges 6:16; Judges 6:22; Judges 6:34; Judges 8:19; Judges 8:21; Judges 8:28; Judges 8:32; Judges 9:18; Judges 9:40; Judges 9:57; Judges 10:13; Judges 11:4; Judges 11:11; Judges 11:16; Judges 11:17; Judges 11:24; Judges 11:27; Judges 11:29; Judges 11:31; Judges 11:35; Judges 12:1; Judges 12:3; Judges 12:9; Judges 13:3; Judges 13:7; Judges 13:24; Judges 14:2; Judges 14:3; Judges 14:5; Judges 14:6; Judges 14:8; Judges 14:10; Judges 14:12; Judges 14:15; Judges 14:17; Judges 14:19; Judges 15:1; Judges 15:6; Judges 15:8; Judges 15:13; Judges 15:14; Judges 15:18; Judges 15:19; Judges 16:5; Judges 16:9; Judges 16:12; Judges 16:14; Judges 16:16; Judges 16:18; Judges 16:20; Judges 16:21; Judges 16:28; Judges 17:3; Judges 17:12; Judges 18:2; Judges 18:12; Judges 18:22; Judges 18:26; Judges 19:11; Judges 19:12; Judges 19:13; Judges 19:15; Judges 19:18; Judges 19:21; Judges 19:22; Judges 19:26; Judges 19:29; Judges 20:13; Judges 20:22; Judges 20:34; Judges 20:36; Judges 20:41; Judges 20:48

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 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

Referenced in:

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)

<div style="border:1px solid;">
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:

Parts of Speech *(UTA PDF)*
Writing Styles *(UTA PDF)*
</div>

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:

Pronouns — When to Use Them *(UTA PDF)*

Referenced in: Judges 17:1

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."

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."

"

Referenced in:

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:
>
> *Figures of Speech (UTA PDF)*

> "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**.

"

Referenced in: Judges 5:10; Judges 13:7; Judges 20:1

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:
>
> *Figures of Speech (UTA PDF)*
> *Simile (UTA PDF)*

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.

"

Referenced in: Judges 2:3; Judges 2:11; Judges 2:12; Judges 2:14; Judges 2:16; Judges 2:18; Judges 2:19; Judges 2:20; Judges 2:22; Judges 3:7; Judges 3:8; Judges 3:9; Judges 3:12; Judges 3:15; Judges 3:28; Judges 4:1; Judges 4:9; Judges 4:21; Judges 4:23; Judges 5:4; Judges 5:7; Judges 5:14; Judges 6:1; Judges 6:8; Judges 8:27; Judges 8:33; Judges 9:9; Judges 9:20; Judges 9:30; Judges 9:31; Judges 10:6; Judges 10:7; Judges 10:10; Judges 10:13; Judges 11:35; Judges 13:1; Judges 13:4; Judges 13:7; Judges 13:14; Judges 13:25; Judges 14:14; Judges 14:18; Judges 16:23; Judges 17:6; Judges 18:30; Judges 19:17; Judges 19:25; Judges 20:34; Judges 20:43; Judges 21:6; Judges 21:25

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> This page answers the question: *What is a metonymy?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> … 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.
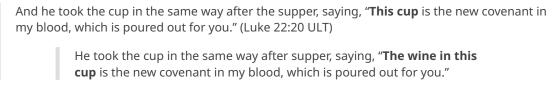
Translation Strategies

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.

"

Referenced in: Judges 1:7; Judges 1:8; Judges 1:12; Judges 1:22; Judges 1:25; Judges 1:28; Judges 1:29; Judges 1:30; Judges 1:31; Judges 1:35; Judges 2:2; Judges 2:15; Judges 2:16; Judges 2:18; Judges 2:20; Judges 2:21; Judges 2:23; Judges 3:8; Judges 3:10; Judges 3:11; Judges 3:30; Judges 3:31; Judges 4:2; Judges 4:9; Judges 4:13; Judges 4:15; Judges 5:5; Judges 5:9; Judges 5:14; Judges 5:15; Judges 5:16; Judges 5:17; Judges 5:23; Judges 5:28; Judges 5:31; Judges 6:1; Judges 6:2; Judges 6:6; Judges 6:7; Judges 6:9; Judges 6:10; Judges 6:13; Judges 6:14; Judges 6:15; Judges 6:35; Judges 7:1; Judges 7:2; Judges 7:4; Judges 7:9; Judges 7:14; Judges 7:20; Judges 7:22; Judges 8:1; Judges 8:2; Judges 8:6; Judges 8:10; Judges 8:22; Judges 8:27; Judges 8:28; Judges 8:34; Judges 8:35; Judges 9:2; Judges 9:4; Judges 9:9; Judges 9:16; Judges 9:17; Judges 9:18; Judges 9:19; Judges 9:27; Judges 9:30; Judges 9:45; Judges 9:46; Judges 10:1; Judges 10:3; Judges 10:7; Judges 10:9; Judges 10:12; Judges 10:16; Judges 11:7; Judges 11:21; Judges 12:14; Judges 13:1; Judges 13:5; Judges 13:14; Judges 14:15; Judges 15:12; Judges 16:17; Judges 16:31; Judges 17:10; Judges 17:12; Judges 18:2; Judges 18:3; Judges 18:24; Judges 18:25; Judges 18:27; Judges 18:31; Judges 19:8; Judges 20:13; Judges 20:29; Judges 20:48

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

>> The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

>> Blessed are **people who are meek**.

"

Referenced in:

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* *(UTA PDF)*

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 *(UTA PDF)*

Fractions *(UTA PDF)*

"

Referenced in: Judges 1:4; Judges 1:7; Judges 2:8; Judges 3:11; Judges 3:14; Judges 3:29; Judges 3:30; Judges 3:31; Judges 4:3; Judges 4:6; Judges 4:10; Judges 4:13; Judges 4:14; Judges 5:8; Judges 5:31; Judges 7:3; Judges 7:6; Judges 7:7; Judges 7:16; Judges 7:19; Judges 7:22; Judges 8:4; Judges 8:10; Judges 8:14; Judges 8:26; Judges 8:28; Judges 8:30; Judges 9:2; Judges 9:4; Judges 9:5; Judges 9:18; Judges 9:24; Judges 9:34; Judges 9:37; Judges 9:43; Judges 9:44; Judges 9:49; Judges 9:56; Judges 10:2; Judges 10:3; Judges 10:4; Judges 10:8; Judges 11:26; Judges 11:33; Judges 12:6; Judges 12:14; Judges 13:1; Judges 14:11; Judges 14:12; Judges 14:19; Judges 15:4; Judges 15:11; Judges 15:15; Judges 15:20; Judges 16:5; Judges 16:27; Judges 16:31; Judges 17:2; Judges 17:3; Judges 17:4; Judges 18:11; Judges 18:16; Judges 18:17; Judges 19:29; Judges 20:10; Judges 20:15; Judges 20:17; Judges 20:21; Judges 20:25; Judges 20:34; Judges 20:35; Judges 20:44; Judges 20:45; Judges 20:46; Judges 20:47; Judges 21:10; Judges 21:12

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:
>
> *Writing Styles (UTA PDF)*
>
> *Verbs (UTA PDF)*

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 *(UTA PDF)*
Connecting Words and Phrases *(UTA PDF)*
Introduction of a New Event *(UTA PDF)*
Verse Bridges *(UTA PDF)*

Referenced in: Judges 3:26

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.

<div style="border:1px solid #000; padding:10px;">

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 (UTA PDF)

</div>

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 *(UTA PDF)*

"

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something(s) that is true. Though the events in a parable could happen, they did not actually happen. They are told only to teach the lesson(s) that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor.

> Then he also told them a parable. "A blind man is not able to guide a blind man, is he? Would not both fall into a pit?" (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.
>

> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

> **Jesus told them a parable about why they should witness openly.** Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

> **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

"

Referenced in: Judges 9:7; Judges 9:8; Judges 9:11; Judges 9:12; Judges 9:15

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:
>
> *Figures of Speech (UTA PDF)*

- 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* *(UTA PDF)*

"

Referenced in: Judges 5:28; Judges 7:3; Judges 9:28; Judges 10:6; Judges 11:35; Judges 13:23; Judges 14:16; Judges 15:19; Judges 16:10; Judges 16:13; Judges 20:8

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:

Apostrophe (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Judges 5:5; Judges 5:20; Judges 16:17; Judges 16:19; Judges 20:42

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

> This page answers the question: *What is possession and how can I translate phrases that show it?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*
>
> *Sentence Structure (UTA PDF)*

  • the house **of** my grandfather
  • my grandfather **'s** house
  • **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

  • Ownership — Someone owns something.
    ◦ The clothes of me - my clothes — The clothes that I own

  • Social Relationship — Someone has some kind of social relationship with another.
    ◦ The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
    ◦ A teacher of Israel - Israel's teacher — a person who teaches Israel

  • Association — A particular thing is associated with a particular person, place, or thing.
    ◦ The sickness of David - David's sickness — the sickness that David is experiencing
    ◦ the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

  • Contents — Something has something in it.
    ◦ a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

  • Part and whole: One thing is part of another.
    ◦ my head — the head that is part of my body
    ◦ the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language.

Reasons This Is a Translation Issue

  • You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
  • Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.

(2) Read the verse in the UST. Sometimes it shows the relationship clearly.

(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.

(2) Use a verb to show how the two are related.

(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > "On their heads were **gold crowns**"

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.

> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.

> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)

> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Judges 16:19

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> This page answers the question: *What is the predictive past?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
>
> *Verbs (UTA PDF)*

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given;
> and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.

(2) If it refers to something in the immediate future, use a form that would show that.

(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

>> For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

>> Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

>> Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

"

Referenced in: Judges 4:14; Judges 7:14

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

> This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*
>
> In order to understand this topic, it would be good to read:
>
> *Direct and Indirect Quotations* *(UTA PDF)*

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, "You say that I am a king." (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, **"He is my brother."**'" (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'**"'" (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.

(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)

>> Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'"**

(2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)

>> And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.'"

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

>> They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal

> Zebub, the god of Ekron? Therefore you will not come down from the bed
> to which you have gone up; instead, you will certainly die.'"

"

Next we recommend you learn about:
Quote Markings *(UTA PDF)*

Referenced in: Judges 2:3; Judges 9:2

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:
>
> *Figures of Speech* *(UTA PDF)*
> *Sentence Types* *(UTA PDF)*

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

"

Referenced in: Judges 2:2; Judges 4:14; Judges 5:16; Judges 5:17; Judges 5:30; Judges 6:13; Judges 6:14; Judges 6:15; Judges 6:31; Judges 8:1; Judges 8:2; Judges 8:3; Judges 8:6; Judges 8:15; Judges 9:9; Judges 9:11; Judges 9:13; Judges 9:28; Judges 9:38; Judges 10:12; Judges 11:23; Judges 11:24; Judges 11:25; Judges 11:26; Judges 13:18; Judges 14:3; Judges 14:15; Judges 14:16; Judges 14:18; Judges 15:2; Judges 15:11; Judges 16:15; Judges 18:9; Judges 18:14; Judges 18:19; Judges 18:23; Judges 18:24; Judges 21:3

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:
>
> *Figures of Speech (UTA PDF)*

> 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 (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Judges 2:17; Judges 5:31; Judges 6:5; Judges 7:12; Judges 13:6; Judges 15:14; Judges 16:9; Judges 16:12; Judges 17:11; Judges 20:1; Judges 20:8

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 (UTA PDF)

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.

"

Referenced in: Judges 2:12; Judges 3:20; Judges 9:8; Judges 9:15; Judges 11:35; Judges 13:20

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

Metonymy (UTA PDF)

Biblical Imagery — Common Metonymies (UTA PDF)

Next we recommend you learn about: "

Metonymy (UTA PDF)

Biblical Imagery — Common Metonymies (UTA PDF)

Referenced in: Judges 1:2; Judges 1:5; Judges 1:8; Judges 1:20; Judges 1:25; Judges 3:3; Judges 3:10; Judges 3:12; Judges 4:7; Judges 4:16; Judges 4:24; Judges 5:8; Judges 5:11; Judges 5:19; Judges 5:20; Judges 5:21; Judges 5:30; Judges 7:3; Judges 8:6; Judges 8:8; Judges 8:9; Judges 8:11; Judges 8:16; Judges 8:17; Judges 9:43; Judges 9:45; Judges 11:12; Judges 11:17; Judges 11:19; Judges 11:20; Judges 11:27; Judges 11:32; Judges 11:33; Judges 12:2; Judges 12:4; Judges 15:8; Judges 16:24; Judges 18:20; Judges 18:27; Judges 19:5; Judges 19:18; Judges 21:18

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:
>
> *Sentence Structure (UTA PDF)*

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:

Copy or Borrow Words (UTA PDF)

How to Translate Names (UTA PDF)

---

unfoldingWord® Translation Words

Version 40

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

"

Referenced in: Judges 9 General Notes

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

"

Referenced in: Introduction to Judges

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

"

Referenced in: Judges 7 General Notes

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term "law" refers to a rule or instruction that should be followed. In the Bible, the term "law" is often used generally to refer to anything and everything God wants his people to obey and do. The specific term "law of Moses" refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the "law" can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as "scriptures" in the New Testament).
  - all of God's instructions and will

- The phrase "the Law and the Prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, "laws," since they refer to many instructions.
- The term "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
- The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.

- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

"

Referenced in: Judges 17 General Notes

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

"

Referenced in: Judges 21 General Notes

sin, sinful, sinner, sinning

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should.
- The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
- To "sin" could also be translated as to "disobey God" or to "do wrong."
- Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebelling against God."
- Depending on the context the term "sinner" could be translated with a word or phrase that means "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law."
- The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people."
- Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors."
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about.
- The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

"

Referenced in: Judges 8 General Notes

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)