unfoldingWord® Translation Notes

2 Samuel

Version 73

[en]

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Table of Contents

unfoldingWord® Translation Words

Contributors   865

unfoldingWord® Translation Notes

2 Samuel

Introduction to 2 Samuel

Part 1: General Introduction

Outline of 2 Samuel

The first years of David's reign (1:1–7:29)

> • Saul is killed; David is kind to Ishbosheth (1:1–4:12)
> • David defeats the Philistines (5:1–25)
> • Victories, the ark, the house of God (6:1–7:29)

David extends his rule to all the Promised Land (8:1–10:19)
David's sin with Bathsheba (11:1–12:31)
Amnon and Tamar; Absalom kills Amnon (13:1–14:33)
The later years of David's reign (15:1–24:25)

> • Absalom rebels and is killed (15:1–18:33)
> • David's kingdom restored (19:1–20:26)
> • Famine and warfare (21:1–14)
> • David's song of praise (22:1–23:7)
> • David's mighty men (23:8–39)
> • Yahweh judges David's sin of numbering the people; the plague stopped (24:1–25)

What is the Book of 2 Samuel about?

This book is about David ruling as king over Israel. He first ruled over the tribe of Judah for seven years. Then the other eleven tribes agreed to have him become their king. He ruled over all Israel for thirty-three years.

Throughout this time, David led his army to fight foreign enemies who attacked Israel. However, he struggled the most against someone in his own family. Absalom, his son, rebelled and fought against him (2 Samuel 13-19).

The Book of 2 Samuel also tells about when David sinned greatly. He slept with Bathsheba, the wife of Uriah the Hittite. When she became pregnant, David arranged for Uriah to be killed in battle. David and all Israel suffered much because of David's sin. However, the writer also tells of Yahweh repeatedly showing David grace and love after David repented of his sin.

How should the title of this book be translated?

Translators can use the traditional title "2 Samuel," or "Second Samuel." Or translators may consider a clearer title such as "The Second Book about Samuel, Saul, and David." (See: **How to Translate Names (p.770)**)

What was the purpose of the Book of 2 Samuel?

The Book of 2 Samuel begins where 1 Samuel ended. The writer continues to show how the tribes of Israel unite under the first kings of Israel. The Book of 2 Samuel centers around David as the king Yahweh chose to lead Israel.

Who wrote the Book of 2 Samuel?

It is uncertain who wrote 2 Samuel. It may have been someone alive soon after King Solomon died. When Solomon died, the kingdom of Israel split into two kingdoms. The author probably lived in the southern kingdom of Judah. A

descendant of David continued to rule over the southern kingdom. The author may have written 2 Samuel to defend David's right to be king. This would prove that David's descendant was the rightful king of God's people.

Part 2: Important Religious and Cultural Concepts

What covenant had its beginning in the Book of 2 Samuel?

In 2 Samuel 7, Yahweh made a covenant with David. God promised to make a descendant of David rule forever over Israel. Christians believe that Jesus Christ fulfills this covenant. Jesus was a descendant of David. Jesus is the true "anointed one," the person God chose to be king forever. (See: **covenant (p.840)**)

Part 3: Important Translation Issues

Why does the book refer to someone being addressed indirectly?

David frequently refers to himself as "your servant" when he speaks to King Saul. He also calls Saul "my master." Indirectly addressing a person in this way can be difficult to translate. It is intended to show that the speaker submits to the one being addressed. English sometimes uses the address "sir" or "ma'am" in this way.

Can I translate this book before 1 Samuel?

The Book of 1 Samuel should be translated before 2 Samuel, since 2 Samuel continues from where 1 Samuel ends.

How is the name "Israel" used in the Bible?

The name "Israel" is used in many different ways in the Bible. Jacob was the son of Isaac. God changed his name to Israel. The descendants of Jacob became a nation also called Israel. Eventually, the nation of Israel split into two kingdoms. The northern kingdom was named Israel. The southern kingdom was named Judah. (See: **Israel, Israelites (p.847)**)

2 Samuel speaks of both the northern kingdom of Israel and the whole nation of Israel as "Israel." However, these references appear in the narrative long before the two kingdoms split apart. It seems clear that the references to Israel and Judah indicate that the author wrote 2 Samuel at a time after the kingdoms split. (See: 2 Samuel 2:10; 2 Samuel 3:10; 2 Samuel 5:5; 2 Samuel 11:11; 2 Samuel 12:8; 2 Samuel 19:42-43; 2 Samuel 21:2; 2 Samuel 24:1).

2 Samuel 1

2 Samuel 1 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 1:19-27.

This chapter continues the material from 1 Samuel.

Special concepts in this chapter

David's funeral song

David praised Saul and Jonathan as great warriors and Jonathan as his dearest friend.

Important figures of speech in this chapter

Synecdoche

David used two figures of speech to express that Jonathan and Saul were great warriors: "the bow of Jonathan did not turn back, and the sword of Saul did not return empty." (See: **Synecdoche (p.831)**)

2 Samuel 1:1

Ziklag

This is the name of a city in the southern part of Judah. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 1:2

On the third day

"After three days" (See: **Ordinal Numbers (p.809)**) (See: **Ordinal Numbers (p.809)**)

with his clothes torn and with dirt on his head

In this culture, tearing one's own clothes and putting dirt on one's head was an act of mourning. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

he lay facedown on the ground and prostrated himself

This was an act of showing submission to David, who was now the king of Israel. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 1:3

(There are no notes for this verse.)

2 Samuel 1:4

Many have fallen and many are dead

This could mean: (1) "Many were wounded and many were killed" or (2) "Many were wounded and killed."

2 Samuel 1:5

(There are no notes for this verse.)

2 Samuel 1:6

By chance I happened to be

This statement emphasizes that the man did not plan to meet Saul.

Saul was leaning on his spear

This could mean: (1) Saul was weak and using the spear to support himself or (2) Saul was attempting to kill himself by falling on his own spear. (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

2 Samuel 1:7

(There are no notes for this verse.)

2 Samuel 1:8

He said to me, 'Who are you?' I answered him, 'I am an Amalekite.'

These direct quotations could be stated as indirect speech. Alternate translation: "He asked me who I was, and I told him that I am an Amalekite" (See: **Direct and Indirect Quotations (p.747)**) (See: **Direct and Indirect Quotations (p.747)**)

I am an Amalekite

These are the same people David just finishing attacking in 2 Samuel 1:1.

2 Samuel 1:9

great suffering has taken hold of me

Saul's suffering is spoken of as something terrible that has grabbed hold of him. Alternate translation: "I am suffering terribly" (See: **Personification (p.814)**) (See: **Personification (p.814)**)

life is still in me

This idiom means he is still alive. Alternate translation: "I am still alive" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 1:10

he would not live after he had fallen

Alternate translation: "he would die anyway"

2 Samuel 1:11

David tore his clothes & the men with him did the same

David and his men tore their clothes as a sign of mourning for the death of King Saul. (See: **Symbolic Action (p. 829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 1:12

for the people of Yahweh, and for the house of Israel

Both statements mean basically same thing. The word "house" is a metonym that represents the descendants of Israel. But, both "people" and "house" probably are a synecdoche representing the soldiers of Israel. Alternate translation: "for the Israelite soldiers" (See: [[rc:///ta/man/translate/figs-parallelism]] and [[rc:///ta/man/translate/figs-metonymy]] and **Synecdoche (p.831)**) (See: **Parallelism (p.811)**)

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.

they had fallen by the sword

Here "fallen" is a polite way of referring to being killed. Also, "sword" represents a battle. This here means "had been killed." Alternate translation: "they had died in battle" or "enemies had killed them in battle" (See: [[rc:///ta/man/translate/figs-euphemism]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Euphemism (p.756)**)

2 Samuel 1:13

Where are you from?

The man had already stated that he is an Amalekite in 2 Samuel 1:8. David apparently asks the man to confirm this because of the serious judgment that David was going to pronounce on the man.

2 Samuel 1:14

Why were you not afraid to kill Yahweh's anointed & hand?

This rhetorical question is used to rebuke the man. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should have feared Yahweh and not killed his anointed … hand!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Yahweh's anointed king

This refers to Saul.

with your own hand

This phrase refers to doing something yourself. Alternate translation: "yourself" or "personally" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

2 Samuel 1:15

struck him down

This idiom means "killed him." (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 1:16

Your blood is on your head

Here "blood" is a metonym that implies "shed blood" and is associated with death. Here "your head" is a synecdoche referring to the man and means that he is responsible. Alternate translation: "You are responsible for your own death" or "You have caused your own death" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.802)**)

your own mouth has testified against you

Here "your own mouth" refers to the man himself. Alternate translation: "you have testified against yourself" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 1:17

General Information:

General Information:

David sings a song of mourning for Saul and Jonathan.

2 Samuel 1:18

Song of the Bow

This was the title of the song.

which has been written in the Book of Jashar

This is background information added to tell the reader what happened to the song in the future. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

the Book of Jashar

The word "Jashar" means "upright." Alternate translation: "the Book of the Upright" (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 1:19

Your glory, Israel, is dead

"Your glory" refers to Saul. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the mighty

The phrase "the mighty" refers to both Saul and Jonathan. This nominal adjective is plural, and can be stated as "the mighty ones."(See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-nominaladj]]) (See: **Metonymy (p.802)**)

have fallen

The word "fallen" here means "died." (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

2 Samuel 1:20

Do not tell it in Gath & do not proclaim it in the streets of Ashkelon

These two phrases mean the same thing and are repeated as part of the poetry of the song. (See: **Parallelism (p. 811)**) (See: **Parallelism (p.811)**)

Gath & Ashkelon

Gath and Ashkelon are two of the Philistines' major cities. The Philistines killed Saul and Jonathan.

so that the daughters of the Philistines may not rejoice & so that the daughters of the uncircumcised may not celebrate

These two phrases mean the same thing and are repeated as part of the poetry of the song. (See: **Parallelism (p. 811)**) (See: **Parallelism (p.811)**)

the daughters of the uncircumcised

This phrase refers to people who do not follow Yahweh, such as the Philistines. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 1:21

Mountains of Gilboa

David speaks directly to the "Mountains of Gilboa" as if they were listening to his song. (See: **Apostrophe (p.734)**)
(See: **Apostrophe (p.734)**)

let there not be dew or rain on you

David curses the ground where King Saul died in the battle. This was out of reverence for Saul, who was God's anointed king.

the shield of the mighty was defiled

The "mighty" here refers to Saul. The shield was defiled because it fell on the ground, and because the king's blood was shed on it. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

The shield of Saul is no longer anointed with oil

Saul's shield was made of leather. To care for the shield, it was rubbed with oil. Alternate translation: "No one will care for Saul's shield anymore"

2 Samuel 1:22

From the blood of those who have been killed, from the bodies of the mighty, the bow of Jonathan did not turn back, and the sword of Saul did not return empty

Saul and Jonathan are shown here to have been fierce and valiant warriors. (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

the sword of Saul did not return empty

Saul's sword is spoken of as if it were a living thing that could return on its own. Rather than return empty, it was carrying the blood of Saul's enemies that it killed. (See: [[rc:///*ta/man/translate/figs-personification]] and [[rc:///*ta/man/translate/figs-litotes]]) (See: **Personification (p.814)**)

2 Samuel 1:23

in their death they were not separated

The phrase "were not separated" is used to emphasize that they were always together. Alternate translation: "even in death they were together"

They were swifter than eagles, they were stronger than lions.

Saul and Jonathan were spoken of as if they were faster than eagles and stronger than lions. (See: **Metaphor (p. 796)**) (See: **Metaphor (p.796)**)

2 Samuel 1:24

who clothed you in scarlet as well as jewels, and who put ornaments of gold on your clothing

"who provided you nice clothes and jewelry." These two phrases share similar meanings that describe providing the women with expensive, attractive clothing. (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

2 Samuel 1:25

How the mighty have fallen in the midst of the battle

This phrase is repeated in verse 27 to emphasize that Israel's best warriors are dead. Alternate translation: "The mighty men have died in battle"

the mighty

Here "mighty" is plural and may refer to only Saul and Jonathan, or to all of the soldiers of Israel. Alternate translation: "the mighty warriors" (See: **Nominal Adjectives (p.804)**) (See: **Nominal Adjectives (p.804)**)

have fallen

This is a polite way to say "have died." (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

Jonathan is 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: "Jonathan has died in battle" or "The enemy has killed Jonathan" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

on your high places

David continues to address this part of the song to the mountains of Gilboa as he started in 2 Samuel 1:21. (See: **Apostrophe (p.734)**) (See: **Apostrophe (p.734)**)

2 Samuel 1:26

my brother Jonathan

Here "brother" is used in the sense of a very close friend.

Your love to me was wonderful, exceeding the love of women

Here "love" is used in the sense of friendship and loyalty. Jonathan's loyalty to David was even greater than the loyalty a woman has for her husband and children.

2 Samuel 1:27

(There are no notes for this verse.)

2 Samuel 2

2 Samuel 2 General Notes

Structure and formatting

This chapter begins the story of the civil war between Saul's son and David.

Special concepts in this chapter

Civil war

There was a civil war in Israel. David was made king of Judah and Saul's uncle (Abner) made Saul's son (Ishbosheth) king of the rest of Israel. When they fought each other, Abner killed Joab's brother, but David's army was victorious.

Important figures of speech in this chapter

Rhetorical question

Abner finally stopped the battle with a rhetorical question to David's army. "Must the sword devour forever?" (See: **Rhetorical Question (p.822)**)

2 Samuel 2:1

After this

Alternate translation: "After David mourned the deaths of Saul and Jonathan in battle"

go up to one of the cities of Judah

At this time David was in the city of Ziklag. David used the phrase "go up" because Ziklag was lower in elevation than Judah. Alternate translation: "travel to one of the cities of Judah"

2 Samuel 2:2

David went up with his two wives

At this time David was in the city of Ziklag. The narrator uses the phrase "went up" because Ziklag was lower in elevation than Hebron. Alternate translation: "David traveled to Hebron with his two wives"

2 Samuel 2:3

(There are no notes for this verse.)

2 Samuel 2:4

anointed David king

In this symbolic act, they poured oil on David's head to show that he was selected to be the king. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

the house of Judah

Here "house" is used in the sense of "tribe." Alternate translation: "the tribe of Judah"

Jabesh Gilead

This is the name of a town in the region of Gilead. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:5

(There are no notes for this verse.)

2 Samuel 2:6

General Information:

General Information:

David speaks to the people of Jabesh Gilead.

this thing

They buried Saul.

2 Samuel 2:7

let your hands be strong

Here "hands" refers to the people of Jabesh Gilead. Alternate translation: "be strong" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

anointed me king

In this symbolic act, they poured oil on David's head to show that he was selected to be the king. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 2:8

Ner & Ishbosheth

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Mahanaim

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:9

Gilead & Jezreel

These are the names of places. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:10

the house of Judah followed David

Obeying David's rule is spoken of as "following" him. Alternate translation: "the tribe of Judah obeyed David as their king" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

house of Judah

Here "house" is used to mean "tribe."

2 Samuel 2:11

(There are no notes for this verse.)

2 Samuel 2:12

Abner & Ner & Ishbosheth & Saul

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:13

Zeruiah

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:14

(There are no notes for this verse.)

2 Samuel 2:15

(There are no notes for this verse.)

2 Samuel 2:16

they fell down together

This is a polite way of saying they died. Alternate translation: "they both died" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

Helkath Hazzurim

This is a name given to remind people what happened there. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:17

The battle was very severe that day

It may be helpful to explicitly state that this was the large battle that followed the contest of the young men. Alternate translation: "Then the others started to fight also. It was a very fierce battle that day" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 2:18

Zeruiah & Joab & Abishai & Asahel

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Asahel was swift in his feet like a wild gazelle

Here Asahel is compared to a gazelle, an animal that runs very fast. Alternate translation: "Asahel could run very fast" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

wild gazelle

This small, four-legged animal, with two long horns on its head, runs very fast.

2 Samuel 2:19

Abner

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

followed him without turning away in any direction

Here "without turning away" is stated in negative form to emphasize how closely he followed Abner's path. Alternate translation: "followed him wherever he went"

2 Samuel 2:20

Asahel

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:21

Turn aside to your right or to your left & turn aside

Alternate translation: "Stop chasing me … stop chasing Abner"

seize one of the young men and take his armor

Abner was asking Asahel to kill and plunder another younger soldier who would not be as dangerous as Abner. He did not want to kill Asahel. Alternate translation: "fight with another soldier and take his equipment as plunder" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

2 Samuel 2:22

Why should I strike you to the ground?

This rhetorical question is used to warn Asahel of the danger he faced. "Strike to the ground" is a polite way of saying "to kill." Alternate translation: "I do not wish to kill you" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Rhetorical Question (p.822)**)

How then could I hold up my face to Joab, your brother?

This rhetorical question emphasizes that Abner does not want to fight and kill Asahel because it would destroy Abner's relationship with Joab. Here "hold up my face to Joab" is an idiom that means that he would be too ashamed to look at Joab. Alternate translation: "I would be too ashamed to look at your brother, Joab" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Rhetorical Question (p.822)**)

2 Samuel 2:23

turn aside

This means to "halt" or "stop chasing."

the blunt end of his spear

This refers to the handle, which is not sharp or designed to pierce anything. It can be implied that Abner was only trying to stop Asahel from following him, and did not intend to kill him. (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 2:24

Abishai

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

hill of Ammah & Giah

These are the names of places. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:25

(There are no notes for this verse.)

2 Samuel 2:26

Abner called

Alternate translation: "Abner shouted" or "Abner yelled"

Must the sword devour forever?

This rhetorical question emphasizes that the battle had already continued too long. Here "sword" refers to the fighting. The killing in the battle is spoken of as if a wild animal was eating the soldiers. Alternate translation: "We do not need to keep using our swords to fight and kill each other." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-metonymy]] and **Metaphor (p.796)**) (See: **Rhetorical Question (p.822)**)

Do you not know it will be bitter in the end?

This rhetorical question is used to force Joab to acknowledge that continued fighting could only result in more suffering. Here "bitter" is a euphemism for the terrible suffering that would occur. Alternate translation: "You know very well that there will be a terrible result if this continues!" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Rhetorical Question (p.822)**)

How long will it be before you tell your men to stop pursuing their brothers?

This rhetorical question is intended to convince Joab to stop fighting their fellow Israelites. Here "brother" is used to represent the members of the nation of Israel. Alternate translation: "Stop this now so that Israelites will not have to kill each other!" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Rhetorical Question (p.822)**)

2 Samuel 2:27

Just as God lives

This is a very strong vow. Alternate translation: "With God as my witness" or "God will affirm that I mean what I say"

if you had not said that & pursued their brothers until the morning

This hypothetical statement tells what might have happened if Abner had not spoken wisely to Joab. (See:
Hypothetical Situations (p.778)) (See: **Hypothetical Situations (p.778)**)

2 Samuel 2:28

blew the trumpet

Trumpets were used to signal orders to the armies across great distances. (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

did not pursue Israel

Here "Israel" refers to the Israelite soldiers. Alternate translation: "did not continue to chase the Israelite soldiers" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 2:29

Arabah & Mahanaim

These are the names of places. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:30

Asahel

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 2:31

360 men of Benjamin with Abner

"360 men from Benjamin who followed Abner." Abner did not die.

360 men

"three hundred and sixty men" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

of Benjamin

This phrase means "from the tribe of Benjamin." (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 2:32

took up Asahel

Alternate translation: "carried Asahel's body with them"

the day dawned on them at Hebron

Alternate translation: "they arrived at Hebron by dawn the next morning"

2 Samuel 3

2 Samuel 3 General Notes

Structure and formatting

This chapter records the first attempt to end the civil war.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 3:33-34.

Special concepts in this chapter

David never wanted to hurt Saul's family. Isbosheth criticized Abner and Abner became angry. He decided to help David become king of all of Israel. Abner came and made a treaty with David. As he left, Joab arrived and told him he wanted to talk to him and he murdered Abner. David was very unhappy that Abner had been killed.

2 Samuel 3:1

Now

This word is used here to mark a break in the main story line. Here Samuel gives information about the war between David and the supporters of Saul. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

house

Here "house" is used to mean "supporters."

grew stronger and stronger

This metaphor means the number of people supporting David increased. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

grew weaker and weaker

This metaphor means the number of people supporting Saul's family decreased. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 3:2

Sons were born to David

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "David's wives gave birth to six sons" (See: **Active or Passive (p. 731)**) (See: **Active or Passive (p.731)**)

Ahinoam

This is the name of a woman, a wife of David. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:3

second son & third

These two sons were born after the "firstborn" (verse 2). This is the numerical order of David's sons. (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

Abigail & Maacah

These are women's names. They are the wives of David. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Kileab & Nabal & Talmai

These are men's names. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:4

fourth son & fifth son

This is the numerical order of David's sons. (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

Adonijah & Shephatiah

These are the names of David's sons. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

Haggith & Abital

These are names of David's wives. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:5

the sixth

This is the numerical order of David's sons. (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

Ithream

This is the name of one of David's sons. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

Eglah

This is the name of one of David's wives. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:6

It came about

This introduces a new event in the story of the struggle between David's supporters and Saul's family. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

house of Saul

This refers to Saul's family and supporters who assumed control of his estate after he died.

house of David

This refers to the supporters of David.

Abner made himself strong in the house of Saul

Abner's increasing power over Saul's family is spoken of as if he became physically stronger. Alternate translation: "Abner gained more power over the family and supporters of Saul" (See: **Metaphor (p.796)**) (See: **Metaphor (p. 796)**)

2 Samuel 3:7

Rizpah & Aiah

These are names of women. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Ishbosheth

This is a male name, a son of Saul. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Why have you gone in to my father's concubine?

Ishbosheth asked this question to rebuke Abner who was acting like he was the king. Alternate translation: "You did not have the right to go in to father's concubine!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

gone in to

This is a euphemism for sexual relations. Alternate translation: "had sexual relations with" (See: **Euphemism (p. 756)**) (See: **Euphemism (p.756)**)

2 Samuel 3:8

Am I a dog's head that belongs to Judah?

This question is used by Abner as an angry denial of Ishbosheth's accusation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I am not a traitor working for David!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Am I a dog's head that belongs to Judah?

Abner speaks of himself as the head of a dog, which the Israelites considered to be loyal to anyone who fed them. Here "belongs to Judah" implies that Abner's loyalty is to Judah, to which David belonged, and not to Saul's house. Alternate translation: "Am I a traitor for Judah?" or "I am not a traitor working for David!" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.796)**)

into the hand of David

Here "hand" represents the power to defeat. Alternate translation: "to be defeated by David" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

But now you accuse me of an offense concerning this woman?

Abner asks this question to rebuke Ishbosheth. It is unclear if Abner actually slept with Rizpah, or if he was falsely accused. This could mean: (1) Abner was guilty. Alternate translation: "You should not be upset that I slept with this woman!" or (2) Abner was not guilty. Alternate translation: "You should not think that I have slept with this woman!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 3:9

May God do so to me & and more also, if I do not

This is the form of a solemn vow in that time. Abner is asking God to judge him severely if he does not keep his vow. Your language may have a way of expressing vows. Alternate translation: "I am asking God to punish me if I do not"

2 Samuel 3:10

the house of Saul

Here "house" refers to Saul's family and supporters who survived Saul's death. Alternate translation: "the family and supporters of Saul"

throne of David

This phrase refers to the authority of David as king. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 3:11

(There are no notes for this verse.)

2 Samuel 3:12

to David

Some versions add "when he was at Hebron" and others do not. You may want to add the phrase if it is present in your national version. (See: **Textual Variants (p.833)**) (See: **Textual Variants (p.833)**)

Whose land is this?

The original text of this question is not clear. This could mean: (1) Abner had the power to give the land to David. Alternate translation: "This land is mine!" or (2) David is chosen by God to rule the land: Alternate translation: "This land rightfully belongs to you!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

my hand is with you

Here "hand" represents Abner's assistance that he is offering to David. Alternate translation: "I will assist you" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 3:13

you cannot see my face unless you first bring Michal

David is stating the condition under which he will meet Abner. Here "face" refers to David himself. Alternate translation: "you cannot see me unless you bring Michal to me first" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

Michal

This is the name of a daughter of Saul. She was David's first wife. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:14

one hundred Philistine foreskins

This represents the number of men David killed so that Saul would allow him to marry Michal. These men are represented here by their "foreskins." The "foreskin" is the fold of skin that covers the male reproductive organ. (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Numbers (p. 806)**)

2 Samuel 3:15

took her from her husband

Paltiel was Michal's second husband. Saul gave her to him after David fled from Saul. (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Paltiel & Laish

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:16

Bahurim

This is the name of a village. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:17

(There are no notes for this verse.)

2 Samuel 3:18

Now do it

Alternate translation: "So now make David your king"

By the hand of my servant David

Here "hand" refers to David's power to defeat the Philistines. Alternate translation: "I will empower my servant David and" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the hand of the Philistines

Here "hand" refers to power over Israel. Alternate translation: "the power of the Philistines" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

the hand of all their enemies

Here "hand" refers to power over Israel. Alternate translation: "the power of all of their enemies" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 3:19

the people of Benjamin & the whole house of Benjamin

Both of these statements refer to the descendants of Benjamin, who were one of the tribes of Israel. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 3:20

twenty of his men

The number of men who came with Abner. (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 3:21

all Israel

This phrase means "all of the nation of Israel." (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

So David sent Abner away

They parted as friends. David was not angry with Abner.

2 Samuel 3:22

plunder

These are items taken from the enemy.

Abner was not with David in Hebron

Abner had already left to return home.

2 Samuel 3:23

they told Joab

Alternate translation: "someone told Joab"

Ner

This is a man's name. He is the grandfather of Saul. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:24

What have you done?

Joab asks this question to rebuke David for letting Abner go in peace. Alternate translation: "You should not have done this!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Why have you sent him away, and he is gone?

Joab asks this question to rebuke David for letting Abner escape. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Abner was here and you let him leave!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 3:25

Do you not know & everything you are doing?

Joab asks this question to convince David that Abner is plotting against David. Alternate translation: "Surely you know … everything you are doing." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 3:26

well of Sirah

"Sirah" is the name of a place where the well was located. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:27

the middle of the gate

This refers to one of the gates in the city wall at Hebron. As the UST implies, city gates were constructed as part of buildings set into the city walls. Inside the passageway were doors leading to side rooms, where guests could be received and business and judicial proceedings could be conducted. It was probably in one of these rooms that Joab murdered Abner.

the blood of Asahel

Here "blood" is associated with the death of Asahel. Alternate translation: "the death of Asahel" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

Asahel

This is the name of a male person. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:28

the blood of Abner

Here "blood" refers to violent death. See how you translated a similar phrase in 2 Samuel 3:27. Alternate translation: "the death of Abner" or "the murder of Abner" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Ner

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:29

fall on the head of Joab and on all his father's house

This phrase means the results of the guilt will happen to Joab and his family as if something heavy had collapsed on them. Alternate translation: "always cause suffering for Joab and for all his father's house" (See: **Metaphor (p. 796)**) (See: **Metaphor (p.796)**)

all his father's house

Here "house" refers to descendants. Alternate translation: "all the descendants of Joab's father" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

May there never fail to be

This double negative emphasizes that there will always be someone with the problems listed. Alternate translation: "May there always be" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

is killed by the sword

Here "sword" refers to violent death. Alternate translation: "dies violently" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

goes without food

Alternate translation: "is hungry"

2 Samuel 3:30

Abishai & Asahel

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:31

Tear your clothes, put on sackcloth

These were symbolic actions to demonstrate their grief and sadness. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 3:32

The king wept and cried loudly

The words "wept" and "cried loudly" mean basically the same thing and emphasize how much David mourned for Abner. (See: **Doublet (p.752)**) (See: **Doublet (p.752)**)

2 Samuel 3:33

Should Abner die as a fool dies?

This rhetorical question is used to emphasize that his death was not fair. Alternate translation: "Abner should not have died in disgrace!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 3:34

Your hands were not bound. Your feet were not shackled

These two sentences express similar ideas. They can be combined into one sentence. Alternate translation: "You were in no way a criminal in prison" or "You were completely innocent of doing wrong" (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

Your hands were not bound

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 had tied your hands" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

Your feet were not shackled

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 had attached your feet to chains" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

the sons of injustice

This refers to people who are unjust or wicked. Alternate translation: "wicked men" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 3:35

All the people came

This deliberate exaggeration is used to show that the nation of Israel wanted to take care of David in his grief. Alternate translation: "Many people came" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

May God do so to me, and more also, if

This is the form of a solemn vow in that time. David is asking God to judge him severely if he eats anything before sunset. Your language many have a way of expressing vows. Alternate translation: "I am asking God to punish me if"

2 Samuel 3:36

(There are no notes for this verse.)

2 Samuel 3:37

Ner

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 3:38

Do you not know that a prince and a great man has fallen this day in Israel?

This rhetorical question is used to show how much David respected Abner. Here "fallen" is a euphemism that means "died." If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It is certainly true that a great prince has died today in Israel!" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Rhetorical Question (p.822)**)

a prince and a great man

These two phrases both refer to Abner. Alternate translation: "a great prince" (See: **Hendiadys (p.767)**) (See: **Hendiadys (p.767)**)

2 Samuel 3:39

Zeruiah

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

are too brutal

Alternate translation: "are too much like animals" or "are too violent"

2 Samuel 4

2 Samuel 4 General Notes

Structure and formatting

While the end of the civil war occurs in this chapter, David still only reigned over Judah (1-4).

Special concepts in this chapter

David and Ishbosheth

David never sought revenge against Saul's family. When two men snuck into Ishbosheth's room, cut off his head and brought it to David, David had them killed for killing an innocent man. (See: **avenge, avenger, revenge, vengeance (p.839)**)

Important figures of speech in this chapter

Rhetorical questions

When two men brought Ishbosheth's head to David and expected to get a reward for it, David condemned them with the rhetorical question: "should I not now require his blood from your hand, and remove you from the earth?" (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///tw/dict/bible/kt/condemn]] and **reward, prize, deserve (p. 859)**)

2 Samuel 4:1

Ishbosheth

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

his hands became weak

In this phrase "his hands" represents Ishbosheth himself. Alternate translation: "Ishbosheth became weak" or "Ishbosheth lost all strength" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 4:2

Baanah & Recab & Rimmon

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Now Saul's son had two men

This introduces the men Baanah and Rechab into the story. (See: **Introduction of New and Old Participants (p. 786)**) (See: **Introduction of New and Old Participants (p.786)**)

for Beeroth is also considered part of Benjamin

Here the author begins to provide background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

Beeroth

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 4:3

and the Beerothites fled to Gittaim and have been living there until this very time

Here the author finishes providing background information about Beeroth for the reader. The area of Beeroth was part of the land that belonged to the tribe of Benjamin. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

Gittaim

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 4:4

General Information:

General Information:

This verse pauses the main story to provide background information about Mephibosheth, a descendent of Saul through Jonathan instead of through Ishbosheth. Mephibosheth will become an important character later in the book. (See: [[rc:///ta/man/translate/writing-background]] and [[rc:///ta/man/translate/writing-participants]]) (See: **Background Information (p.740)**)

crippled in his feet

This phrase means "unable to walk."

five years old

This was the age of Jonathan's son at the time of his father's death. (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

the news about Saul and Jonathan

This refers to the news about their death.

nurse

This is a woman or girl who is hired to care for young children.

became lame

This explains how Mephibosheth was injured so he was unable to walk.

Mephibosheth

This is the name of Jonathan's young son, the grandson of Saul. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 4:5

General Information:

General Information:

The story returns to the actions of Rechab and Baanah who were introduced in 2 Samuel 4:2.

the heat of the day

the middle of the day, the part of the day when it is the hottest

2 Samuel 4:6

sifting wheat

Alternate translation: "cleaning chaff from wheat"

2 Samuel 4:7

(There are no notes for this verse.)

2 Samuel 4:8

sought your life

This idiom means "was trying to kill you." (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 4:9

As Yahweh lives

This is one of the strongest oaths David could swear, as Yahweh is the witness. Alternate translation: "I swear on the life of Yahweh" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

who delivered my life

Here "life" refers to David himself. This means that Yahweh has kept David alive. Alternate translation: "who rescued me" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 4:10

(There are no notes for this verse.)

2 Samuel 4:11

How much more & should I not now require his blood from your hand, and remove you from the earth?

This question is used to show that the men had committed an especially serious crime. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You are even more guilty! It is my duty to require his blood from your hand and to remove you from the earth." (See: **Rhetorical Question (p. 822)**) (See: **Rhetorical Question (p.822)**)

require his blood from your hand

The phrase "his blood" represents the life of Ishbosheth. Here "from your hand" represents Rechab and Baanah, the sons of Rimmon the Beerothite, introduced in 2 Samuel 4:5. Alternate translation: "hold you responsible for the death of Ishbosheth" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 4:12

cut off their hands and feet and hung them up

These were symbolic actions to show contempt for the men. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

they took the head of Ishbosheth and buried it in the grave

This was a symbolic act to honor Ishbosheth. This could be stated explicitly. Alternate translation: "they honored Ishbosheth by burying his head in the grave" (See: [[rc:///*ta/man/translate/translate-symaction]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Symbolic Action (p.829)**)

2 Samuel 5

2 Samuel 5 General Notes

Structure and formatting

This records the beginning of the kingdom's expansion.

Special concepts in this chapter

David conquers Jerusalem

David brought the combined army to Jerusalem and conquered it by going in through the water shaft. He enlarged the city and strengthened the defenses, and made it his capital. Jerusalem is an important place in the plans of God.

David consulting God

David always consulted God before fighting a battle. The Philistines invaded Israel trying to capture David. David asked God if he should attack the Philistines, and God said yes; so he defeated them. They invaded again and God told him to attack them from the rear and he defeated them again.

2 Samuel 5:1

we are your flesh and bone

This phrase means "a relative." Alternate translation: "we are related to you" or "we are of the same family" - (See:
Idiom (p.781)) (See: **Idiom (p.781)**)

2 Samuel 5:2

In the recent past

This is historical information. Saul had been their king before David. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

You will shepherd my people Israel, and you will become ruler over Israel

These two clauses mean basically the same thing and emphasize that Yahweh had chosen David to be king. (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

You will shepherd my people Israel

Here ruling over the people is spoken of as shepherding them. Alternate translation: "You will care for my people Israel" or "You will rule over my people Israel" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 5:3

They anointed David king over Israel

To "anoint" is a symbolic act to show that they recognized that God had chosen David as king. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 5:4

(There are no notes for this verse.)

2 Samuel 5:5

(There are no notes for this verse.)

2 Samuel 5:6

General Information:

General Information:

David and the army of Israel attack Jerusalem.

You will not come here except to be turned away by the blind and the lame

This can be stated in a positive form. Alternate translation: "If you come here, even the blind and the lame will be able to turn you away"

the blind and the lame

Here "the blind" and "the lame" are nominal adjectives. Alternate translation: "those people who cannot see and those who cannot walk" (See: **Nominal Adjectives (p.804)**) (See: **Nominal Adjectives (p.804)**)

2 Samuel 5:7

(There are no notes for this verse.)

2 Samuel 5:8

David said, "Those who attack the Jebusites

David was speaking to his soldiers. Alternate translation: "David said to his soldiers, 'Those who want to get rid of the Jebus people"

The 'blind and the lame'

This could mean: (1) this refers to people who are truly lame and blind or (2) this is a metonym that speaks about the Jebusites inside the city of Jerusalem as if they were all weak and handicapped. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 5:9

(There are no notes for this verse.)

2 Samuel 5:10

(There are no notes for this verse.)

2 Samuel 5:11

Hiram

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

carpenters

those who work with wood

masons

those who work with stone or brick

2 Samuel 5:12

(There are no notes for this verse.)

2 Samuel 5:13

more sons and daughters were born to 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: "he had more sons and daughters" or "they bore him more sons and daughters" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 5:14

Shammua & Shobab & Nathan & Solomon

These are the names of David's sons. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

who were born to 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: "that his wives bore for him" or "he had" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 5:15

Ibhar & Elishua & Nepheg & Japhia

These are the names of David's sons. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

2 Samuel 5:16

Elishama & Eliada & Eliphelet

These are the names of David's sons. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

2 Samuel 5:17

David had been anointed as king over Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Israel had anointed David as king" (See: **Active or Passive (p. 731)**) (See: **Active or Passive (p.731)**)

they all went out looking for him

Here "all" is a generalization that means the Philistine army. Alternate translation: "the Philistine army went looking for him" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

2 Samuel 5:18

Valley of Rephaim

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 5:19

(There are no notes for this verse.)

2 Samuel 5:20

Baal Perazim

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Yahweh has burst through my enemies before me like a bursting flood of water

Here David speaks of the victory that Yahweh brought as if it were a flood of water that overflowed its banks and covered the land, causing destruction. Alternate translation: "Yahweh has overwhelmed my enemies like a flood overwhelms the land" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

2 Samuel 5:21

(There are no notes for this verse.)

2 Samuel 5:22

the Philistines came up again

They "came up" because the Philistines lived at a lower elevation than David's stronghold.

Valley of Rephaim

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 5:23

balsam woods

"Balsam" here is a type of tree, and the "woods" describe many balsam trees growing together. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 5:24

When you hear & Yahweh will have gone out before you to attack the army of the Philistines

This is the continuation of Yahweh's instruction to David that began in 2 Samuel 5:23. Yahweh here speaks of himself in the third person. (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p. 760)**)

When you hear the sound of marching in the wind blowing through the balsam treetops

This speaks of the sound of the leaves rustling as wind blows through them as if it were the sound of marching. Alternate translation: "When the wind blowing through the tops of the balsam trees sounds like men marching" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 5:25

Geba & Gezer

These are the names of places. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 6

2 Samuel 6 General Notes

Special concepts in this chapter

Bringing the Ark of the Covenant to Jerusalem

David organized a procession with many musical instruments to bring the ark to Jerusalem. They put it on a cart; but when the oxen stumbled, Uzzah reached out to steady it so it would not fall. God killed him for touching the ark. David was angry at God for killing Uzzah and was afraid to bring the ark any further. Uzzah died because the ark was perfectly holy. (See: **holy, holiness, unholy, sacred (p.844)**)

Dancing

David danced for joy in front of the ark. His wife, Michal, criticized David for uncovering himself as he danced, but David did not care. (See: **joy, joyful, rejoice, glad (p.849)**)

Important figures of speech in this chapter

Irony

Michal criticized David by using irony: "How honored the king of Israel was today, who undressed himself today before the eyes of the slave girls among his servants, like one of the crude fellows who shamelessly undresses himself!" (See: **Irony (p.789)**)

2 Samuel 6:1

Now

This word marks a new part of the story.

all the chosen men of Israel

This metonym represents the army of the nation of Israel. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

thirty thousand

"30,000" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 6:2

from Baalah in Judah to bring up from there the ark of God

It is implied that they are taking the ark to Jerusalem. Alternate translation: "from Baalah in Judah to take to Jerusalem the ark of God" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

to bring up from there the ark of God

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it.

to bring up

The word "bring" can be translated as "take." (See: **Go and Come (p.765)**) (See: **Go and Come (p.765)**)

Baalah

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

which is called by the name of Yahweh of hosts

Yahweh's name was written on the ark.

who sits enthroned over the cherubim

You may need to make explicit that the cherubim are those on the lid of the ark of the covenant. The biblical writers often spoke of the ark of the covenant as if it were Yahweh's footstool upon which he rested his feet as he sat on his throne in heaven above. Alternate translation: "who sits on his throne above the cherubim on the ark of the covenant" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

enthroned

to sit on a throne

2 Samuel 6:3

General Information:

General Information:

David and the army of the nation of Israel move the ark of the covenant.

Abinadab & Uzzah & Ahio

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 6:4

(There are no notes for this verse.)

2 Samuel 6:5

all the house of Israel

This metonym represents the people of Israel. Alternate translation: "all the other Israelites with him" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

tambourines

A tambourine is a musical instrument like the head of a drum with pieces of metal around the side that sound when the instrument is shaken or hit. (See: **Translate Unknowns (p.835)**) (See: **Translate Unknowns (p.835)**)

rattles

musical instruments with many small, hard objects inside a hard shell, making rhythmic noise when shaken (See: **Translate Unknowns (p.835)**) (See: **Translate Unknowns (p.835)**)

cymbals

two thin, round metal plates that are hit together to make a loud sound (See: **Translate Unknowns (p.835)**) (See: **Translate Unknowns (p.835)**)

2 Samuel 6:6

Nakon

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 6:7

anger of Yahweh burned

Here the "anger of Yahweh" is spoken of as if it were fire. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

for his sin

It was a sin for Uzzah to touch the ark because Yahweh had commanded that no one should touch the ark. (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 6:8

Perez Uzzah

This is the name of a place. Translator may add a footnote that says, "The name 'Perez Uzzah' means 'the punishment of Uzzah.'" (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

to this day

This means to the time when this was being written, not to the present time in the twenty-first century.

2 Samuel 6:9

How can the ark of Yahweh come to me?

David uses this question to emphasize that he is afraid to take the ark to Jerusalem. Alternate translation: "I am too afraid to bring the ark of Yahweh with me to Jerusalem." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 6:10

Obed Edom the Gittite

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 6:11

blessed him

Here "him" refers to Obed Edom the Gittite.

2 Samuel 6:12

Now

This word starts a new part of the story.

King David 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: "people told King David" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

Obed Edom's house

Here "house" represents a family. Alternate translation: "Obed Edom and his family" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

brought up the ark of God

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem and going down from it. Alternate translation: "moved the ark of God" or "took the ark of God"

brought up

The word "brought" can be translated as "took." (See: **Go and Come (p.765)**) (See: **Go and Come (p.765)**)

2 Samuel 6:13

(There are no notes for this verse.)

2 Samuel 6:14

David danced before Yahweh with all his might

Dancing here is a form of joyfully worshiping Yahweh.

linen

a cloth made from fibers of the flax plant

2 Samuel 6:15

all the house of Israel

Here "house" represents the people of Israel. Alternate translation: "all the other Israelites with him" (See:
Metonymy (p.802)) (See: **Metonymy (p.802)**)

2 Samuel 6:16

Now & in her heart

The word "Now" marks a break in the story line. Here the narrator gives information about Michal.

Michal

Michal was the daughter of King Saul and also David's first wife. See how you translated this name in 2 Samuel 3:13.

she despised him in her heart

Here "heart" represents thoughts or emotions. Alternate translation: "she looked at him with disdain" or "she sneered at him" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

before Yahweh

Alternate translation: "to Yahweh"

2 Samuel 6:17

(There are no notes for this verse.)

2 Samuel 6:18

he blessed the people in the name of Yahweh of hosts

To bless "in the name of Yahweh of hosts" means to bless with Yahweh's power and authority or as his representative. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 6:19

cake of raisins

a baked sweet bread made with dried grapes

2 Samuel 6:20

came out

Here "came" can be translated as "went." (See: **Go and Come (p.765)**) (See: **Go and Come (p.765)**)

How honored the king of Israel was today

This is an ironic statement. Michal means the opposite of what she said, and she does not believe David acted honorably. Michal speaks disrespectfully to King David about his dancing attire and behavior. (See: **Irony (p.789)**) (See: **Irony (p.789)**)

before the eyes of the slave girls

Here "eyes of the slave girls" represents the slave girls. Alternate translation: "in front of the slave girls" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

crude fellows

Michal is comparing David to vulgar and foolish men.

2 Samuel 6:21

who chose me above your father

Here "your" refers to Michal. (See: **Forms of You (p.762)**) (See: **Forms of You (p.762)**)

over the people of Yahweh, over Israel

Here "the people of Yahweh" and "Israel" mean the same thing. (See: **Doublet (p.752)**) (See: **Doublet (p.752)**)

2 Samuel 6:22

I will be even more undignified than this

David is being ironic and means the opposite of what he said. He does not believe what he did was actually undignified or that his actions in the future will be undignified. (See: **Irony (p.789)**) (See: **Irony (p.789)**)

I will be humiliated in my own eyes

Here "in my own eyes" represents what a person considers or thinks about something. Alternate translation: "I will consider myself humiliated" or "I will consider myself a fool" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

But by these slave girls you have spoken about, I will be honored

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "But the slave girls of whom you have spoken will honor me" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 6:23

had no children to the day of her death

Alternate translation: "was never able to bear any children"

2 Samuel 7

2 Samuel 7 General Notes

Structure and formatting

This is the finishing of a small interruption about the house of God. (See: **house of God, Yahweh's house (p.846)**)

Special concepts in this chapter

David wanted to honor God by building him a temple. God told David that he would not build it, but his son would build it. (See: **temple, house, house of God (p.862)**)

Covenant of David

God made a covenant with David that was not conditioned upon anything David or his descendants did. God promised that one of David's descendants would rule Israel forever. Because Israel would not have a king in the future, this promise did not begin at this time. The descendant, who would rule forever, is Jesus. (See: [[rc:///*tw/dict/bible/kt/covenant]] and [[rc:///*tw/dict/bible/kt/promise]] and **eternity, everlasting, eternal, forever (p.842)**)

2 Samuel 7:1

It happened

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

given him rest from all his surrounding enemies

"given him safety from all his surrounding enemies." Here "rest" is an abstract noun. Alternate translation: "caused the enemy people groups to stop attacking Israel" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

2 Samuel 7:2

I am living in a house of cedar

Cedar is a kind of tree that is known for its strength. If you have an equivalent type of tree in your culture, you can use that name, otherwise you can reword this. Alternate translation: "I am living in a strong, permanent house" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

the ark of God is staying in the middle of a tent

Tents are temporary dwellings. If you do not have tents in your culture, you can word this differently. Alternate translation: "the ark of God is staying in a temporary place" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 7:3

do what is in your heart

Here "heart" represents the mind. Alternate translation: "do what you think you should" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

for Yahweh is with you

Here "with you" means God is helping and blessing David. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 7:4

the word of Yahweh came to Nathan, saying:

The idiom "the word of Yahweh came to" is used to introduce a special message from God. Alternate translation: "Yahweh gave a message to Nathan. He said," or "Yahweh spoke this message to Nathan:" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 7:5

Go and tell David my servant, 'This is what Yahweh says: Will you build me a house in which to live?

This is the beginning of a quotation that contains quotations within it.

Will you build me a house in which to live?

Yahweh uses a question to emphasize that David is not the one to build a house for Yahweh. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You will not build a house for me" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

build me a house

Here "house" means a temple. In 7:11 Yahweh will say that he will build a house for David. There "house" means a family. If your language has a word that can express both ideas, use it here and in 7:11.

2 Samuel 7:6

(There are no notes for this verse.)

2 Samuel 7:7

did I ever say anything to any of Israel's leaders whom I appointed to shepherd my people Israel, saying, "Why have you not built me a house of cedar?"

This has a quotation within a quotation. The direct quotation can be stated as an indirect quotation. Alternate translation: "did I ever ask any of Israel's leaders, whom I appointed to shepherd my people Israel, why they had not built me a house of cedar?" (See: [[rc:///*ta/man/translate/figs-quotesinquotes]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Quotes within Quotes (p.816)**)

did I ever say anything to any of Israel's leaders

Yahweh uses a question to emphasize that he never asked any of Israel's leaders to build him a house. Alternate translation: "I never said anything to any of Israel's leaders" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

whom I appointed to shepherd my people Israel

Those who are leaders of the people of Israel are spoken of as if they were shepherds and the people were sheep. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Why have you not built me a house of cedar?

If Yahweh had asked the leaders this question, he would have been using a question to scold them for not building him a house of cedar. But, Yahweh said previously that he did not ask them this question. Alternate translation: "You should have built me a house of cedar." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 7:8

General Information:

General Information:

Yahweh describes his promises to King David through the prophet Nathan.

Now

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

tell my servant David, 'This is what Yahweh of hosts says: I took you & so that you would be ruler over my people Israel.

This has quotations within quotations. It may be necessary to translate the direct quotations as indirect quotations as in the UST. Alternate translation: "tell my servant David that I took him … so that he would be ruler over my people Israel" (See: [[rc:///*ta/man/translate/figs-quotesinquotes]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Quotes within Quotes (p.816)**)

tell my servant David

Yahweh is still telling the prophet Nathan what he should tell David.

I took you from the pasture

David's job as a shepherd is referred to by the place he watched his sheep. Alternate translation: "I took you from your job as a shepherd" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 7:9

I have been with you wherever you went. I have cut off all your enemies from before you. Now I will make your name great, like the names of the great ones of the earth

This continues the quotations within quotations. It may be necessary to translate the direct quotations as indirect quotations as in the UST. Alternate translation: "I have been with him wherever he went. I have cut off all his enemies from before him. Now I will make his name great, like the name of the great ones of the earth" (See: [[rc:///*ta/man/translate/figs-quotesinquotes]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Quotes within Quotes (p.816)**)

I have been with you

Here "with you" means that Yahweh has helped and blessed David. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

I have cut off all your enemies

Yahweh destroying David's enemies is spoken of as if Yahweh cut them off, as one would cut a piece of cloth or cut a branch from a tree. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

make your name great

Here "name" represents a person's reputation. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the great ones

The phrase "great ones" means famous persons.

2 Samuel 7:10

I will appoint a place

Alternate translation: "I will choose a place"

will plant them there

Yahweh causing the people to live in the land permanently and securely is spoken of as if he would plant them in the land. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

be troubled no more

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "no one will ever trouble them" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 7:11

from the days

Alternate translation: "from the time"

I commanded judges

After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble.

to be over my people Israel

To be in authority is referred to as being over someone. Alternate translation: "to rule my people Israel" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

Now I will give you rest from all your enemies & declare to you that I will make you a house

If in 2 Samuel 7:8 and 2 Samuel 7:9 you translated the direct quotations as indirect quotation, then here you may need to translate "you" as "him" or "his." Alternate translation: "Now I will give him rest from all his enemies … declare to him that I will make him a house" (See: [[rc:///*ta/man/translate/figs-quotesinquotes]] and [[rc:///*ta/man/translate/figs-quotations]]) (See: **Quotes within Quotes (p.816)**)

I will give you rest from all your enemies

"I will give you safety from all your enemies." Here "rest" is an abstract noun. Alternate translation: "I will make all your enemies stop attacking you" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

I will make you a house

Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In 2 Samuel 7:4 Yahweh asked David if he would be the one to build a house for Yahweh. There "house" represented a temple. If your language has a word that can express both ideas, use it here and in 7:4. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 7:12

When your days are fulfilled and you lie down with your fathers

These two phrases have similar meanings and are combined for emphasis. They both are polite ways to refer to death and dying. (See: [[rc:///*ta/man/translate/figs-parallelism]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Parallelism (p.811)**)

I will raise up a descendant after you

Yahweh appointing David's descendant is spoken of as if Yahweh would raise or lift him up. (See: **Metaphor (p. 796)**) (See: **Metaphor (p.796)**)

one who will come out from your body

This is an idiom that means the person will be David's descendant. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

I will establish his kingdom

Here "his kingdom" represents his power to rule. Alternate translation: "I will make him to be a very powerful king" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 7:13

a house for my name

Here "name" refers to Yahweh. Alternate translation: "a permanent dwelling for me" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

I will establish the throne of his kingdom forever

Here "throne" represents the person's power to rule as king. Alternate translation: "I will make his rule over Israel to last forever" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 7:14

I will be a father to him, and he will be my son

The prophecy in 7:12-14 refers to Solomon, David's son. But, aspects of the prophecy will be fulfilled by Jesus. So, here it is best to translate the words "father" and "son" with your normal words for a biological father and son.

2 Samuel 7:15

General Information:

General Information:

Yahweh finishes describing his promises to King David through the prophet Nathan.

But my covenant faithfulness will not leave him, as I took it from Saul

The word "faithfulness" is an abstract noun that can be stated as "faithfully loving." Alternate translation: "I will never stop faithfully loving him as I stopped loving Saul" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p. 729)**)

from before you

If in 2 Samuel 7:8 and 2 Samuel 7:9 you translated the direct quotations as indirect quotation, then here you may need to translate "you" as "David" or "him" or "his" as in the UST. Alternate translation: "from before David. David's house … before him." (See: **Direct and Indirect Quotations (p.747)**) (See: **Direct and Indirect Quotations (p.747)**)

2 Samuel 7:16

Your house & before you. Your throne

If in 2 Samuel 7:8 and 2 Samuel 7:9 you translated the direct quotations as indirect quotation, then here you may need to translate "you" as "David" or "him" or "his" as in the UST. Alternate translation: "David's house … before him. His throne" (See: **Direct and Indirect Quotations (p.747)**) (See: **Direct and Indirect Quotations (p.747)**)

Your house and kingdom will be confirmed forever before you. Your throne will be established forever.

These two sentences have similar meanings and emphasize that David's dynasty will last forever. (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

Your house and kingdom will be confirmed forever before you

Here the word "house" represents David's descendants, who will rule as kings. Here "kingdom" means about the same thing as "house." This can also be stated in active form. Alternate translation: "You will live to see me establish your family and their rule over the people of Israel forever" (See: [[rc:///*ta/man/translate/figs-doublet]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Doublet (p.752)**)

Your throne will be established forever

Here "throne" represents the power to rule as king. Alternate translation: "I will cause your descendants to rule over Israel forever" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 7:17

all these words

"all these things." This refers to what Yahweh had said.

he told him about the entire vision

Alternate translation: "he told him about everything Yahweh revealed to him"

2 Samuel 7:18

Who am I, Yahweh God, and what is my family that you have brought me to this point?

David asks this question to express the deep emotion he felt from hearing Yahweh's proclamation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "My family and I are not worthy of this honor, Yahweh God." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 7:19

in your sight

Here sight represents judgment or evaluation. Alternate translation: "in your judgment" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

your servant's family

Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "my family" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p.760)**)

for a great while to come

This speaks about time as if it were something that travels and arrives somewhere. Alternate translation: "and what will happen to them in the future" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

your servant

Here David refers to himself as "your servant." This can be stated in first person. Alternate translation: "me" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p.760)**)

2 Samuel 7:20

What more can I, David, say to you?

David uses this question to emphasize that he has nothing left to say to Yahweh. Alternate translation: "There is nothing more I can say to you." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 7:21

For your word's sake

Alternate translation: "Because of what you promised to do"

to fulfill your own purpose

Alternate translation: "to accomplish what you planned to do"

to your servant

David refers to himself as "your servant." It can be stated in first person. Alternate translation: "to me" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p.760)**)

2 Samuel 7:22

as we have heard with our own ears

The phrase "with our own ears" is used for emphasis. Alternate translation: "as we ourselves have heard" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

as we have heard

Here "we" refers to David and the nation of Israel. (See: **Exclusive and Inclusive 'We' (p.758)**) (See: **Exclusive and Inclusive 'We' (p.758)**)

2 Samuel 7:23

What nation is like your people Israel, the one nation on earth whom you, God, went and rescued for yourself?

David uses a question emphasize that there is no other nation like Israel. Alternate translation: "There is no nation like your people Israel, the one nation on earth whom you, God, went and rescued for yourself." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

to make a name for yourself

Here "name" represents Yahweh's reputation. Alternate translation: "to make all people know who you are" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

for your land

Here "land" represents the people. Alternate translation: "for your people" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

You drove out nations

Here "nations" represents the people groups that were living in Canaan. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 7:24

(There are no notes for this verse.)

2 Samuel 7:25

So now

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

may the promise that you made concerning your servant and his family be established forever

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "may you do what you promised to me and my family, and may your promise never change" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

your servant and his family

David is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "me and my family" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p.760)**)

2 Samuel 7:26

May your name be forever great

Here "name" represents Yahweh's reputation. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the house of me, David, your servant

Here "house" represents family. Alternate translation: "my family" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

is established before you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "is secure because of you" or "continues because of you" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 7:27

to your servant that you will build him a house

David refers to himself as "your servant." Alternate translation: "to me that you will build me a house" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p.760)**)

that you will build him a house

Here the metonym "house" refers to David's ancestors continuing on as the rulers of Israel. In 2 Samuel 7:4 Yahweh asked David if he would be the one to build a house for Yahweh. There "house" represented a temple. If your language has a word that can express both ideas, use it here and in 7:4. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

house

Here "house" represents David's family. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 7:28

Now

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

your words are trustworthy

Alternate translation: "I trust what you say"

2 Samuel 7:29

with your blessing your servant's house will be blessed forever

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you will continue to bless my family forever" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

your servant's house

Here David refers to himself as "your servant." Alternate translation: "my house" or "my family" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p.760)**)

2 Samuel 8

2 Samuel 8 General Notes

Structure and formatting

This chapter returns to the theme of the expansion of David's kingdom.

Special concepts in this chapter

God enabled victory

God enabled David to conquer all the surrounding nations. Much of the loot and tribute David received, he saved for the temple that his son would build.

2 Samuel 8:1

David attacked

Here David represents his soldiers. Alternate translation: "David and his soldiers attacked" (See: **Synecdoche (p. 831)**) (See: **Synecdoche (p.831)**)

2 Samuel 8:2

Then he defeated

Here "he" refers to David who represents his soldiers. Alternate translation: "Then they defeated" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

measured their men with a line & He measured off two lines to put to death, and one full line to keep alive

Here the "line" is a "rope." David had the soldiers lie down on the ground to be measured and sorted into three groups. The men in two groups were killed, and in the third, they were allowed to live.

2 Samuel 8:3

David then defeated Hadadezer

Here both "David" and "Hadadezer" represent their armies. Alternate translation: "David and his army then defeated the army of Hadadezer" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

Hadadezer & Rehob

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Zobah

This is the name of a region in Aram. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

to recover his rule

Alternate translation: "to regain control over a region" or "to recapture a region"

2 Samuel 8:4

1,700 chariots

"one thousand seven hundred chariots" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

twenty thousand footmen

"20,000 footmen" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

David hamstrung

This is a practice where the tendons in the backs of the legs are cut so that the horses cannot run.

reserved enough

Alternate translation: "set aside enough" or "saved enough"

a hundred chariots

"100 chariots" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 8:5

David killed

Here David represents his soldiers. Alternate translation: "David and his soldiers killed" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

twenty-two thousand Aramean men

"22,000 Aramean men" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 8:6

put garrisons in Aram

Alternate translation: "ordered large groups of his soldiers to remain in Aram"

2 Samuel 8:7

David took

Here "David" is probably a metonym for his soldiers. Alternate translation: "David's soldiers took" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 8:8

King David took

Here "David" is probably a metonym for his soldiers. Alternate translation: "King David's soldiers took" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Tebah and Berothai

These are the names of places. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 8:9

Tou

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Hamath

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

David had defeated

Here "David" is a metonym for his army. Alternate translation: "David's army had defeated" (See: **Synecdoche (p. 831)**) (See: **Synecdoche (p.831)**)

2 Samuel 8:10

Tou & Hadoram

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 8:11

(There are no notes for this verse.)

2 Samuel 8:12

and Amalek

Alternate translation: "and the Amalekites"

the plundered goods

These are the valuable items that soldiers take from the people they defeated.

Hadadezer son of Rehob, the king of Zobah

See how you translated these names in 2 Samuel 8:3.

2 Samuel 8:13

David's name was well known

Here "name" refers to David's reputation. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "David was very famous" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.802)**)

Valley of Salt

This is the name of a place. Its exact location is unknown. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

eighteen thousand men

"18,000 men" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 8:14

He placed garrisons throughout all of Edom

Alternate translation: "He ordered groups of his soldiers to remain in areas throughout all of Edom"

2 Samuel 8:15

(There are no notes for this verse.)

2 Samuel 8:16

Joab & Zeruiah

See how you translated these names in 2 Samuel 2:13.

Ahilud was recorder

A recorder was a person who spoke to the people and told them the king's announcements. Alternate translation: "Ahilud was the herald" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Ahilud

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 8:17

Ahitub & Ahimelech & Seraiah

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 8:18

Benaiah & Jehoiada

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Kerethites & Pelethites

These are names of people-groups. These people were David's bodyguards. (See: **How to Translate Names (p. 770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 9

2 Samuel 9 General Notes

Structure and formatting

This chapter is another interruption to the story of David expanding his kingdom. David is concerned with fulfilling his oath to Jonathan's descendants.

Special concepts in this chapter

David's vow

David determined to fulfill his vow to Jonathan to care for Jonathan's descendants. He found Jonathan's son and told him he would treat him as if he was one of his sons. He restored all of Saul's property to him and had him eat every day at the king's table. (See: [[rc:///*tw/dict/bible/kt/fulfill]] and [[rc:///*tw/dict/bible/kt/vow]] and **restore, restoration (p.858)**)

Important figures of speech in this chapter

Rhetorical question and metaphor

Jonathan's son expressed his surprise and feeling of unworthiness with a rhetorical question: "What is your servant, that you should look with favor on such a dead dog as I am?" and by a metaphor comparing himself to "a dead dog." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-metaphor]])

2 Samuel 9:1

for Jonathan's sake

Alternate translation: "because of my love for Jonathan"

Jonathan's sake

Jonathan was Saul's son and David's best friend.

2 Samuel 9:2

Ziba

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

I am your servant

Ziba calls himself "your servant" to show great respect to David.

2 Samuel 9:3

I may show the kindness of God

If your language does not use an abstract noun for the idea behind the word **kindness**, you can express the same idea with a verbal form such as "kind." Alternate translation: "I may be kind as I promised God I would be"

who is lame in his feet

"whose feet are damaged." The word "feet" here refers to the ability to walk. Alternate translation: "who is unable to walk" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 9:4

Machir & Ammiel

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Lo Debar

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 9:5

King David sent

It is understood that David sent messengers. (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

2 Samuel 9:6

Mephibosheth

See how you translated this in 2 Samuel 4:4.

came to David

The word "came" can be translated as "went." (See: **Go and Come (p.765)**) (See: **Go and Come (p.765)**)

I am your servant

Mephibosheth refers to himself as "your servant" to show great honor to David.

2 Samuel 9:7

for Jonathan your father's sake

Alternate translation: "because I loved your father, Jonathan"

you will always eat at my table

Here "my table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "you will always eat with me" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 9:8

What is your servant, that you should look with favor on such a dead dog as I am?

This rhetorical question shows that Mephibosheth understands that he is not important enough for the king to take care of him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I am like a dead dog. I do not deserve for you to be kind to me." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

such a dead dog

Here Mephibosheth represents the line of Saul, and he compares himself to a "dead dog." Dogs were feral animals, not cared for, and of little importance. A dead dog would be considered even less important. Alternate translation: "such a person like me who is worthless as a dead dog" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 9:9

(There are no notes for this verse.)

2 Samuel 9:10

must always eat at my table

Here "my table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "must always eat with me" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Now Ziba & servants

Here "now" makes a break in the main story line. The narrator gives background information about Ziba. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

fifteen sons and twenty servants

"15 sons and 20 servants" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 9:11

Your servant will do all that my master the king commands his servant

Ziba refers to himself as "your servant" and refers to David as "my master." Alternate translation: "I, your servant will do all that you, my king, command me to do" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p.760)**)

2 Samuel 9:12

Mika

This is the name of the son of Mephibosheth. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

All who lived in the house of Ziba

Here "house" represents Ziba's family. Alternate translation: "All of Ziba's family" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 9:13

he always ate at the king's table

Here "table" represents being together with David or in his presence. Eating with the king at his table was a great honor. Alternate translation: "he always ate with the king at his table" (See: **Metonymy (p.802)**) (See: **Metonymy (p. 802)**)

though he was lame in both his feet

"thouge both of his feet were damaged." Here "feet" represents the ability to walk. Alternate translation: "though he was unable to walk" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 10

2 Samuel 10 General Notes

Structure and formatting

The chapter records the last expansion of David's kingdom. This chapter is also the beginning of a section dealing with the war between Israel and Ammon.

Special concepts in this chapter

Shame

It was apparently the cause of shame or embarrassment in ancient Ammon to have their beards shaved off or to have their garments cut off. (See: **Assumed Knowledge and Implicit Information (p.736)**)

Important figures of speech in this chapter

Metaphor

The Ammon people used a metaphor comparing themselves to a bad smell: "they had become a stench to David" when they realized they had made David very angry. (See: **Metaphor (p.796)**)

2 Samuel 10:1

Hanun

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 10:2

Hanun & Nahash

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 10:3

Do you really think that & you?

The leaders use a question to suggest to the king that he should not trust David. Alternate translation: "You are wrong to think that … you!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

to spy

to secretly learn information about someone else

Has not David & overthrow it?

The leaders use a question to suggest to the king that he should not trust David. Alternate translation: "You need to know that David … overthrow it." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

in order to overthrow it

Here "it" refers to the city which represents the people who live there. Alternate translation: "in order to conquer us" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the city

Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:4

shaved off half their beards

This act was meant as an insult to humiliate the men. (See: **Assumed Knowledge and Implicit Information (p. 736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 10:5

were deeply ashamed

Here "deeply" is an idiom that means "very." (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

then return

It is understood that they should return to Jerusalem. (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

2 Samuel 10:6

they had become a stench to David

The phrase "become a stench" is a metaphor for "they had become offensive." Alternate translation: "they had become offensive like a bad smell to David" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Beth Rehob & Zobah & Maacah & Tob

These are the names of places. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

twenty thousand & a thousand & twelve thousand

"20,000 … 1,000 … 12,000" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 10:7

(There are no notes for this verse.)

2 Samuel 10:8

to their city gate

Here "the city" refers to Rabbah, the capital city of the Ammonites.

2 Samuel 10:9

(There are no notes for this verse.)

2 Samuel 10:10

The rest of his people he put into the hand of Abishai his brother

Alternate translation: "He put Abishai his brother in charge of the rest of the army"

2 Samuel 10:11

General Information:

General Information:

Joab gets the army ready for battle.

for me, then you, Abishai, must rescue me

Here "me" refers to Joab. Joab and Abishai represents themselves and their armies. Alternate translation: "for us, then you, Abishai, and your army must rescue us" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 10:12

(There are no notes for this verse.)

2 Samuel 10:13

(There are no notes for this verse.)

2 Samuel 10:14

from Abishai

Here Abishai represents himself and his soldiers. Alternate translation: "from Abishai and his soldiers" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

into the city

Here "the city" refers to Rabbah, the capital city of the Ammonites.

went back to Jerusalem

Alternate translation: "returned to Jerusalem"

2 Samuel 10:15

When the Arameans saw that they were being defeated by Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "when the Arameans realized that the Israelites were defeating them" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 10:16

Hadarezer & Shobak

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

from beyond the Euphrates River

This means the east side of the Euphrates River.

They came to Helam

Here "came to" can be translated as "went to" or "gathered at" (See: **Go and Come (p.765)**) (See: **Go and Come (p. 765)**)

Helam

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 10:17

When David was told this

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "When David heard about this" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

gathered all Israel together

Here "Israel" represents the army of Israel. Alternate translation: "assembled all the army of Israel together" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Helam

See how you translated this man's name in 2 Samuel 10:16.

against David and fought him

Here David represents himself and his soldiers. Alternate translation: "against David and his soldiers and fought them" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 10:18

David killed

Here "David" is a synecdoche for himself and his soldiers. Alternate translation: "David and his soldiers killed" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

seven hundred & forty thousand

"700 … 40,000" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

Shobak the commander of their army was wounded and died there

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The Israelites wounded Shobak the commander of the Aramean army, and he died there" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

Shobak

See how you translated this man's name in 2 Samuel 10:16.

2 Samuel 10:19

Hadarezer

See how you translated this man's name in 2 Samuel 10:16.

saw that they were defeated by Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "realized that the Israelites had defeated them" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 11

2 Samuel 11 General Notes

Structure and formatting

This chapter begins a new section of David's life. God punished David by allowing his family to have many problems.

Special concepts in this chapter

David's adultery and the murder of Uriah

The army of Israel defeated the army of Ammon and then they besieged Ammon's capital while David stayed in Jerusalem. One day, David saw a beautiful woman, named Bathsheba, bathing. He committed adultery with her. When she became pregnant, David tried to cover up his sin. When this did not work, he had her husband killed in battle. (See: **sin, sinful, sinner, sinning (p.860)**)

2 Samuel 11:1

It came about in the springtime

"It happened in the springtime." This introduces a new event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

at the time

Alternate translation: "at the time of year"

David sent out Joab, his servants, and all the army of Israel

David sent them out to war. This can be stated clearly. Also, the word "his" refers to David. Alternate translation: "David sent Joab, his servants, and all the army of Israel to war" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

the army of Ammon

Alternate translation: "the Ammonite army"

Rabbah

This is the name of a city. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 11:2

So it came about

"So it happened" or "So it came to pass." The author uses this phrase to introduce the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

a woman who was bathing

The woman was not on the roof, she would have been bathing outside in the courtyard of her house. Alternate translation: "a woman who was bathing in the courtyard of her house" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 11:3

So David sent

Here the word "sent" means that David sent a messenger. Alternate translation: "So David sent a messenger" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

he asked people who would know about the woman

David was trying to find out who the woman was. The word "he" refers to David, but is a metonym for the messenger that David sent. The messenger was to ask the people for information about her. Alternate translation: "the messenger asked the people who knew her about who she was" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.802)**)

Is not this Bathsheba & and is she not the wife of Uriah the Hittite?

This question gives information and can be written as a statement. Alternate translation: "This is Bathsheba … and she is the wife of Uriah the Hittite." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 11:4

took her

David actually sent messengers, and they took her and brought her to him. Alternate translation: "they brought her to him" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

she came in to him

She came into his palace and into his bedroom. Alternate translation: "she came into the place where he was" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

he lay with her

This is a polite way of saying that he had sexual relations with her. You may need to use a different euphemism in your language. (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

menstruation

the time when a woman bleeds from her womb

2 Samuel 11:5

she sent and told David; she said, "I am pregnant."

Here the word "sent" means that she sent a messenger to tell David that she was pregnant. Alternate translation: "she sent a messenger to David, and the messenger told David that she was pregnant" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 11:6

Then David sent

Here the word "sent" means that David sent a messenger. Alternate translation: "Then David sent a messenger"
(See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 11:7

how Joab was, how the army was doing, and how the war was going

David was asking if Joab and the army were well and about the progress of the war. Alternate translation: "if Joab was well, if other soldiers were well, and how the war was progressing" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 11:8

Go down to your house

The phrase **go down** could mean: (1) Uriah's house was located at a lower elevation than the king's palace or (2) Uriah's house was of lesser importance than the king's palace. Alternate translation: "Go to your house" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

wash your feet

This phrase is a metonym for returning home to rest for the night after working all day. Alternate translation: "rest for the night" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the king sent a gift for Uriah

David sent someone to bring the gift to Uriah. This can be stated clearly. Alternate translation: "the king sent someone to take a gift to Uriah" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 11:9

his master

The word "his" refers to Uriah and the word "master" refers to David.

2 Samuel 11:10

Have you not come from a journey? Why did you not go down to your house?

This rhetorical question is used to show David's surprise that Uriah did not visit his wife. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "After coming from such a long journey, you should have gone down to your house." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 11:11

Israel and Judah

This refers to their armies. Alternate translation: "the armies of Israel and Judah" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

How then can I go into my house & with my wife?

This rhetorical question is used to emphasize Uriah's refusal to visit his wife and can be translated as a statement. Alternate translation: "It would be wrong for me to go into my house … with my wife while the other soldiers in my army are in danger." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.822)**)

to lie with my wife

This is a euphemism. Alternate translation: "to have sexual relations with my wife" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

As sure as you are alive, I will not do this

Uriah swears a strong promise that he will not go home to his wife as long as the rest of the soldiers are at war. He makes this promise by comparing the truth of his promise to the certainty that the king was alive. Alternate translation: "I solemnly promise that I will not do this" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

2 Samuel 11:12

(There are no notes for this verse.)

2 Samuel 11:13

he ate and drank before him

Alternate translation: "Uriah ate and drank with David"

down to his house

Possible meanings of the word **down** are: (1) Uriah's house was located at a lower elevation than the king's palace or (2) Uriah's house was of lesser importance than the king's palace. See how you translated the similar phrase "down to your house" in 2 Samuel 11:8. Alternate translation: "to his house" (See: **Idiom (p.781)**) (See: **Idiom (p. 781)**)

2 Samuel 11:14

sent it by the hand of Uriah

The phrase "the hand of Uriah" refers to Uriah himself. Alternate translation: "sent Uriah himself to deliver it to him"
(See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 11:15

very front of the most intense battle

Alternate translation: "very front of the battle line where the fighting is the worst"

withdraw from him

Alternate translation: "command the soldiers to back away from him"

he may be hit and killed

Alternate translation: "he may be wounded and killed"

2 Samuel 11:16

the siege upon the city

The word "siege" can be expressed with the verbs "surround" and "attack." Alternate translation: "his army surround and attack the city" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

2 Samuel 11:17

some of the soldiers of David fell

The word "fell" is a polite way to refer to the soldiers being killed. Alternate translation: "David's soldiers were killed" or "they killed some of David's soldiers" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

and Uriah the Hittite was also killed there

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: "including Uriah the Hittite" or "and the men of the city also killed Uriah the Hittite" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 11:18

Joab sent word to David

The phrase "sent word" means that he sent a messenger to give a report. Alternate translation: "Joab sent a messenger to David to give a report" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 11:19

(There are no notes for this verse.)

2 Samuel 11:20

Why did you go so near & from the wall?

Joab says that David may rebuke him by asking these rhetorical questions. These questions may be written as statements. Alternate translation: "You should not have gone so near to the city to fight. You should have known that they would shoot from the wall." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

shoot from the wall

This refers to men of the city shooting arrows down at their enemy from the top of the city wall. Alternate translation: "shoot arrows at you from the top of the city wall" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 11:21

Who killed Abimelech son of Jerub-Besheth?

Joab says that David may rebuke him by asking these rhetorical questions. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Remember how Abimelech son of Jerub-Besheth was killed!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Abimelech son of Jerub-Besheth

This is the name of a man. His father is also know by the name Gideon. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez?

Joab says that David may rebuke him by asking these rhetorical questions. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Remember he died at Thebez when a woman cast an upper millstone on him from the top of the wall." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

millstone

a heavy stone that would roll, used to crush grain for making bread

from the wall

Alternate translation: "from the top of the city wall"

Thebez

This is the name of a city. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Why did you go so near the wall?

Joab says that David may rebuke him by asking these rhetorical questions. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should not have gone so near the wall!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 11:22

(There are no notes for this verse.)

2 Samuel 11:23

the gate

Alternate translation: "the city gate"

2 Samuel 11:24

their shooters shot

Alternate translation: "their shooters shot arrows"

some of the king's servants 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 some of the king's servants" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

king's servants

Here "servants" refers to soldiers, not slaves, because soldiers were servants of the king.

your servant Uriah the Hittite was 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 your servant Uriah the Hittite" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 11:25

for the sword devours one as well as another

Here "the sword" refers to a person who kills someone with sword. Also, killing someone with a sword is spoken of as if the sword were "eating" the people. Alternate translation: "for one man can be killed by a sword the same as another man" or "for any man can die in battle" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.802)**)

Make your battle even stronger

Alternate translation: "Fight even stronger"

2 Samuel 11:26

she lamented deeply

Here the author speaks of her lamenting very much as if it were deep inside her. Alternate translation: "she lamented very much" or "she lamented greatly" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 11:27

sorrow

a deep feeling of sadness caused by suffering, disappointment or misfortune

David sent and took her home

Here the word "sent" means that he sent a messenger to get her and bring her to him. Alternate translation: "David sent a messenger to her to bring her home" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Idiom (p.781)**)

displeased Yahweh

Alternate translation: "saddened Yahweh" or "angered Yahweh"

2 Samuel 12

2 Samuel 12 General Notes

Structure and formatting

This is the final expansion of David's kingdom and records the end of the war with Ammon.

Special concepts in this chapter

David's punishment

God sent a prophet to confront David. He said that because David had Uriah killed, there would always be killing in his family and that the baby conceived with Bathsheba would die. David prayed that the baby be allowed to live, but the infant died. Bathsheba then had another son, who was named Solomon. (See: **prophet, prophecy, prophesy, seer, prophetess (p.855)**)

2 Samuel 12:1

(There are no notes for this verse.)

2 Samuel 12:2

(There are no notes for this verse.)

2 Samuel 12:3

ewe lamb

a female lamb

was like a daughter to him

This refers to the closeness of this man and his little lamb. Alternate translation: "he loved it as much as if it were one of his daughters" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

2 Samuel 12:4

ewe lamb

a young, female sheep

for his visitor

It was for his visitor to eat. Alternate translation: "for his visitor to eat" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 12:5

David was hot with anger against

Here the author describes how David was very angry as if his body were physically hot because of his anger. Alternate translation: "David became furious with" or "David became very angry with" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

he raged to Nathan

This means that David spoke angrily to Nathan.

As Yahweh lives

This expresses that David was swearing an oath or serious promise. Alternate translation: "I declare, as surely as Yahweh lives" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

to be put to death

This means to be killed. Also, that can be stated in active form. Alternate translation: "to be killed" or "to die" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Idiom (p.781)**)

2 Samuel 12:6

He must pay back the lamb four times over

The amount the rich man was required to pay back to the poor man was to be four times what the little lamb cost. "He must pay the poor man four times the price of the lamb" (See: [[rc:///ta/man/translate/translate-numbers]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Numbers (p.806)**)

pity

to feel sadness and love for someone who is suffering or hurt or not loved

2 Samuel 12:7

out of the hand of Saul

Here the word "hand" refers to control. Alternate translation: "out of Saul's control" or "from Saul's control" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 12:8

your master's wives into your arms

Here Yahweh describes David having his master's wives as his own wives, by saying that they are "in his arms." Alternate translation: "your master's wives as your own" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

I also gave you the house of Israel and Judah

Here Yahweh speaks of how he gave David his authority as king over Israel and Judah as if he gave him the houses of Israel and Judah as a gift. The phrase "the house of" means "the people of." Alternate translation: "I also gave you authority as king over the people of Israel and Judah" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

if that had been too little

Alternate translation: "if I had not given you enough"

2 Samuel 12:9

So why have you despised & Yahweh, so as to do what is evil in his sight?

This rhetorical question is used to rebuke David. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should not have despised … Yahweh and should not have done what is evil in his sight!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

what is evil in his sight

Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what he considers to be evil" or "what is evil in Yahweh's judgement" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

You have struck down Uriah the Hittite with the sword

David did not kill Uriah himself, rather he arranged for him to be killed in battle. The phrase "with the sword" represents how Uriah died in battle. Alternate translation: "You have arranged for Uriah the Hittite to die in battle" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

You killed him with the sword of the army of Ammon

David did not kill Uriah himself, rather he arranged for him to be killed in battle when Israel was fighting against Ammon. The phrase "with the sword" refers to how he died in battle. Alternate translation: "You arranged for him to die in battle against the army of Ammon" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 12:10

the sword will never leave your house

Here the word "sword" refers to people dying in war. Also, David's "house" refers to his descendants. Alternate translation: "some of your descendants will always die in battle" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 12:11

out of your own house

Here David's "house" refers to his family. Alternate translation: "from among your own family" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

Before your own eyes

Here David is referred to by his eyes to emphasize what he would see. Alternate translation: "While you are watching" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

he will lie with your wives

This is a euphemism. Alternate translation: "he will have sexual relations with your wives" (See: **Euphemism (p. 756)**) (See: **Euphemism (p.756)**)

in broad daylight

"in full daylight." The idea of doing something "openly" or in a way that people are fully aware of what is happening is often spoken about as being done in the "daylight." Alternate translation: "openly" or "and everyone will see what is happening" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 12:12

committed your sin

Alternate translation: "sinned"

before all Israel

This phrase speaks of the people of Israel knowing about what has happened to his wives as if they all actually witnessed it happening. Alternate translation: "before all the people of Israel" or "and all the people of Israel will know about it" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.802)**)

2 Samuel 12:13

passed over

Yahweh has forgiven David of his sin. This is spoken of here as Yahweh passing over his sin as if it were something that he walked by and disregarded. Alternate translation: "forgiven" (See: **Metaphor (p.796)**) (See: **Metaphor (p. 796)**)

You will not 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. Sometimes men died because of their sins, but he will not die because of his sin with the woman. This can be stated clearly. Alternate translation: "You will not die" or "you will not die because of this sin" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Active or Passive (p.731)**)

2 Samuel 12:14

despised

to strongly dislike or hate someone or something

the child who is born to you

The phrase "born to you" means that it is David's baby. Alternate translation: "your child who will be born" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 12:15

Yahweh attacked the child that & and he was very sick

Here the author speaks of Yahweh causing the baby to become sick as Yahweh attacking the child. Alternate translation: "Yahweh afflicted the child that … and he was very sick" or "Yahweh caused the baby that … to become very sick" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

the child that Uriah's wife bore to David

This means that she gave birth to a child and that David was his father. Alternate translation: "David's child, who Uriah's wife gave birth to" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 12:16

implored

to beg or pray with strong desire

went inside

David went into his room when he was alone. Alternate translation: "went inside his room" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 12:17

to raise him up from the floor

Alternate translation: "and urged him to get up from the floor"

2 Samuel 12:18

It came about

Alternate translation: "It happened"

he did not listen to our voice

The servants are referred to here by their voices to emphasize that they were speaking. Alternate translation: "he did not listen to us" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

the seventh day

"day 7." This refers to the seventh day after the baby was born. Alternate translation: "the seventh day after he was born" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Look

This is used to get people's attention. Alternate translation: "Listen"

What might he do to himself if we tell him that the boy is dead?!

The servants ask this rhetorical question to express their fear. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "We are afraid that he may harm himself if we tell him that the boy is dead!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 12:19

were whispering together

Alternate translation: "were speaking very quietly to each other"

David perceived

Alternate translation: "David understood"

2 Samuel 12:20

David arose

Alternate translation: "David got up"

2 Samuel 12:21

General Information:

General Information:

These verses contain rhetorical questions that emphasize that David realizes that Yahweh has allowed this to happen.

2 Samuel 12:22

Who knows whether or not Yahweh will be gracious to me, that the child may live?

David asked this rhetorical question to empathize that no one knew if Yahweh would let the child live. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "No one knows whether or not Yahweh will be gracious to me so that the child may live." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 12:23

But now he is dead, so why should I fast?

David asks this rhetorical question to empathize that he no longer has a reason to fast. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Now that he is dead it would be of no use to fast any longer." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Can I bring him back again?

David asks this rhetorical question to empathize that the boy cannot come back to life. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I cannot bring him back to life." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

I will go to him

David implies that he will go to where his child is when he dies. Alternate translation: "When I die I will go to where he is" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 12:24

went in to her and lay with her

Both the phrase "went in to her" and the phrase "lay with her" refer to David having sexual relations with Bathsheba and emphasize what they did. Alternate translation: "had sexual relations with her" (See: **Doublet (p. 752)**) (See: **Doublet (p.752)**)

2 Samuel 12:25

he sent word through Nathan the prophet

Here "word" refers to a message that Yahweh told Nathan to tell David. Alternate translation: "he sent Nathan to tell him" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Jedidiah

This is another name for David's son Solomon, which Yahweh chose for him. (See: **How to Translate Names (p. 770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 12:26

Joab fought & he captured

Here the author says "Joab" but he is referring to Joab and his soldiers who fought with him. Alternate translation: "Joab and his soldiers fought … they captured" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

Rabbah

Fighting against this city literally means to fight against the people of Rabbah. Translate the name the same as you did in 2 Samuel 11:1. Alternate translation: "the people of Rabbah" (See: **Metonymy (p.802)**) (See: **Metonymy (p. 802)**)

2 Samuel 12:27

So Joab sent messengers to David and said

Alternate translation: "So Joab sent messengers to David to say to him"

have taken the city's water supply

"Taking" a place or landmark means to take control of it. Alternate translation: "have taken control of the city's water supply" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

I have fought & I have taken

Here Joab speaks of himself when he is actually referring to himself and his soldiers. Alternate translation: "My soldiers and I have fought … my soldier and I have taken" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 12:28

if I take

Here Joab speaks of himself when he is actually referring to himself and his soldiers. Alternate translation: "if my soldiers and I take" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

camp against

This means to surround and attack. Alternate translation: "besiege" or "surround" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

take it & take the city

"Taking" a place or landmark means to take control of it. Alternate translation: "take control of it … take control of the city" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

it will be named

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 will name it" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 12:29

he fought

Here the author speaks of David when he is actually referring to David and his soldiers. Alternate translation:
"David and his soldiers fought" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 12:30

a talent

This may be written in modern weights. Alternate translation: "about 33 kilograms" (See: **Biblical Weight (p.745)**) (See: **Biblical Weight (p.745)**)

a precious stone

a rare gemstone such as a diamond, ruby, sapphire, emerald, or opal

The crown was placed on David's own head

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "They placed the crown on David's own head" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

he brought out

Here the author speaks of David when he is actually referring to David's soldiers. Alternate translation: "they brought out" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

plunder

valuable things taken from a defeated enemy

large quantities

Alternate translation: "large amounts"

2 Samuel 12:31

He brought out the people

David did not bring out the people himself; he commanded his soldiers to bring them out. Alternate translation: "David commanded his soldiers to bring out the people" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

saws, iron picks, and axes

These are tools to cut wood or break up the ground.

brick kilns

ovens where bricks are dried and hardened

all the cities of the people of Ammon

This refers to the people in the cities. Alternate translation: "all the people of the cites of Ammon" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 13

2 Samuel 13 General Notes

Structure and formatting

This chapter begins the story about the difficulties and killings in David's family. David's sin caused these problems in his family. (See: **sin, sinful, sinner, sinning (p.860)**)

Special concepts in this chapter

Amnon raped Absalom's sister

Amnon raped Absalom's sister, who was his own half-sister. David did nothing to punish him and David's lack of action caused significant problems in his family and in Israel. This eventually caused Solomon to become king, even though he was not the oldest son.

2 Samuel 13:1

It came about after this

"It happened after this." This phrase is used to introduce a new event to the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

half-sister

Amnon and Tamar shared the same father but not the same mother.

full sister

Absalom and Tamar shared the same father and mother.

2 Samuel 13:2

Amnon was so frustrated that he became sick because of his sister Tamar

Amnon was frustrated because he desired to sleep with his sister Tamar. Alternate translation: "Amnon was so frustrated with desire for his sister Tamar that he felt sick" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 13:3

Jonadab son of Shimeah, David's brother

These are the names of men. Shimeah was David's brother. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

shrewd

crafty or deceptive

2 Samuel 13:4

depressed

in an emotional state of extreme unhappiness

Will you not tell me?

It is understood that he is asking him about his depression, which can be stated clearly. Also, this rhetorical question is a request for Jehonadab to tell him why he is depressed. It may be written as a statement. Alternate translation: "Will you not tell me why you are depressed?" or "Please, tell me why you are depressed." (See: [[rc:///ta/man/translate/figs-ellipsis]] and [[rc:///ta/man/translate/figs-rquestion]]) (See: **Ellipsis (p.754)**)

2 Samuel 13:5

Jonadab

See how you translated this man's name in 2 Samuel 13:3.

eat it from her hand

This is probably a request for her to serve food to him personally. He probably did not want her to put the food in his mouth. Alternate translation: "have her serve it to me herself" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 13:6

I may eat from her hand

This is probably a request for her to serve food to him personally. He probably did not expect her to put the food in his mouth. Alternate translation: "she may serve it to me to eat" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

pretended to be sick

This means he gave a false appearance of being ill.

for my sickness in front of me

The food is not for his sickness, but rather it is for him, because he is sick. The phrase "in front of me" is a request for Tamar to prepare the food in his presence. Alternate translation: "in front of me because I am sick" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 13:7

David sent word

This means that he sent a messenger to speak to Tamar. Alternate translation: "David sent a messenger" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 13:8

dough

a thick mixture of flour and liquid used for baking

kneaded

used her hands to mix the dough

in his sight

This means that Tamar made the bread in front of him. Alternate translation: "in front of him" or "in his presence" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 13:9

So everyone went out from him

To "go out from someone" means to leave them. Alternate translation: "So everyone left him" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 13:10

that I may eat from your hand

This is a request for Tamar to serve the food to him personally. Alternate translation: "and serve it to me" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 13:11

lie with me

This is a euphemism. Alternate translation: "have sexual relations with me" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

2 Samuel 13:12

do not force me

She is referring to having sexual relations with him. Alternate translation: "do not force me to have sexual relations with you" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

appalling

very shameful

2 Samuel 13:13

How could I be rid of my shame?

Tamar asks this rhetorical question to emphasize how much shame she would have if she slept with him. Tamar speaks of getting rid of her shame as if it were an enemy or a tormentor that she needed to escape from. Alternate translation: "If you do this, I would have to endure shame everywhere I go" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Rhetorical Question (p.822)**)

2 Samuel 13:14

he lay with her

This is a euphemism. Alternate translation: "he had sexual relations with her" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

2 Samuel 13:15

(There are no notes for this verse.)

2 Samuel 13:16

Because this great evil of making me leave is even worse

If your language does not use an abstract noun for the idea behind the word **this great evil**, you can express the same idea with a verbal form. Alternate translation: "It would be very evil to make me leave! It would be even worse" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

2 Samuel 13:17

bolt the door after her

This means to lock the door so that she will not be able to come back in again. Alternate translation: "lock the door so that she cannot come back in" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 13:18

bolted the door after her

This means to lock the door so that she will not be able to come back in again. Alternate translation: "locked the door so that she could not go back in" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 13:19

put ashes on her head and tore her robe. She put her hands on her head

These are acts of mourning and grief in the Israelite culture. Alternate translation: "put ashes on her head and tore her robe to show that she was very sad. Then to show her grief, she put her hands on her head" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 13:20

Has Amnon your brother been with you?

This is a polite way to ask is Amnon has had sexual relations with her. Alternate translation: "Has Amnon your brother slept with you?" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

keep quiet

This means to not tell anyone about something. Alternate translation: "do not tell anyone about this" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

Do not take this thing to heart

The phrase "take something to heart" means "to worry about it." Alternate translation: "Do not worry about what has happened" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

So Tamar remained alone

This means that she did not marry.

2 Samuel 13:21

(There are no notes for this verse.)

2 Samuel 13:22

said nothing

Alternate translation: "did not speak"

2 Samuel 13:23

It came about after two full years

This explains that two whole years has passed and introduces the next event in the story line. The phrase "full years" means that they are complete years. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

shearers

These are people who cut the wool from sheep.

Baal Hazor

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 13:24

Look now

This is a phrase used to draw someone's attention to what is said next. Alternate translation: "Listen"

your servant

Absalom is calling himself "your servant" to show respect.

has sheep shearers

It was customary for people in Israel to have a party after they had sheared their sheep.

may the king

Although he is talking to his father the king, he calls him "the king" instead of "you" to show respect for him.

2 Samuel 13:25

(There are no notes for this verse.)

2 Samuel 13:26

please let my brother Amnon go with us

The oldest son could often represent his father in Israelite culture. Amnon was David's oldest son.

Why should Amnon go with you?

David knew that Amnon was not Absalom's friend.

2 Samuel 13:27

Absalom pressed David

Here the author speaks of Absalom urging David to let Amnon come as if he were putting physical pressure on him. Alternate translation: "Absalom begged David for Amnon to come" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

all the king's sons

This does not include Absalom and Amnon who is dead. It includes the rest of the sons that the king allowed to go to the celebration. Alternate translation: "the rest of the king's sons" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 13:28

Do not be afraid

This implies that they do not need to be afraid of the consequences for killing Amnon. This can be stated clearly. Alternate translation: "Do not be afraid that you will be blamed for killing the king's son" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Have I not commanded you?

Absalom asks this rhetorical question to emphasize that he will be blamed for killing Amnon because he is commanding them. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I have commanded you to do this." or "I will be the one guilty for killing him because I have commanded you to do this." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.822)**)

not commanded you

What Absalom has commanded them to do may be stated in the question. Alternate translation: "not commanded you to kill him" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

2 Samuel 13:29

every man

This refers to the king's sons who left the celebration.

2 Samuel 13:30

So it came about

"It happened that." This phrase is used here to introduce the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

on the road

Alternate translation: "travelling along the road"

that the news came to David saying

Here it says that the news came, when really someone came and told David the news. Alternate translation: "that someone came and reported the news to David saying" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 13:31

Then the king arose

Alternate translation: "Then the king stood up"

tore his clothes, and lay on the floor

He did these things to show that he was extremely sad. Alternate translation: "tore his clothes, and threw himself on the floor grieving" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

with their clothes torn

They did this to show their sadness and to mourn with their king. Alternate translation: "and tore their clothes, mourning with the king" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 13:32

Jonadab & Shimeah

See how you translated these men's names in 2 Samuel 13:3.

Let not my master believe

Alternate translation: "My master, do not believe"

my master

Jonadab calls David "my master" to show respect.

Amnon violated his sister

This is a polite way of saying that Amnon raped his sister. (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

2 Samuel 13:33

let not my master the king

Alternate translation: "my master the king, do not"

take this report to heart

The phrase "take something to heart" means "to worry about it." Alternate translation: "worry about this report"
(See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 13:34

keeping watch

This means that the servant was watching for enemies while guarding at the city wall. Alternate translation: "who was guarding" or "who was guarding at the city wall" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

raised his eyes

Here the servant looking up at something is spoken of as if he lifted up his eyes. Alternate translation: "looked up" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 13:35

(There are no notes for this verse.)

2 Samuel 13:36

So it came about

This phrase is used to introduce the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

raised their voices

Here the sons crying out is spoken of as if their voices were something they lifted into the sky. Alternate translation: "cried out" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 13:37

Talmai & Ammihud

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

for his son

Alternate translation: "for his son Amnon"

2 Samuel 13:38

where he was for three years

Alternate translation: "where he stayed for three years"

2 Samuel 13:39

The mind of King David longed

Here David is referred to by his mind to emphasize his thoughts. Alternate translation: "King David longed" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

for he was comforted concerning Amnon and his death

"because he was no longer grieving about Amnon being dead." This refers to three years after Absalom fled to Geshur.

2 Samuel 14

2 Samuel 14 General Notes

Special concepts in this chapter

Reconciliation

David missed his son, Absalom, who was in exile. Joab summons a wise woman to reconcile David and Absalom. (See: **reconcile, reconciled, reconciliation (p.857)**)

Important figures of speech used in this chapter

Parable

The wise woman uses a type of parable to convince David that his actions were wrong. He treated a stranger worse than he treated his own son. This hypothetical situation was intended to convict David of his sin. She uses David's own words against him. (See: [[rc:///ta/man/translate/figs-hypo]] and [[rc:///tw/dict/bible/kt/sin]])

2 Samuel 14:1

Now

This word is used here to mark a break in the main story line. Here the author tells about a new person in the story.

Zeruiah

See how you translated this man's name in 2 Samuel 2:13.

perceived

This means Joab discerned or understood what David was thinking.

2 Samuel 14:2

sent word to Tekoa and had a wise woman brought

This means that Joab sent someone with a message to Tekoa and had him bring back a woman to him. This can be written in active form. Alternate translation: "sent someone with a message to Tokoa and had him bring a wise woman back" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.802)**)

Tekoa

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

the dead

This refers to someone who has died, not dead people in general. Alternate translation: "someone who has died" (See: **Nominal Adjectives (p.804)**) (See: **Nominal Adjectives (p.804)**)

2 Samuel 14:3

(There are no notes for this verse.)

2 Samuel 14:4

she lay facedown on the ground

She did this to show her respect and submission to the king. Alternate translation: "she showed her respect to the king by laying facedown on the ground" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 14:5

(There are no notes for this verse.)

2 Samuel 14:6

One struck the other

Alternate translation: "One of my sons hit the other son with something"

2 Samuel 14:7

the whole clan

Alternate translation: "my entire family"

your servant

To show respect for the king the woman refers to herself as "your servant."

put him to death

This is an idiom which means to kill. Alternate translation: "kill him" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

they would also destroy the heir

If they put the guilty brother to death there would not be a son left to inherit the family's possessions. The full meaning of this statement can be made clear. Alternate translation: "if they did this, they would be destroying our family's heir" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Thus they will put out the burning coal that I have left

Here the woman refers to her only living son as if he were a burning piece of coal. She speaks of the men killing her son as stopping the coal's burning. Alternate translation: "In this way they will kill the only child I have left" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

they will leave for my husband neither name nor descendant

This can be stated in positive form. Alternate translation: "they will not leave for my husband name or descendant" (See: **Double Negatives (p.749)**) (See: **Double Negatives (p.749)**)

neither name nor descendant

This refers to a son to carry on the family's name into the next generation. Alternate translation: "no son to preserve our family's name" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

on the surface of the earth

"on the earth." This descriptive phrase emphasizes that the family line would not continue on earth after the husband died. "The surface of the earth" refers to the ground on which people walk.

2 Samuel 14:8

I will command something to be done for 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: "I will take care of this matter for you" (See: **Active or Passive (p. 731)**) (See: **Active or Passive (p.731)**)

2 Samuel 14:9

Tekoa

Translate the name of this place the same as you did in 2 Samuel 14:2.

may the guilt be on me and on my father's family

This means that if people say that the king was wrong for helping the woman's family that the king should not be guilty. The full meaning of this statement can be made explicit. Alternate translation: "if anyone blames you for helping our family, may my family be considered guilty instead" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

The king and his throne

Here the word "throne" refers to anyone who later becomes king in David's place. Alternate translation: "The king and his descendants" or "The king and his family" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

are guiltless

"are innocent." This implies that in the future if anyone accuses the king of wrongdoing, he will be innocent in the matter. Alternate translation: "will be innocent regarding the matter" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 14:10

says anything to you

Here speaking threats is spoken of as speaking in general. Alternate translation: "threatens you" or "speaks threats to you" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

he will not touch you anymore

Here David speaks of a person not threatening or hurting her, by saying that the person would not touch her. It is implied that David will not allow the person threatening her to bother her again. The full meaning of this statement can be made clear. Alternate translation: "I will make sure he does not threaten you again" (See: [[rc:///*ta/man/ translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metaphor (p.796)**)

2 Samuel 14:11

Please, may the king call to mind Yahweh your God

This could mean: (1) The phrase "call to mind" is an idiom meaning to pray. Alternate translation: "Please, pray to Yahweh your God" or (2) Here "call to mind" means to remember and it is implied that after he remembers Yahweh he will promise in his name. Alternate translation: "Please promise in the name of Yahweh your God" (See: [[rc:///*ta/ man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Idiom (p.781)**)

the avenger of blood

This refers to the man who wants to avenge the death of the dead brother. This can be stated clearly. Alternate translation: "the man who wants to avenge my son's brother's death" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

destroy anyone further

"cause anyone else to die." This is in addition to the brother who already died.

that they will not destroy my son

Alternate translation: "that they will not kill my son" or "that they will not execute my son"

As Yahweh lives

Often people would make promises and compare how surely they would fulfil their promise to how surely Yahweh is alive. Alternate translation: "I promise you, as surely as Yahweh lives" or "In Yahweh's name I promise" (See: [[rc:///*ta/man/translate/figs-simile]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Simile (p.826)**)

not one hair of your son will fall to the ground

The means that her son will not be harmed, which is exaggerated by saying that he will not lose even a single hair. Alternate translation: "your son will be completely safe" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

2 Samuel 14:12

your servant

To show respect for the king the woman refers to herself as "your servant."

speak a further word to

"talk about something else to." The woman is requesting to speak to the king about another topic.

Speak on

This is an idiom. The king was giving her permission to continue speaking. Alternate translation: "You may speak to me" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 14:13

Why then have you devised such a thing against the people of God?

The woman asks this rhetorical question to rebuke David for how he has treated Absalom. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "What you have just said proved that you did wrong." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

the king is like someone who is guilty

The woman compares the king to someone who is guilty to suggest that he is guilty without saying it directly. Alternate translation: "the king has declared himself guilty"

his banished son

Alternate translation: "his son whom he banished"

2 Samuel 14:14

For we all must die, and we are like water spilled on the ground & up again

Here the woman speaks of a person dying as if they were water being spilled on the ground. Alternate translation: "We all must die, and after we die we cannot be brought back to life again" (See: **Simile (p.826)**) (See: **Simile (p. 826)**)

God & finds a way for those who were driven away to be restored

The woman is implying that David should bring his son back to himself. This can be stated clearly. Alternate translation: "God brings back someone whom he has driven away and you should do the same for your son" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 14:15

because the people have made me afraid

The understood information may be supplied. Alternate translation: "because the people have made me afraid that I have come" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

your servant

To show respect for the king the woman refers to herself as "your servant"

2 Samuel 14:16

from the hand of the man

This phrase is an idiom. Also, "the hand" is a metonym referring to the man's control. Alternate translation: "out of the control of the man" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 14:17

the word of my master the king

Alternate translation: "the message of my master the king"

for as an angel of God, so is my master & from evil

Here David, the king, is compared to an "angel of God." Alternate translation: "for the king is like an angel of God because they both know how to tell good from evil" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

2 Samuel 14:18

Please do not hide from me anything that I will ask you

The negative form here is used for emphasis and can be stated in a positive form. Alternate translation: "Please tell me the truth about everything I ask you" (See: **Litotes (p.792)**) (See: **Litotes (p.792)**)

2 Samuel 14:19

Is not the hand of Joab with you in all this

Here the word "hand" refers to Joab's influence. Alternate translation: "Has not Joab influenced you in all this" or "Did Joab send you here to speak these things" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

As you live

"As surely as you are alive." Here the woman compares the certainty of what David has said to the certainty that he is alive, to emphasize how true his statement is. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

no one can escape to the right hand & the king has spoken

Here the woman describes the difficulty of speaking to the king and keeping him from finding out the truth by comparing it to a person not being about to escape in any direction. Alternate translation: "no one can keep you from knowing the truth" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

to the right hand or to the left

The expression gives two extremes and means "anywhere." Alternate translation: "anywhere at all" or "anywhere" (See: **Merism (p.794)**) (See: **Merism (p.794)**)

2 Samuel 14:20

My master is wise

Alternate translation: "My master the king is wise"

is wise, like the wisdom of an angel of God

The woman compares David's wisdom to the wisdom of an angel to emphasize how very wise he is. Alternate translation: "you are very wise, like an angel of God" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

2 Samuel 14:21

So the king said to Joab

It is implied that the king had Joab brought before him so that he could speak to him. The full meaning of this can be made clear. Alternate translation: "Then the king summoned Joab and said to him" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Look now

This phrase is used to draw someone's attention to what is said next. Alternate translation: "Listen"

this thing

This refers to what Joab wants the king to do. The full meaning of this statement can be made clear. Alternate translation: "what you want me to do" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 14:22

Joab lay facedown on the ground

Joab did this to honor the king and show his gratitude. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p. 829)**)

your servant

To show respect for the king Joab refers to himself as "your servant."

I have found favor in your eyes

The phrase "found favor" is an idiom which means to be approved of by someone. Also, "eyes" is a metonym for sight, and sight represents judgment or evaluation. Alternate translation: "you are pleased with me" or "you have approved of me" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-metonymy]] and **Metaphor (p.796)**) (See: **Idiom (p.781)**)

in that the king

Alternate translation: "because the king"

the king has performed the request of his servant

Alternate translation: "you have done what I asked you to do"

2 Samuel 14:23

(There are no notes for this verse.)

2 Samuel 14:24

but he may not see my face & the king's face

Here the word "face" refers to the king himself. Alternate translation: "but he may not see me … the king" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 14:25

Now

This word marks a break in the main story line. This new section gives background information for the part of the story that follows. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

there was no one praised for his handsomeness more than Absalom

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people praised Absalom for his handsomeness more than they praised anyone else" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

handsomeness

good and pleasing appearance, especially of the face

From the sole of his foot to the top of his head there was no blemish in him

This means the whole person was without blemish. Alternate translation: "There were no blemishes on any part of his body" (See: **Merism (p.794)**) (See: **Merism (p.794)**)

2 Samuel 14:26

two hundred shekels

This can be written in modern units. Alternate translation: "two and a half kilograms" (See: **Biblical Weight (p.745)**) (See: **Biblical Weight (p.745)**)

the weight of the king's standard

The king had weights that determined the standard weight of the shekel and other weights and measurements.

2 Samuel 14:27

To Absalom were born three sons and one daughter

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: "Absalom had three sons and one daughter"

2 Samuel 14:28

the king's face

Here "the king's face" refers to the king himself. Alternate translation: "the king" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 14:29

Absalom sent word for Joab

Here "word" is a metonym for "a message." This means that he sent a messenger to Joab with a request. Alternate translation: "Absalom sent a messenger to Joab asking him" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

to send him to the king

It is implied that Absalom wanted Joab to come to him to see him and to intercede for him so that he would be allowed to see the king. The full meaning of this can be made clear. Alternate translation: "to come to him and to intercede for him so that he could see the king" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

So Absalom sent word a second time

Here "word" is a metonym for "a message." This means that he sent a messenger to Joab again with the same request. The full meaning of this can be made clear. Alternate translation: "So Absalom sent a messenger to Joab again with the same request" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.802)**)

2 Samuel 14:30

See

Here this word is used to remind people of something. Alternate translation: "As you know"

2 Samuel 14:31

(There are no notes for this verse.)

2 Samuel 14:32

Look

Alternate translation: "Pay attention, because what I am about to say is both true and important"

I sent word

Here "word" is a metonym for "a message." This means that he sent a messenger. Alternate translation: "I sent a messenger" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

to the king to say

The message here for the king is written as if Absalom were the speaker. Absalom was asking Joab to speak the message on his behalf. The full meaning of this statement can be made clear. Alternate translation: "to say to the king on my behalf" or "to ask the king for me" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

the king's face

Here "king's face" refers to the king himself. Alternate translation: "the king" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 14:33

bowed low to the ground before the king

Absalom is showing respect to the king. Alternate translation: "bowed low to the ground to honor the king" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

the king kissed Absalom

This implies that the king forgave and restored Absalom. The full meaning of this can be made clear. (See: [[rc:///*ta/ man/translate/figs-explicit]] and [[rc:///*ta/man/translate/translate-symaction]]) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 15

2 Samuel 15 General Notes

Structure and formatting

This chapter begins the story of Absalom's attempted revolt.

Special concepts in this chapter

Absalom's conspiracy

For four years, Absalom made many allies in an attempt to make himself king. This is why he acted as a judge for the people. Since this was all done in secret, it is called a "conspiracy." David found out and fled with those in the army who were loyal to him.

Important figures of speech in this chapter

Metaphor

The author used the metaphor of a thief to describe how Absalom was able to win people's loyalty: "So Absalom stole the hearts of the men of Israel." (See: **Metaphor (p.796)**)

2 Samuel 15:1

It came about

This phrase is used to introduce the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

with fifty men to run before him

These men would run in front of the chariot to honor Absalom. Alternate translation: "with fifty men to run before him to honor him" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 15:2

Your servant

When a man would respond to Absalom's question he would refer to himself as "your servant" to honor Absalom.

2 Samuel 15:3

So Absalom would say to him

It is implied that the person told his case to Absalom. This can be stated clearly. Alternate translation: "Absalom would ask him what his problem was, and the man would then explain to Absalom why he sought justice. Absalom would then say to him" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

good and right

These words have basically the same meaning and are used together to emphasize that his case is good. (See: **Doublet (p.752)**) (See: **Doublet (p.752)**)

to hear your case

"Hearing" a case means to listen to it and to make a judgement decision over it. Alternate translation: "to judge your case" or "to oversee your case" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 15:4

(There are no notes for this verse.)

2 Samuel 15:5

put out his hand and take hold of him and kiss him

This action is a friendly greeting. Alternate translation: "greet him as a friend by embracing him and kissing him" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 15:6

for judgment

This means that they can for the king to decide their disputes. Alternate translation: "to judge over their disputes" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

So Absalom stole the hearts of the men of Israel

This sentence means Absalom convinced the men to be loyal to him rather than to David. Here the author speaks of how the people became loyal to Absalom by saying that he stole their hearts. Alternate translation: "In this way, Absalom convinced the men of Israel to be loyal to him" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 15:7

It came about

This phrase is used to introduce the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

at the end of four years that Absalom

This refers to four years after he returned to Jerusalem. Alternate translation: "fours years after Absalom had returned to Jerusalem, he" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

and pay a vow that I have made to Yahweh in Hebron

Alternate translation: "to Hebron and there fulfill a vow that I have made to Yahweh"

2 Samuel 15:8

For your servant

Here Absalom refers to himself this way to honor the king.

2 Samuel 15:9

So Absalom arose

Alternate translation: "So Absalom left"

2 Samuel 15:10

throughout all the tribes of Israel

Here the places where the tribes of Israel lived are referred to as the tribes themselves. Alternate translation: "throughout the land of the tribes of Israel" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the sound of the trumpet

Alternate translation: "a trumpet being blown"

2 Samuel 15:11

who were invited

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 he had invited" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

went in their innocence

Alternate translation: "went innocently"

2 Samuel 15:12

he sent for Ahithophel

This means that he sent a messenger to go get Ahithophel and bring him back to him. Alternate translation: "he sent a messenger to go get Ahithophel who was" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

Ahithophel

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Giloh

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 15:13

The hearts of the men of Israel are following after

Here the men are referred to by their "hearts" to emphasize their loyalty to Absalom. Alternate translation: "The men of Israel are loyal to" or "The men of Israel are following after" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p. 831)**)

2 Samuel 15:14

escape from Absalom & he will quickly & and he will bring

Here David speaks of Absalom and the men with him as "Absalom" himself because the men are following Absalom's authority. Alternate translation: "escape from Absalom and his men … he and his men will quickly … and they will bring" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

attack the city with the edge of the sword

The "city" is a metonym referring to the people in the city. The "edge of the sword" is a synecdoche referring to the Israelites' swords and emphasize that they killed the people in battle. Alternate translation: "will attack the people of our city and kill them with their swords" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.802)**)

bring down disaster

This means to cause disaster to happen. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 15:15

(There are no notes for this verse.)

2 Samuel 15:16

to keep the palace

Here the word "keep" means to care for. Alternate translation: "to care for the palace" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 15:17

at the last house

This refers to the last house they would come to when leaving the city. Alternate translation: "at the last house as they were leaving the city" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 15:18

Kerethites & Pelethites

Translate the names of these people groups the same as you did in 2 Samuel 8:18.

Gittites

Translate the name of this people group the same as you did in 2 Samuel 6:10.

six hundred men

"600 men" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 15:19

Ittai

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Gittite

Translate the name of this people group the same as you did in 2 Samuel 6:10.

Why will you come with us?

This rhetorical question indicates that the king does not think they should go along with him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You do not need to go with us." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 15:20

why should I make you wander all over with us?

This rhetorical question emphasizes David did not want Ittai to come. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I do not want to cause you to wander around with us." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Since you just left yesterday

Here "yesterday" is an exaggeration that emphasizes a short amount of time. Ittai the Gittite had lived there for several years. Alternate translation: "Since you have lived here only a short time" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

May loyalty and faithfulness go with you

This is a blessing that David is giving to him. Alternate translation: "May Yahweh be faithful and loyal to you always" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 15:21

As Yahweh lives, and as my master the king lives

Here the speaker is making a solemn promise. He compare the certainty the he will fulfill his promise to the certainty that Yahweh and the king are alive. Alternate translation: "I solemnly promise that as surely as Yahweh and the king live" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

your servant

Ittai refers to himself this way to honor the king.

whether that means living or dying

Alternate translation: "even if I get killed supporting you"

2 Samuel 15:22

(There are no notes for this verse.)

2 Samuel 15:23

All the country wept with a loud voice

Many of the people of Israel wept loudly when they saw the king leaving. Here this is generalized by saying that the whole country wept. Alternate translation: "All the people along the road wept" or "Many of the people wept" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

with a loud voice

Here the many people who were weeping are spoken of as if they shared one loud voice. Alternate translation: "loudly" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Kidron Valley

This is the name of a place near Jerusalem. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 15:24

(There are no notes for this verse.)

2 Samuel 15:25

I find favor in the eyes of Yahweh

Here the "eyes of Yahweh" refer to Yahweh's thoughts and opinion. If you "find favor" with someone it means that they are pleased with you. Alternate translation: "Yahweh is pleased with me" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.802)**)

where he lives

"where his presence is." The ark of the covenant symbolizes Yahweh's presence. This refers to the place where the ark is. Alternate translation: "where it is kept" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 15:26

(There are no notes for this verse.)

2 Samuel 15:27

Ahimaaz

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Abiathar

See how you translated this man's name in 2 Samuel 8:17.

Are you not a seer?

This rhetorical question is used to rebuke Zadok and can be translated as a statement. Alternate translation: "You will be able to find out what is happening." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 15:28

See

Here this word means for the listener to pay attention to what is said next. Alternate translation: "Listen"

until word comes from you

This refers to him sending a messenger to the king. Alternate translation: "until you send a messenger to me to inform me" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

to inform me

Here the king implies he is to receive a message informing him about what is happening in Jerusalem. Alternate translation: "to tell me what is happening in Jerusalem" (See: **Assumed Knowledge and Implicit Information (p. 736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 15:29

(There are no notes for this verse.)

2 Samuel 15:30

barefoot

wearing no shoes or sandals

his head covered

This is a sign of mourning and shame. Alternate translation: "his head covered in mourning" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 15:31

Ahithophel

See how you translated this man's name in 2 Samuel 15:11.

conspirators

people who join together against someone else

please turn Ahithophel's advice into foolishness

David is asking Yahweh to make Ahitohphel's advice foolish and useless. Alternate translation: "please let whatever advice Ahithophel gives be foolishness and unsuccessful" (See: **Assumed Knowledge and Implicit Information (p. 736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 15:32

It came about

"It happened." This phrase marks the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

at the top of the road

The word "top" is used here because David went up in elevation and is at the top of a hill. Alternate translation: "at the top of the hill" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

where God used to be worshiped

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: "where people once worshiped God" (See: **Active or Passive (p. 731)**) (See: **Active or Passive (p.731)**)

Hushai

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Arkite

This is the name of a people group. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

with his coat torn and earth on his head

This is an act showing shame or repentance. Here the word "earth" means dirt. Alternate translation: "He had torn his clothes and put dirt on his head to show that he was very sad" (See: [[rc:///*ta/man/translate/translate-symaction]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Symbolic Action (p.829)**)

2 Samuel 15:33

(There are no notes for this verse.)

2 Samuel 15:34

you will confuse Ahithophel's advice for me

David is suggest to Hushai that he oppose whatever Ahithopel advises. Alternate translation: "you can serve me by opposing Ahithophel's advice" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 15:35

Will you not have the priests Zadok and Abiathar with you?

David asks this rhetorical question to tell Hushai that he will not be alone. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Zadok and Abiathar the priests will be there to help you." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

whatever you hear

This is a generalization. It means all of the important and insightful things that he hears, not every single word he hears. (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

2 Samuel 15:36

Ahimaaz & Jonathan

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

by their hand

The phrase "their hand" refers to the sons and means that they were to serve as messengers. Alternate translation: "their sons to tell me" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 15:37

(There are no notes for this verse.)

2 Samuel 16

2 Samuel 16 General Notes

Special concepts in this chapter

Absalom seeks advice from David's advisers

David's best adviser, Ahithophel, told Absalom to publicly seduce the concubines that David had left to take care of the palace. Because the concubines were the king's property, having sexual relations with a king's concubines implied that Absalom was now the king. This would show the people that the break with David was complete. (See: **Assumed Knowledge and Implicit Information (p.736)**)

Important figures of speech in this chapter

Simile

To show how seriously people took Ahithophel's advice, the author used a **Simile (p.826)** comparing his advice to God's advice. "Now the advice of Ahithophel that he gave in those days was as if a man heard from the mouth of God himself."

2 Samuel 16:1

Ziba

This is a man's name. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Mephibosheth

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

two hundred loaves & one hundred clusters & one hundred bunches

"200 loaves … 100 clusters … 100 bunches" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

loaves of bread

Alternate translation: "cakes of bread"

clusters of raisins & bunches of figs

These phrases refer to raisins or figs pressed together.

raisins

dried grapes

a skin of wine

Alternate translation: "a wineskin full of wine"

2 Samuel 16:2

faint

tired and weak

2 Samuel 16:3

your master's grandson

Alternate translation: "Mephibosheth, your master's grandson"

grandson

the son of one's son or daughter

Look

Here this word is used to draw someone's attention to what is said next. Alternate translation: "Listen"

house of Israel

This refers to the people of Israel. Alternate translation: "the people of Israel" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

will restore my father's kingdom to me

Having a descendant of Saul being allowed to rule is spoken of as the kingdom being restored to their family. Alternate translation: "will allow me to rule the kingdom that my grandfather ruled" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 16:4

Mephibosheth

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

I bow in humility to you

Ziba is not literally bowing before the king when he is speaking here. This means that he will serve the king with the same amount of humility he would be showing if he were literally bowing before him. Alternate translation: "I will humbly serve you" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Let me find favor in your eyes

The phrase "find favor" means to be approved of by someone. Also, "eyes" is a metonym for sight, and sight represents judgment or evaluation. Alternate translation: "I want you to be pleased with me" or "I desire you for to be pleased with me" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-metonymy]] and **Metaphor (p.796)**) (See: **Idiom (p.781)**)

2 Samuel 16:5

Bahurim

Translate the name of this city the same as you did in 2 Samuel 3:16.

Shimei & Gera

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 16:6

in spite of

Alternate translation: "even though there was"

bodyguards

These are men who protect an important person.

2 Samuel 16:7

villain

someone who is evil, a criminal or lawbreaker

man of blood

Here "blood" refers to all of men he was responsible for killing in battle. Alternate translation: "murderer" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 16:8

Yahweh has repaid

Yahweh repays them by punishing them. This can be stated clearly. Alternate translation: "Yahweh has punished" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

for the blood you shed within the family of Saul

Here "blood" refer to people who were killed from Saul's family. The king was responsible for them dying. Alternate translation: "for killing many of Saul's family" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

in whose place you have reigned

David reigned as king over the same people whom Saul had previously reigned. Alternate translation: "in whose place you have reigned as king" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

into the hand of Absalom

Here "hand" refers to control. Alternate translation: "into the control of Absalom" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 16:9

Abishai

See how you translated this man's name in 2 Samuel 2:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Zeruiah

See how you translated this man's name in 2 Samuel 2:13. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Why should this dead dog curse my master the king?

Abishai asked this question to express his anger at the man. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "This dead dog must not speak to the king this way." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

this dead dog

Here the man is being described as worthless by being compared to a dead dog. Alternate translation: "this worthless man" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 16:10

What have I to do with you, sons of Zeruiah?

This rhetorical question is asked to correct the sons of Zeruiah. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I do not want to know what you think!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Perhaps he is cursing me because

Alternate translation: "He may be cursing me because"

Who then could say to him, 'Why are you cursing the king?

This is said as a rhetorical question to emphasize that the answer is "no one." If it would be helpful in your language, you could express this question as a statement. Alternate translation: "No one then can ask him, 'Why are you cursing the king?'" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 16:11

my son, who was born from my body

David describes his son this way to emphasize the close bond between a father and his son. Alternate translation: "my own son" or "my dear son" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

wants to take my life

This is a polite way to refer to killing someone. Alternate translation: "wants to kill me" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

How much more may this Benjamite now desire my ruin?

David uses this rhetorical question to express that he is not surprised that the man wants to kill him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Of course this Benjamite desires my ruin!" or "I am not surprised this Benjamite desires my ruin as well!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

desire my ruin

Here David describes the man's desire to kill him as if David were something that the man wanted to ruin. Alternate translation: "desire me to be killed" or "desire to kill me" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Leave him alone and let him curse

Here the phrase "leave him alone" means to not stop him from what he is doing. Alternate translation: "Do not stop him from cursing me" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 16:12

will look at

Here "looking" means "considering." Alternate translation: "will consider" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

the misery unleashed on me

Here David speaks of misery as if it were a dangerous animal that the Benjamite unleashed on him. (See: **Personification (p.814)**) (See: **Personification (p.814)**)

2 Samuel 16:13

Shimei went beside him up on the hillside

Shimei was walking parallel to David and his men, though Shimei was up higher on the hillside.

2 Samuel 16:14

(There are no notes for this verse.)

2 Samuel 16:15

Ahithophel

See how you translated this man's name in . (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 16:16

Hushai

See how you translated this man's name in 2 Samuel 15:32. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

It came about

"It happened that." This phrase is used to introduce the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

Arkite

See how you translated the name of this people group in 2 Samuel 15:32. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 16:17

loyalty

a strong feeling of support and love

Is this your loyalty to your friend? Why did you not go with him?

These rhetorical questions are asked to criticize Hushai. They can be translated as a statement. Alternate translation: "You have been a loyal friend to David; you should have gone with him." (See: **Rhetorical Question (p. 822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 16:18

the one whom Yahweh

Hushai is referring to Absalom.

the one whom & that is the man & with him

Here Hushai is referring to Absalom in the third person to take emphasize off of him and place it on Yahweh and the people who chose him. This can be written in second person. Alternate translation: "you are the one whom … you are the man … with you" (See: **First, Second or Third Person (p.760)**) (See: **First, Second or Third Person (p. 760)**)

2 Samuel 16:19

what man should I serve? Should I not serve in the presence of his son?

Hushai asks these rhetorical questions to emphasize that he wants to serve Absalom. They can be written as a statement. Alternate translation: "I should serve only David's son, so I will serve in his presence." or "I should serve you, for you are David's son." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 16:20

Ahithophel

See how you translated this man's name in 2 Samuel 15:12. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 16:21

Go into your father's slave wives

This is a euphemism. Alternate translation: "Have sexual relations with your father's slave wives" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

to keep the palace

The phrase "to keep" means to take care of. Alternate translation: "to take care of the palace" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

become a stench to your father

Ahithophel speaks of Absalom offending his father as if he would become something that had a strong and offensive odor. Alternate translation: "become offensive to your father" or "greatly insulted father" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Then the hands of all who are with you will be strong

Here the people who followed Absalom are referred to by their hands. The news will strengthen the peoples' loyalty to Absalom and encourage them. This can be stated clearly. Alternate translation: "The news of this will strengthen the loyalty of all who follow you" (See: [[rc://*ta/man/translate/figs-synecdoche]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Synecdoche (p.831)**)

2 Samuel 16:22

they spread

Alternate translation: "they set up"

Absalom went in to his father's slave wives

This is a euphemism. Alternate translation: "Absalom had sexual relations with his father's slave wives" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

in the sight of all Israel

This means that people were able to see the tent and Absalom walking in and out of the tent with the women. The phrase "all of Israel" is a generalization, for only people near the palace could see it. Alternate translation: "where the Israelites could see him go into the tent" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

2 Samuel 16:23

Now the advice of Ahithophel & was as if a man heard

Here the author compare how much people trusted Ahithophel's advice with how much they would trust advice directly from God. Alternate translation: "Now people trusted the advice of Ahithophel in those days in the same way they would have trusted it if had come" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

as if a man heard from the mouth of God himself

Here God's mouth represents himself and emphasizes his speech. Alternate translation: "as if God had said it with his own mouth" or "as if a man heard it spoken by God himself" (See: [[rc:///*ta/man/translate/figs-synecdoche]] and [[rc:///*ta/man/translate/figs-rpronouns]]) (See: **Synecdoche (p.831)**)

all of Ahithophel's advice was viewed by both David and Absalom

This can be translated in active form. Alternate translation: "both David and Absalom viewed all of Ahithophel's advice"

was viewed

Alternate translation: "was thought of"

2 Samuel 17

2 Samuel 17 General Notes

Special concepts in this chapter

Confusion

Ahithophel gives good advise to Absalom, but Hushai confuses Absalom. God is using the misleading advice to protect David, his king.

2 Samuel 17:1

Ahithophel

See how you translated this man's name in 2 Samuel 15:12. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

twelve thousand men

"12,000 men" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

arise and

Alternate translation: "begin to"

2 Samuel 17:2

come on

Alternate translation: "come to"

weary and weak

These words mean basically the same thing and are used together to emphasize how weak David was. Alternate translation: "weak" (See: **Doublet (p.752)**) (See: **Doublet (p.752)**)

will surprise him with fear

Here the word "fear" can be expressed with the adjective "afraid." Alternate translation: "will surprise him and make him afraid" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

I will attack only the king

It is implied that he intends to kill the king. This can be stated clearly. Alternate translation: "I will kill only the king" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 17:3

bring back all the people

This refers to all of the people who were with David. Alternate translation: "bring back all of the people who were with him" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

like a bride coming to her husband

Here Ahithophel speaks of the peoples' happiness by comparing it to a bride's happiness. Alternate translation: "and they will come happily, like a bride is happy when she comes to her husband" or "and they will come happily" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

be at peace

This means to have peace or to live peacefully. Alternate translation: "live peacefully" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

under you

This refers to being under the king's authority. Alternate translation: "under your authority" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

2 Samuel 17:4

(There are no notes for this verse.)

2 Samuel 17:5

Hushai the Arkite

See how you translated this man's name in 2 Samuel 15:32.

2 Samuel 17:6

Ahithophel

See how you translated this man's name in 2 Samuel 15:12.

2 Samuel 17:7

(There are no notes for this verse.)

2 Samuel 17:8

they are like a bear robbed of her cubs

The anger of the soldiers here is being compared to that of a mother bear who cubs are taken from her. Alternate translation: "they are angry, like a mother bear whose cubs have been take from her" or "they are very angry" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

a bear

a large furry animal that walks on four legs and has sharp claws and teeth

is a man of war

This means that his has fought in many battles and knows well the ways of war. Alternate translation: "has fought in many battles" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 17:9

Look

Here this word is used to draw someone's attention to what is said next. Alternate translation: "Listen"

pit

a deep hole in the ground

or in some other place

This is another place he may be hiding. Alternate translation: "or hidden in some other place" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

when some of your men 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: "when his soldiers kill some of your men" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

A slaughter has taken place among the soldiers who follow Absalom

The noun "slaughter" means an event where many people are brutally killed. This can be expressed as a verb. Alternate translation: "Many of the soldiers who follow Absalom have been slaughtered" or "The enemy soldiers have killed many of the soldiers who follow Absalom" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

2 Samuel 17:10

whose hearts are like the heart of a lion

Here the soldiers are refers to by their "hearts." Also, their strong bravery is compared to that of a lion's. Alternate translation: "who are as brave as lions" or "who are very brave" (See: [[rc:///ta/man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/figs-simile]]) (See: **Synecdoche (p.831)**)

2 Samuel 17:11

that all Israel should be gathered together 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. Also, here "all Israel" represents only the Israelite soldiers. Alternate translation: "that you should gather together all of the Israelite soldiers" (See: [[rc:///ta/man/translate/figs-activepassive]] and [[rc:///ta/man/translate/figs-synecdoche]]) (See: **Active or Passive (p.731)**)

from Dan to Beersheba

This phrase means from the northern border of Israel to the southern border. Alternate translation: "from the whole nation of Israel" (See: **Merism (p.794)**) (See: **Merism (p.794)**)

as numerous as the sands that are by the sea

This is an exaggeration where all the grains of sand on a beach are compared to the number of Israelite soldiers. Alternate translation: "so many that they can barely be counted" (See: [[rc:///ta/man/translate/figs-hyperbole]] and [[rc:///ta/man/translate/figs-simile]]) (See: **Hyperbole (p.774)**)

that you go to battle in person

The phrase "in person" means to go yourself and not send someone else instead. Alternate translation: "then lead them yourself into battle" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 17:12

come on him

This means to purposefully go to where he is and then to attack. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

we will cover him as the dew falls on the ground

Absalom's army is described as covering David's army like the dew covers the ground in the morning. Alternate translation: "we will overwhelm and completely defeat David's army" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

dew

the fog or misty cloud of water that can fall onto the ground during the night, covering the ground and leaving it wet in the morning

We will not leave even one of his men & alive

This negative sentence is used for emphasis and can be stated in a positive form. Alternate translation: "We will kill every one of his men" (See: **Litotes (p.792)**) (See: **Litotes (p.792)**)

him himself

Both these words refer to David. Alternate translation: "David himself" (See: **Reflexive Pronouns (p.819)**) (See: **Reflexive Pronouns (p.819)**)

2 Samuel 17:13

then all Israel

This refers to Israel's soldiers, not to all of Israel. Alternate translation: "then all of our soldiers" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

will bring ropes to that city and we will drag it into the river

This means that the soldiers would tear down the city walls and drag the pieces to river. Alternate translation: "will destroy the city and drag the stones to the river with ropes" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

until there is no longer even a small stone found there

This is an exaggeration to describe how completely they will destroy the city. The would not literally sweep away every small stone from the city. Alternate translation: "until the city is completely destroyed" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

2 Samuel 17:14

Hushai the Arkite

See how you translated this man's name in 2 Samuel 15:32. Arkite is the name of a people group.

Ahithophel

See how you translated this man's name in 2 Samuel 15:12.

the rejection of Ahithophel's good advice

The word "rejection" can be expressed with the verb "reject." Alternate translation: "for the men of Israel to reject Ahithophel's good advice" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

to bring destruction on Absalom

To "bring" something on someone means to cause it to happen to them. Alternate translation: "to cause a disaster to happen to Absalom" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 17:15

Zadok & Abiathar

See how you translated these men's names in 2 Samuel 15:24. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

in such and such a way

This phrase, meaning "like this," refers to what Ahithophel advised Absalom earlier beginning in 2 Samuel 17:1. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 17:16

the fords of the Arabah

A ford is a shallow part of a river where people can walk across. The Arabah is the land along both sides of the Jordan River.

by all means

This means to make sure that you do something. Alternate translation: "be sure to" or "make sure that you" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

the king will be swallowed up

Here the king and his people being killed is describes as if they were "swallowed" by their enemy. Alternate translation: "the king will be killed" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 17:17

Jonathan & Ahimaaz

See how you translated these men's names in 2 Samuel 15:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

When the message came

Here the "message" is spoken of as coming to them, when really it is the woman who came to then bringing the message. Alternate translation: "When she brought them a message" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

spring of Rogel

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 17:18

this time

Alternate translation: "one time"

So Jonathan and Ahimaaz went away

It is implied that they found out that the young man had told Absalom about them being there. This can be stated clearly. Alternate translation: "Jonathan and Ahimaaz found out what the young man had done, so they went away" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Bahurim

This is the name of a small town. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

they descended

Alternate translation: "they lowered themselves and hid"

2 Samuel 17:19

Jonathan & Ahimaaz

See how you translated these men's names in 2 Samuel 15:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 17:20

the woman of the house

Alternate translation: "the man's wife"

Ahimaaz & Jonathan

See how you translated these men's names in 2 Samuel 15:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 17:21

It came about

"It happened." This phrase marks the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

cross quickly over the water

Here "the water" refers to the Jordan River. Alternate translation: "cross quickly over the river" (See: **Metonymy (p. 802)**) (See: **Metonymy (p.802)**)

has given such and such advice

The idiom "such and such" is used in the place of information that is already know by the reader. Here it refers to what Ahithophel advised Absalom beginning in 2 Samuel 17:1. This information can be stated clearly. Alternate translation: "has advised that Absalom send him with an army to attack you now" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Idiom (p.781)**)

2 Samuel 17:22

By morning daylight not one of them had failed to cross over the Jordan

This negative sentence is used to emphasize that they all crossed the river. It can be stated in a positive form. Alternate translation: "By morning daylight every one of them had crossed over the Jordan" (See: **Litotes (p.792)**) (See: **Litotes (p.792)**)

2 Samuel 17:23

Ahithophel saw

Alternate translation: "Ahithophel knew" or "Ahithophel realized"

his advice had not been followed

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: "Absalom had not followed his advice" (See: **Active or Passive (p. 731)**) (See: **Active or Passive (p.731)**)

saddled his donkey

placed a blanket or small leather seat on the donkey so he could sit on it

set his affairs in order

He prepared for his death by telling his family what to do after he died. Alternate translation: "he prepared for his death" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

In this way

Alternate translation: "And this is how"

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.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 17:24

Mahanaim

Translate the name of this place the same as you did in 2 Samuel 2:8. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 17:25

Amasa & Joab & Jether & Nahash

These are the names of men. See how you translated Joab and Zeruiah (Joab's mother) in 2 Samuel 2:13. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Ishmaelite

This word means that the person is descended from Ishmael. Some versions say "Israelite" here. See the footnote. You may want to choose the word that is used in the majority language Bible in your area.

who went in to Abigail

This is a polite way of speaking of sexual relations. You may have to use other words in your translation. Alternate translation: "who had sexual relations with Abigail" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

Abigail & Zeruiah

These are the names of women. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 17:26

Gilead

Translate the name of this place the same as you did in 2 Samuel 2:9. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 17:27

It came about

This phrase is used to introduce the next event in the story line. (See: **Introduction of a New Event (p.783)**) (See: **Introduction of a New Event (p.783)**)

Mahanaim & Rabbah & Lo Debar & Rogelim

These are the names of cities or places. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

Shobi & Nahash & Machir & Ammiel & Barzillai

These are the names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Ammonites & Gileadite

These are the names of people groups. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

2 Samuel 17:28

sleeping mats and blankets

A mat is something soft to sleep on, and a blanket is a cloth covering for warmth.

flour

crushed grain made into powder and used to make bread

roasted

cooked with dry heat

beans

seeds that are cooked and eaten

lentils

a kind of seed that is cooked and eaten

2 Samuel 17:29

curds

milk that has soured and become solid

thirsty

in need of water or some other drink

2 Samuel 18

2 Samuel 18 General Notes

Structure and formatting

This chapter tells of the defeat and death of Absalom, ending this section on Absalom's rebellion.

Special concepts in this chapter

David's mercy

David reorganized his army and sent them out to battle, but told them to be merciful to Absalom. When David's army defeated Absalom's army, Absalom fled on a mule, but his hair caught in a tree limb and the mule ran on, leaving him hanging. One of David's soldiers saw him and told Joab. Joab went and killed him. When David heard about this he mourned for his son, Absalom. (See: **mercy, merciful (p.853)**)

2 Samuel 18:1

David counted the soldiers who were with him and appointed

David did not count all of the people himself, rather other men counted them. Alternate translation: "David commanded for the soldiers who were with him to be counted and he appointed" or "David arranged the soldiers who were with him and appointed" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

captains of thousands and captains of hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these captains led. Alternate translation: "captains of 1,000 soldiers and captains of 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "captains of large military divisions and captains of smaller military divisions" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

captains

A captain is a person who is in authority over a group of soldiers.

2 Samuel 18:2

one-third & another third

"one-third of the army … another third of the army." A "third" is one part out of three equal parts. (See: **Fractions (p.763)**) (See: **Fractions (p.763)**)

Abishai & Zeruiah

See how you translated these men's names in 2 Samuel 2:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Ittai

See how you translated this man's name in 2 Samuel 15:19. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Gittite

This refers to a person from Gath, which is a Philistine city. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

I will certainly go out with you myself, too

This means that he will go out with them to battle. This can be stated clearly. Alternate translation: "I myself will go with you to battle" or "I personally will go with you into battle" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 18:3

half of us

The word "half" refers to one out of two equal parts. (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

you are worth ten thousand of us

This means that the enemy army considering killing David of greater worth than killing 10,000 of the other men. The number 10,000 here is an exaggeration used to emphasize a very great number of people. Alternate translation: "they would rather kill you than to kill 10,000 of us" or "killing you is worth more to them than killing a great number of us" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-hyperbole]]) (See: **Assumed Knowledge and Implicit Information (p.736)**)

ten thousand

"10,000" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

that you be ready to help us from the city

David could help them from the city by advising them and sending men to help them. This can be stated clearly. Alternate translation: "that you stay here in the city and send help to us" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 18:4

(There are no notes for this verse.)

2 Samuel 18:5

Abishai

See how you translated this man's name in 2 Samuel 2:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Ittai

See how you translated this man's name in 2 Samuel 15:19. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Deal gently for my sake with the young man, with Absalom

"For my sake, do not harm the young man, Absalom." The phrase "Deal gently" means to be kind to someone and not to harm them.

my sake

Alternate translation: "my well-being" or "my account"

2 Samuel 18:6

went out into the countryside against Israel

This means that they went out and fought against them in battle. Alternate translation: "went out into the countryside and fought against Israel" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

against Israel

Here "Israel" refers to their soldiers, not all of the Israelites. Alternate translation: "against the Israelite soldiers" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 18:7

The army of Israel was defeated there before the soldiers of David

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "There the soldiers of David defeated the army of Israel" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

a great slaughter

an event where many people are brutally killed

twenty thousand men

"20,000 men" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 18:8

more men were consumed by the forest than by the sword

Here "the forest" is described as if it were alive and could act. "The sword" refers to David's soldiers who fought with swords. Alternate translation: "dangerous things in the forest killed more men than David's soldiers killed with their swords" (See: [[rc:///ta/man/translate/figs-personification]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Personification (p.814)**)

2 Samuel 18:9

Absalom happened to meet some of David's soldiers

This is an event that happened during the battle. This can be stated clearly. Alternate translation: "During the battle, Absalom happened to meet some of David's soldiers" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

his head was caught up in the tree branches

Absalom had long hair that got caught in the tree branches. Alternate translation: "his hair was caught in the tree branches" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

dangling

hanging or swinging loosely

between the ground and the sky

Alternate translation: "in the air"

2 Samuel 18:10

Look

Here this word is used to draw a person's attention to what is said next. Alternate translation: "Listen"

2 Samuel 18:11

Why did you not strike him down to the ground?

This rhetorical question means that he should have killed him. If it would be helpful in your language, you could express this question as a statement. The phrase "strike down" means to kill. Alternate translation: "You should have struck him down to the ground!" or "You should have killed him immediately!" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Rhetorical Question (p.822)**)

ten silver shekels

This can be written in modern units. Alternate translation: "ten silver coins" or "110 grams of silver" (See: **Biblical Money (p.743)**) (See: **Biblical Money (p.743)**)

belt

This is a special belt that shows people that someone is a great soldier and should be honored.

2 Samuel 18:12

a thousand silver shekels

"1,000 silver shekels." This can be stated in modern units. Alternate translation: "1,000 silver coins" or "11 kilograms of silver" (See: [[rc:///*ta/man/translate/translate-bmoney]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Biblical Money (p.743)**)

would not have reached out my hand against the king's son

The phrase "reached out my hand" means to attack. Alternate translation: "would not have attacked the king's son" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

No one must touch

Here "touching" refers to "harming." Alternate translation: "No none must harm" or "Do not harm" (See: **Idiom (p. 781)**) (See: **Idiom (p.781)**)

2 Samuel 18:13

a falsehood

The word "falsehood" can be expressed with a verbal phrase. Also, this refers to disobeying the king's command. This can be stated clearly. Alternate translation: "doing something that is wrong" or "by disobeying the king" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Abstract Nouns (p.729)**)

there is nothing hidden from the king

Here the man speaks about how the king knows about almost everything that happens as if everything were a physical object he knew the location of. Alternate translation: "there is nothing that the king does not know" or "the king hears about everything that happens" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 18:14

I will not wait for you

Joab meant that he should not continue talking to the man. Alternate translation: "I will not waste anymore time talking to you" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

heart of Absalom

Here Absalom's heart refers to his chest or upper body. Alternate translation: "chest" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 18:15

armor

This refers to both the armor he would wear to protect himself and to his weapons. Alternate translation: "armor and weapons" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 18:16

Then Joab blew the trumpet, and the army returned from pursuing Israel, for Joab held back the army

This describes what Joab commanded by blowing the trumpet. Alternate translation: "Then Joab blew the trumpet to call back the army, and the army returned from pursuing Israel" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

returned from pursuing Israel

Here "Israel" refers to the Israelite army. Alternate translation: "returned from pursuing the Israelite army" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 18:17

They took Absalom and threw him

Alternate translation: "They took Absalom's body and threw it"

they buried his body under a very large pile of stones

After putting his body in the pit they covered it with a pile of stones. This can be stated more clearly. Alternate translation: "they covered his body with a huge pile of stones" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

while all Israel fled

Here "all Israel" refers to the Israelite soldiers. The word "fled" means "ran away." Alternate translation: "while all the Israelite soldiers ran away" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 18:18

the King's Valley

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

to carry along the memory of my name

Absalom uses the phrase "my name" to refer to himself and his family line. Alternate translation: "to carry on my family name, by which people would remember me" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

so it is called Absalom's Monument to this very day

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 people called it Absalom's Monument from that day on" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

to this very day

This refers to the present time when this book of the Bible was written.

2 Samuel 18:19

Ahimaaz

See how you translated this man's name in 2 Samuel 15:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

run to the king with the good news

Here Ahimaaz speaks of running to go and tell the king the good news as if the good news were a object that he were carrying. Alternate translation: "run to tell the king the good news" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

the hand of his enemies

Here "hand" refers to control. Alternate translation: "the control of his enemies" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 18:20

the bearer of news

Alternate translation: "the one who tells the news"

you will bear no news

This refers to not bearing the news to the king. Alternate translation: "you will not tell the news to the king" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 18:21

tell the king what you have seen

Joab is telling him to go and tell the king about the news of the battle.

2 Samuel 18:22

(There are no notes for this verse.)

2 Samuel 18:23

(There are no notes for this verse.)

2 Samuel 18:24

Now

This word is used here to mark a break in the main story line and the beginning of a new part of the story.

raised his eyes

Here the watchman looking to see something is spoken of as if he lifted up his eyes. Alternate translation: "looked out beyond the city" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 18:25

there is news in his mouth

Here the king speaks of the man having a message as if the news were an object sitting in his mouth. Alternate translation: "he has news to tell us" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 18:26

(There are no notes for this verse.)

2 Samuel 18:27

I think the running of the man in front is like the running of Ahimaaz son of Zadok

The watchman compares the way the man ran to the way Ahimaaz runs to suggest that it may be him. Alternate translation: "I think the man running in front is Ahimaaz son Zadok, because he runs like Ahimaaz" (See: **Simile (p. 826)**) (See: **Simile (p.826)**)

2 Samuel 18:28

He bowed himself before the king with his face to the ground

He did this to honor the king. Alternate translation: "He bowed himself before the king with his face to the ground to honor the king" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

Blessed be Yahweh

"Praise Yahweh." Here "bless" means to praise.

the men who lifted up their hand against my master the king

Here Ahimaaz speaks of the men opposing the king as if they were raising their hands before him. Alternate translation: "the men who opposed and fought against my master the king" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 18:29

a great disturbance

This means that people were acting as though things were not right.

2 Samuel 18:30

Turn aside and stand here

Alternate translation: "Move out of the way" or "Stand aside"

2 Samuel 18:31

rose up against

This means to oppose. Alternate translation: "opposed" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 18:32

The enemies of my master the king, & should be as that young man is

The Cushite uses a comparison as a polite way to tell the king that Absalom is dead. This can be stated more directly. Alternate translation: "I would like all your enemies … to die the way that young man died" (See: [[rc:///ta/man/translate/figs-simile]] and [[rc:///ta/man/translate/figs-euphemism]]) (See: **Simile (p.826)**)

2 Samuel 18:33

was deeply unnerved

Alternate translation: "was very unhappy" or "was trembling with grief"

2 Samuel 19

2 Samuel 19 General Notes

Special concepts in this chapter

David told to stop mourning Absalom

Joab warned David that if he continued to mourn Absalom and not thank his army, they would all desert him. So David went out to encourage the soldiers. David was both a good father and a good leader.

David made king again

This chapter record the recognition that David was the true king of Israel. It is important to remember that even though Absalom had power for a while, David never stopped being the king.

The ten tribes and Judah argue over David

The ten tribes of Israel argued with the tribe of Judah about who would bring David across the river. The men of Judah answered the ten tribes very harshly. This may foreshadow, or give a glimpse of, the future civil war that would come to divide these two groups.

Important figures of speech in this chapter

Rhetorical questions

The people wanted David back as their king and expressed it in a rhetorical question: "So why are we not talking about bringing the king back?" David also used a question to persuade the people of Judah to bring him back: "You are my brothers, my flesh and bone. Why then are you the last to bring back the king?" (See: **Rhetorical Question (p.822)**)

2 Samuel 19:1

Joab 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 Joab" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

Look, the king is weeping

The word "Look" is used here to draw someone's attention to what is said next. Alternate translation: "Listen, the king is weeping"

2 Samuel 19:2

So the victory that day was turned into mourning for all the army

This means that the whole army mourned instead of celebrating. AT "So instead of celebrating victory that day, the whole army mourned" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 19:3

like people who are ashamed sneak away when they run from battle

The author compares the way that the soldiers had to sneak back into the city to the way that soldiers sneak away when they are running away from battle. This emphasizes that they were made to feel ashamed. Alternate translation: "in the same way that people who had run away from battle would sneak away because they were ashamed" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

sneak

move without being seen by others

2 Samuel 19:4

The king covered his face

This is a way to express grief and mourning. Alternate translation: "The king showed his grief by covering his face" (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 19:5

You have shamed the faces of all your soldiers today

Here the soldiers are referred to by their face to emphasize how they would have hid their faces because of their shame" Alternate translation: "You have caused all your soldiers to hide their faces in shame today" or "You have caused all of your soldiers to be ashamed today" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 19:6

nothing to you

This phrase is an exaggeration, but it expresses the very low value that David showed for the army. Alternate translation: "are worth very little to you" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

if Absalom had lived, and we all had died, then that would have pleased you

The speaker is giving a hypothetical situation. (See: **Hypothetical Situations (p.778)**) (See: **Hypothetical Situations (p.778)**)

2 Samuel 19:7

I swear by Yahweh

Joab is making a very strong oath. Alternate translation: "I swear, as surely as Yahweh is alive" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

if you do not go, not one man will remain with you

This means that only if David went would his soldiers remain with him. Alternate translation: "only if you go will any of your men remain with you" (See: **Double Negatives (p.749)**) (See: **Double Negatives (p.749)**)

not one man will remain with you

This refers to them remaining loyal to him. Alternate translation: "not one man will remain loyal to you" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 19:8

all the people were told

This is a generalization. It means most of the men. It can be stated in active form. Alternate translation: "many of the men who were there heard others saying" (See: [[rc:///*ta/man/translate/figs-hyperbole]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Hyperbole (p.774)**)

Look, the king is sitting

The word "Look" is used here to draw someone's attention to what is said next. Alternate translation: "Listen, the king is sitting"

all the people

Here "the people" refer to the people who followed David. Here "all" is an generalization. It means a large number came and gathered around him. Alternate translation: "many of the people" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

So Israel fled, every man to his home

Here "Israel" refers to the Israelite soldiers who followed Absalom. Alternate translation: "And every Israelite soldier fled to his own home" or "And all of the Israelite soldiers fled to their homes" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 19:9

out of the hand of our enemies

Here "hand" means control. Alternate translation: "from under the control of our enemies" or "from our enemies' control" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

out of the hand of the Philistines

Here "hand" means control. Alternate translation: "from under the control of the Philistines" or "from the Philistines' control" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

out of the land because of Absalom

This means that he had left the country fleeing from Absalom. This can be stated clearly. Alternate translation: "out of the country fleeing from Absalom" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 19:10

why do you say nothing about bringing the king back?

This means they should consider bringing David back now that Absalom was dead. The question may be written as a statement. Alternate translation: "we should be talking about bringing the king back." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

the king

This refers to David.

2 Samuel 19:11

sent to Zadok and to Abiathar

This means that David sent a messenger to Zadok and Abiathar. Alternate translation: "sent a messenger to Zadok and to Abiathar" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

Why are you the last to bring the king back & to bring him back to his palace?

This rhetorical question is asked to rebuke the elders in Judah. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should have been the first to favor the king and bring him back to the palace, not the people of the nation of Israel." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

since the talk of all Israel favors the king, to bring

The noun "talk" can be expressed with the verb "talk" or "speak." Alternate translation: "since all Israel speaks favorably about the king and desires to bring" or "since what the people of Israel are saying is in the king's favor, to bring" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

to bring the king back to his palace

Here restoring the king's authority to rule is spoken of as bringing him back to his palace. Alternate translation: "to restore the king's authority as king" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 19:12

You are my brothers, my flesh and bone

The king uses these to phrases to emphasize that they are closely related. Being or having the same flesh is a metaphor for belonging to the same family or tribe. Alternate translation: "You are my brothers, and we have the same flesh and bone" or "You are my brothers, my close relatives" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Why then are you the last to bring back the king?

This is the second rhetorical question here and it is also a rebuke for the elders of Judah. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should have been the first, not the last, to bring back the king." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 19:13

Amasa

See how you translated this man's name in 2 Samuel 17:25. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Are you not my flesh and my bone?

David uses this rhetorical question to emphasize that they are related. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You are my flesh and my bones." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

my flesh and my bone

Here David speaks of them being related by saying that they have the same flesh and bones. See how you translated a similar phrase in 2 Samuel 19:12. Alternate translation: "my relative" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

God do so to me

This is an idiom that means for God to kill him. Alternate translation: "May God kill me" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 19:14

he won the hearts

Here the mens' loyalty is referred to as their "hearts." Alternate translation: "he won the loyalty" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

as one man

This speaks of the men being united in their loyalty to the king as if they were one man with the same mind. Alternate translation: "and they were united together" or "they were united in their loyalty to the king" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

They sent to the king

This means that they sent a messenger to the king. Alternate translation: "They sent a messenger to the king" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 19:15

(There are no notes for this verse.)

2 Samuel 19:16

Gera

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Bahurim

Translate the name of this place the same as you did in 2 Samuel 3:16. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 19:17

Ziba

This is the name of a man. Translate as you did in 2 Samuel 9:2. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

one thousand men & fifteen sons & twenty servants

"1,000 men … 15 sons … 20 servants" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

in the presence of the king

This means that the king was there and was aware of what was happening. Alternate translation: "at the place where the king was" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 19:18

(There are no notes for this verse.)

2 Samuel 19:19

call to mind

This means "to remember." Alternate translation: "remember" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

your servant

Here Shimei refers to himself this way to humble himself before the king and honor the king.

not take it to heart

"To take something to heart" means to think about something seriously or to be bothered by it. Alternate translation: "not be bothered by it" or "forget about it" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 19:20

(There are no notes for this verse.)

2 Samuel 19:21

Abishai

See how you translated this man's name in 2 Samuel 2:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Zeruiah

See how you translated this man's name in 2 Samuel 2:13. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Should not Shimei be put to death for this, because he cursed Yahweh's anointed?

Abishai was angry at Shimei for cursing David and is suggesting that he should be killed. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Shimei should be put to death because he cursed Yahweh's anointed." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p. 822)**)

Yahweh's anointed

This refers to David. It means that he is the man that Yahweh had anointed as king. Alternate translation: "the man that Yahweh has anointed as king" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 19:22

What have I to do with you & that you should today be adversaries to me?

David uses this rhetorical question to rebuke Abishai. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "We have nothing in common with you, you sons of Zeruiah! You have no good reason to become my adversaries today." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Will any man be put to death today in Israel? For do I not know that today I am king over Israel?

David uses these rhetorical questions to continue rebuking Abishai. These questions can be written as statements. Alternate translation: "No person will be executed today in the nation of Israel, because today I am the one who is king over all of Israel." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Will any man be put to death

This phrase "put to death" means to be killed or executed. Alternate translation: "Will any man be killed" or "Will I order any man to die" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

For do I not know that today I am king over Israel?

Possible meanings of this rhetorical question are: (1) "I know that I am still king of Israel." or (2) "Today I am the one who is king over Israel!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 19:23

(There are no notes for this verse.)

2 Samuel 19:24

Mephibosheth

See how you translated this man's name in 2 Samuel 4:4. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

He had not dressed his feet

"He had not cared for his feet." Mephibosheth's feet were crippled. This phrase means that he had not taken proper care of his feet.

2 Samuel 19:25

Why did you not go with me, Mephibosheth?

David is asking Mephibosheth why he did not go with David when David and all the people who followed him left Jerusalem. Alternate translation: "Why did you not go with me when I left Jerusalem, Mephibosheth?" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 19:26

(There are no notes for this verse.)

2 Samuel 19:27

Ziba

See how you translated this man's name in 2 Samuel 9:2. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

my master the king is like an angel of God

Here David's wisdom is compared to the wisdom of an angel. Alternate translation: "my master the king is as wise as an angel of God" (See: **Simile (p.826)**) (See: **Simile (p.826)**)

do what is good in your eyes

This means to do what you think is right. Alternate translation: "do what you believe to be the right thing to do" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 19:28

all my father's house were dead men before my master the king

Mephibosheth speaks of how his relatives had deserved to be executed as if they had already been executed and were dead. Alternate translation: "all my father's house deserved for my master the king to order them to be executed" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

my father's house

This refers to his father's relatives. Alternate translation: "my father's relatives" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

What right therefore have I that I should still cry any more to the king?

Mephibosheth uses this rhetorical question to emphasize that he has no right to request anything from the king. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Therefore, I have no right to ask the king to do anything else for me." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 19:29

Why explain anything further?

David uses this rhetorical question to tell him that he does not need to continue talking about his conflict with Ziba. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You do not need to explain this any further." or "You certainly do not need to say any more." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 19:30

(There are no notes for this verse.)

2 Samuel 19:31

Barzillai

See how you translated this man's name in 2 Samuel 17:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Gileadite

See how you translated the name of this people group in 2 Samuel 17:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Rogelim

See how you translated the name of this place in 2 Samuel 17:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

the Jordan

the Jordan River

2 Samuel 19:32

Mahanaim

See how you translated the name of this place in 2 Samuel 17:27. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

eighty years old

"80 years old" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

had furnished the king with provisions

Alternate translation: "had provided what the king needed"

2 Samuel 19:33

(There are no notes for this verse.)

2 Samuel 19:34

How many days are left in the years of my life, that I should go up with the king to Jerusalem?

Here Barzillai means that he is old and that there is no reason for him to accompany David. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I am certainly not going to live many more years. There is no good reason for me to go up with the king to Jerusalem." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 19:35

eighty years old

"80 years old" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

Can I distinguish between good and bad?

Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. Here "good" and "bad" refer to what is desirable and what is not. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I cannot distinguish between what is desirable and what is not." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Can your servant taste what I eat or what I drink?

Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I cannot enjoy the taste of what I eat and drink." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Can I hear any more the voice of singing men and singing women?

Barzillai uses rhetorical questions to emphasize why he does not want to go to Jerusalem. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I cannot hear well the voices of singing men and singing women." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Why then should your servant be a burden to my master the king?

Barzillai uses this rhetorical question to emphasize that he does not want to be a burden to the king. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Your servant should not go with you and be a burden to you." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p. 822)**)

2 Samuel 19:36

Why should the king repay me with such a reward?

Barzillai uses this rhetorical question to emphasize that he does not know why the king would reward him this way. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I do not know why the king would repay me with such a great reward" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 19:37

General Information:

General Information:

Barzillai asks that Kimham be allowed to take his place instead with David.

Kimham

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

by the grave of my father and my mother

This does not mean that he wants to die right next to their graves, but rather, that he wants to die in the city where they are buried. This can be stated clearly. Alternate translation: "where my father's and my mother's graves are" or "where my father and my mother are buried" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Let him cross over

This refers to crossing the Jordan River. Alternate translation: "Let him cross over the Jordan" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

2 Samuel 19:38

Kimham will go over with me

This refers to crossing the Jordan River. This can be stated clearly. Alternate translation: "Kimham will cross the river with me" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 19:39

(There are no notes for this verse.)

2 Samuel 19:40

crossed over to Gilgal

They crossed over the Jordan River. Alternate translation: "crossed over the river to Gilgal" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

Kimham

See how you translated this name in 2 Samuel 19:37.

All the army of Judah brought the king over, and also half the army of Israel

Alternate translation: "All the army of Judah and half the army of Israel brought the king over"

brought the king over

They crossed over the Jordan River with the king. Alternate translation: "escorted the king over the river" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

2 Samuel 19:41

Why have our brothers, the men of Judah & and all David's men with him?

The men of Israel use this question to express that they feel betrayed by the people of Judah. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It is not right that our brothers, the men of Judah, who did not support you as king, had the privilege of bringing you and your family back across the Jordan River." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

stolen you away

The men of Israel speak of how the men of Judah escorted the king across the river as if the king were something they stole that did not belong to them. Alternate translation: "taken you away from us" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

the Jordan

the Jordan River

2 Samuel 19:42

Why then are you angry about this?

The men of Judah ask this rhetorical question to rebuke the men of Israel. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "But you have no reason to be upset about this." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Have we eaten anything that the king had to pay for? Has he given us any gifts?

The men of Judah ask the question to express that they have not taken anything from the king. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "The king has never paid for our food, and he has never given us any gifts." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 19:43

we have even more right to David than you

"we have a greater claim to David than you do." It may be helpful to state clearly what having "more right" means. Alternate translation: "we have more right to serve the king and to be with the king than you do" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

Why then did you despise us?

The men of Israel ask this rhetorical question to express their anger. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should not have despised us!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Was not our proposal to bring back our king the first to be heard?

The men of Israel ask this question to remind and rebuke the people of Judah. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "We were the first to suggest that we bring back the king!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

the words of the men of Judah were even more harsh than the words of the men of Israel

Alternate translation: "the men of Judah spoke even more harshly than the men of Israel did"

2 Samuel 20

2 Samuel 20 General Notes

Special concepts in this chapter

Sheba's revolt

A man named Sheba told the people of the ten tribes that David was Judah's king, but not their king. David worked hard to preserve unity in Israel after this time of division.

Important figures of speech in this chapter

Idiom

Joab used an idiom "has lifted up his hand against the king, against David" meaning "revolted against David," to explain why his army was attacking the city of Able. (See: **Idiom (p.781)**)

2 Samuel 20:1

to be at the same place

This refers to the town of Gilgal.

Sheba & Bikri

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

We have no part in David, neither have we any inheritance in the son of Jesse

Both of these statements mean the same thing. Sheba is emphasizing that he and the tribes of Israel have no relationship with David. Alternate translation: "The inheritance of David and his father's family does not belong to us" or "We are not a part of David and his father's family" (See: [[rc:///ta/man/translate/figs-parallelism]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Parallelism (p.811)**)

2 Samuel 20:2

(There are no notes for this verse.)

2 Samuel 20:3

to keep the palace

Here the phrase "to keep" means to take care of. Alternate translation: "to take care of the palace" (See: **Idiom (p. 781)**) (See: **Idiom (p.781)**)

in a house under guard

If a house is "under guard" it means that a guard is posted at the house. Alternate translation: "in a house and put a guard there" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

he did not lie with them

This is a euphemism. Alternate translation: "he did not have sexual relations with them" (See: **Euphemism (p.756)**) (See: **Euphemism (p.756)**)

they were shut up

This means that they were not allowed to leave the house. Alternate translation: "they were shut inside the house" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

widows

These are women whose husbands have died.

2 Samuel 20:4

Amasa

This is the commander of David's army. See how you translated this man's name in 2 Samuel 17:25. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 20:5

(There are no notes for this verse.)

2 Samuel 20:6

Abishai

This is another commander of David's army. See how you translated his name in 2 Samuel 2:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

do us more harm

Alternate translation: "hurt us more"

your master's servants, my soldiers

The phrase "my soldiers" clarifies which "servants." David refers to himself as "your master" as a formal way of speaking to someone with less authority.

pursue after

Alternate translation: "chase after"

he will find fortified cities

This means that Sheba and his men will enter these cities to hide from David's army. The word "he" represents Sheba but refers to both him and his men. Alternate translation: "he and his men will hide in fortified cities" or "he and his men will take refuge in fortified cities" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-synecdoche]]) (See: **Assumed Knowledge and Implicit Information (p.736)**)

out of our sight

Here David refers to his army by their sight to emphasize that Sheba and his men would be hidden and David's army would be unable to capture them. Alternate translation: "from us" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 20:7

Kerethites & Pelethites

These are the names of people groups who helped to protect King David. See how you translated this man's name in 2 Samuel 8:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 20:8

When they were

Alternate translation: "When Joab and the men of Judah were"

belt

a strip of leather or other material used to hold clothing or weapons in place

sheathed sword

This means the sword was in its protective covering.

the sword fell out

Joab let the sword fall out to fool Amasa into thinking that he Joab was unarmed, so that Amasa would allow him to walk closer to him. Alternate translation: "he allowed the sword to fall on the ground so Amasa would think he was unarmed" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 20:9

my cousin

Amasa was the son of the sister of Joab's mother.

took Amasa by the beard with his right hand to kiss him

This was a common way for men to greet one another.

2 Samuel 20:10

dagger

a short sword that is easy to hide and was often used for close-in fighting and assassinations

bowels spilled

Alternate translation: "intestines spilled"

2 Samuel 20:11

he who is for David

To be "for" someone means to support them. Alternate translation: "he who supports David" or "he who is loyal to David" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 20:12

Amasa lay wallowing in his blood

"Amasa lay squirming in his blood." Amasa may have still been alive and rolling in his blood, but he was probably dead by this time. It is described this way to show how gruesome his body looked. Alternate translation: "Amasa lay dead in his blood" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

all the people stood still & came by him stood still

This means they stopped walking and were staring at Amasa's dead body. Alternate translation: "all the people stood still staring at the dead body … came by him stood still, staring at his dead body" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

he carried Amasa

Alternate translation: "he carried Amasa's body"

2 Samuel 20:13

After Amasa was taken off the road

This may be stated in active form. Alternate translation: "After the man took Amasa off the road" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

in pursuit of

This abstract noun can be stated as a verb. Alternate translation: "pursuing" (See: **Abstract Nouns (p.729)**) (See: **Abstract Nouns (p.729)**)

2 Samuel 20:14

Sheba passed through

Here "Sheba" refers to both him and his army. Alternate translation: "Sheba and his army" or "Sheba and his men" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

Abel Beth Maacah

Both Abel and Beth Maacah names refer to the same place and may be combined. It is a city near the tribe of Dan. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

of the Bikrites

This is the name of a people group. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

also pursued Sheba

Alternate translation: "also followed Sheba"

2 Samuel 20:15

They caught up with him

Alternate translation: "Joab and the soldiers caught up with him"

against the city against the wall

Alternate translation: "against the city wall"

battered the wall to knock it down

This means that they used a battering ram to knock down the wall. A battering ram was a cut tree or large log with a sharpened end or an end covered in metal. It was held by several men who would pound the end against a wall. Alternate translation: "used a battering ram to knock down the wall" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 20:16

Listen, please listen

The repetition of "Listen" strengthens the woman's plea.

2 Samuel 20:17

Listen to the words of your servant

The woman refers to herself as "your servant." This is a polite way to speak to someone with greater authority.

2 Samuel 20:18

that advice would end the matter

Alternate translation: "that advice would solve the problem"

2 Samuel 20:19

most peaceful and faithful in Israel

This describes the cities. Alternate translation: "most peaceful and faithful cities in Israel" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

city that is a mother in Israel

This speaks of the importance of this city among the nation of Israel as if it were a well respected mother. Alternate translation: "city that everyone in Israel respects like they would their mother" or "city that is very important and that Israel respects" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

Why do you want to swallow up the inheritance of Yahweh?

Here the woman uses a rhetorical question to suggest to Joab what they should not do. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should not destroy the city that is Yahweh's inheritance!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

swallow up

Here the woman speaks of the army destroying the city as if the city were food to be swallowed. Alternate translation: "destroy" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

the inheritance of Yahweh

Here the city is referred to as Yahweh's inheritance to emphasize that it belongs to Yahweh. Alternate translation: "a city that belongs to Yahweh" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 20:20

Far be it, far be it from me, that I should

He repeats this phrase to emphasize that this is something he would never do. Alternate translation: "Truly, truly, I would never" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

that I should swallow up or destroy

This refers to destroying the city. This may be stated clearly. Alternate translation: "that I should swallow up or destroy your city" (See: **Ellipsis (p.754)**) (See: **Ellipsis (p.754)**)

swallow up or destroy

Both of these phrases means to destroy. In the first phrase "destroying" is spoken of as if it were "swallowing." These may be combined. Alternate translation: "ruin or destroy the city" or "destroy" (See: [[rc:///*ta/man/translate/figs-doublet]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Doublet (p.752)**)

2 Samuel 20:21

has lifted up his hand against

This means to rebel and fight against someone. Alternate translation: "has opposed" or "is rebelling against" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

Give up him alone

Joab is asking for the people of the city to release Sheba to him. Alternate translation: "Hand this man over to us" or "Give this man to us" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

I will withdraw from the city

Here the "I" refers to both Joab and his soldiers. Alternate translation: "We will withdraw from the city" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

His head will be thrown

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 throw his head" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 20:22

Then the woman went to all the people in her wisdom

This means that the woman acted wisely and spoke to her people about what they should do. Alternate translation: "Then the wise woman spoke to all the people" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

every man to his home

Alternate translation: "every man went to his own home"

2 Samuel 20:23

Now

"Now" marks a break in the main story line. This new section gives background information about the men who served King David. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

Joab was over & Benaiah son of Jehoiada was over

The phrase "was over" refers to having authority over a group of people. Alternate translation: "Joab had authority over ... Benaiah son of Jehoiada had authority over" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

Benaiah & Jehoiada

Translate the names of these men the same as you did in 2 Samuel 8:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Kerethites & Pelethites

Translate the names of these people groups the same as you did in 2 Samuel 8:18. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 20:24

Adoniram was over

The phrase "was over" refers to having authority over a group of people. Alternate translation: "Adoniram had authority over" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

Adoniram

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

the men who did forced labor

Alternate translation: "the slave workers"

Jehoshaphat & Ahilud

Translate the names of these men the same as you did in 2 Samuel 8:16. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 20:25

Sheva

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 20:26

Ira

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Jairite

This is the name of a people group. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

2 Samuel 21

2 Samuel 21 General Notes

Structure and formatting

Special concepts in this chapter

Famine caused by a broken oath

When Israel first conquered the land, they promised not to kill the people of Gibeon. When Saul tried to kill them all, God caused a famine in Israel. David made amends with the people of Gideon and the famine ended. David also kept his vow to Jonathan's sons. This helps to show the wisdom of king David. Although these people were not Israelites, they believed in Yahweh. (See: [[rc:///*tw/dict/bible/kt/promise]], [[rc:///*tw/dict/bible/kt/vow]] and [[rc:///*tw/dict/bible/kt/wise]] and [[rc:///*tw/dict/bible/kt/believe]])

Wisdom, grace and justice

David is seen to have many great qualities in this chapter. These were qualities important for a king of Israel: wisdom, grace and justice. (See: [[rc:///*tw/dict/bible/kt/wise]] and [[rc:///*tw/dict/bible/kt/grace]] and **just, justice, unjust, injustice, justify, justification (p.851)**)

2 Samuel 21:1

sought the face of Yahweh

Here "face" is a synecdoche for Yahweh's presence. This means David prayed to Yahweh for an answer about the famine. (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

because of Saul and his murderous family

Saul had killed many Gibeonites, and Saul's descendants are guilty because of this sin.

2 Samuel 21:2

Now

Here "Now" marks a break in the main story line. This gives background information about the Gibeonites. (See: **Background Information (p.740)**) (See: **Background Information (p.740)**)

2 Samuel 21:3

What should I do for you? How can I make atonement & promises?

These two sentences have similar meanings. Alternate translation: "What can I do to remove this sin, so that you may bless the people of Yahweh, who inherit his goodness and promises?" (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

2 Samuel 21:4

It is not a matter of silver or gold

Alternate translation: "Money will not solve the problem"

2 Samuel 21:5

who schemed against us

Alternate translation: "who made plans against us"

2 Samuel 21:6

let seven men from his descendants be handed over to 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: "allow your men to give seven of his descendants to us" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

we will hang them

Alternate translation: "we will execute them by hanging"

in Gibeah of Saul

Saul was from the town of Gibeah.

the one chosen by Yahweh

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the one whom Yahweh chose" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 21:7

Mephibosheth

Mephibosheth was the son of Jonathan. See how you translated his name in 2 Samuel 4:4.

2 Samuel 21:8

Rizpah & Aiah

Rizpah was a woman and her father was Aiah. See how you translated these names in 2 Samuel 3:7.

Armoni and Mephibosheth & Adriel & Barzillai

These are names of men. This is not the same Mephibosheth as the son of Jonathan. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Merab

This is the name of a woman. See how you translated it in 2 Samuel 3:13.

Meholathite

This is the name of a people group. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

2 Samuel 21:9

He handed them over into the hands of the Gibeonites

Here "the hands of the Gibeonites" represents the Gibeonite people's control. Alternate translation: "He gave them to the Gibeonites" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

They were put to death

This can be translated in active form. Alternate translation: "The Gibeonites put them to death" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 21:10

Rizpah & Aiah

Rizpah was a woman and her father was Aiah. See how you translated these names in 2 Samuel 3:7.

2 Samuel 21:11

It was told to David

This can be translated in active form. Alternate translation: "Someone told David" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 21:12

Jabesh Gilead

Jabesh is a town in the region of Gilead. See how you translated this in 2 Samuel 2:4.

the public square

This is an area near the city gate where people did various kinds of business.

Beth Shan

This is the name of a place. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Gilboa

See how you translated the name of this place in 2 Samuel 1:6.

2 Samuel 21:13

who had been hanged

This can be translated in active form. Alternate translation: "whom the Gibeonites executed by hanging" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 21:14

Zela

This is the name of a town in Benjamin. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

Kish

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

his father

Alternate translation: "Saul's father"

2 Samuel 21:15

(There are no notes for this verse.)

2 Samuel 21:16

Ishbi-Benob

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

three hundred shekels

"300 shekels." This is about 3.4 kilograms. (See: [[rc:///*ta/man/translate/translate-bweight]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Biblical Weight (p.745)**)

2 Samuel 21:17

Abishai son of Zeruiah

Abishai and Zeruiah are names of men. See how you translated these names in 2 Samuel 2:18.

you do not put out the lamp of Israel

The "lamp of Israel" is a metaphor that refers to David's leadership and the idea that if David were to die, the people of Israel would have no clear direction. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 21:18

It came about after this that

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

Gob

This is the name of a town. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Sibbekai & Saph

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Hushathite & Rephaim

These are names of people groups. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

Rephaim

This people group was known for its giant warriors. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 21:19

Elhanan son of Jair the Bethlehemite killed Goliath the Gittite

Some versions translate this as "Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite." (See: **Textual Variants (p.833)**) (See: **Textual Variants (p.833)**)

Elhanan son of Jair & Goliath

These are names of men. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Bethlehemite & Gittite

These are names of people groups. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

whose spear was like a weaver's beam

When a person was weaving a cloth he would run the threads through hooks attached to large sticks called a "weaver's beam." This means Goliath's spear was larger than a normal spear. (See: **Simile (p.826)**) (See: **Simile (p. 826)**)

2 Samuel 21:20

twenty-four in number

"24 fingers and toes altogether" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

Rephaim

This people group was known for its giant warriors. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 21:21

Jonathan son of Shimeah

These are names of men. Shimeah was David's brother. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 21:22

they were killed by the hand of David and by the hand of his soldiers

Here "by the hand of" means "through" or "by." If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "David and his soldiers killed them" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Idiom (p.781)**)

2 Samuel 22

2 Samuel 22 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetic song in 22:2-51.

Special concepts in this chapter

God rescued David

God rescued David when he thought he would die. He protected David, fought against his enemies, and enabled him to defeat his enemies.

Important figures of speech in this chapter

Metaphor

David uses many metaphors to express his trust in God's protection: "my rock, my fortress, my shield, the horn of my salvation, my stronghold and my refuge." He used other metaphors to express his hopelessness: "the waves of death surrounded me," "the rushing waters of worthlessness overwhelmed me," "the cords of sheol surrounded me;" "the snares of death trapped me," and "the surging water." He also used metaphors for the victory God gave him: "I can run over a barricade" and "by my God I can leap over a wall." (See: [[rc:///*ta/man/translate/figs-metaphor]]* *and [[rc:///*tw/dict/bible/kt/trust]])

2 Samuel 22:1

General Information:

General Information:

David's song to Yahweh starts. He uses parallelism to emphasize what he is saying. (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

out of the hand of all his enemies, and out of the hand of Saul

This is a progression from enemies in general to one specific enemy of David, King Saul.

out of the hand of

This metonym means "out of the power of." (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 22:2

Yahweh is my rock, my fortress

This metaphor shows a progression from a part, "rock," to the whole, "fortress." A fortress is built of many large rocks. This means Yahweh has the strength to protect his people from harm. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:3

God is my rock & He is my shield, the horn of my salvation, my stronghold

All of these metaphors are symbols of God's strength and power. They emphasize God's ability to protect and save his people. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:4

who is worthy to be praised

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "who is worthy to receive praise" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

I will be saved from my enemies

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 will save me from my enemies" (See: **Active or Passive (p. 731)**) (See: **Active or Passive (p.731)**)

2 Samuel 22:5

For the waves of death surrounded me, the rushing waters of destruction overwhelmed me

David compares the wicked men who wanted to kill him to flood waters that are about to drown him. These sentences have similar meanings and are used for emphasis. (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-parallelism]]) (See: **Metaphor (p.796)**)

the rushing waters of destruction

This is a picture of fast-flowing flood waters that destroy everything in their path.

2 Samuel 22:6

The cords of Sheol surrounded me; the snares of death trapped me

David speaks about death and Sheol as if they are people who are trying to trap him as a hunter traps an animal. These phrases have similar meanings and are used for emphasis. (See: [[rc:///ta/man/translate/figs-personification]] and [[rc:///ta/man/translate/figs-parallelism]]) (See: **Personification (p.814)**)

2 Samuel 22:7

In my distress

Alternate translation: "In my great trouble"

he heard my voice from his temple

David is referring to the heavenly temple where Yahweh dwells. The earthly temple has not yet been built.

my call for help went into his ears

Here the metonym "his ears" refers to Yahweh and his hearing of David's call for help. Alternate translation: "he heard my prayer for help" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

his ears

David speaks of Yahweh as if he had ears. (See: **Personification (p.814)**) (See: **Personification (p.814)**)

2 Samuel 22:8

Then the earth shook

This is Yahweh's response to David's cry for help from his enemies (1 Samuel 22:7). David uses the imagery of the earth shaking to emphasize Yahweh's terrible anger. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

earth shook & heavens trembled

David speaks of the two extremes to include everything in creation. (See: **Merism (p.794)**) (See: **Merism (p.794)**)

and were shaken, because God was angry

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: "because God's anger shook them" (See: **Active or Passive (p. 731)**) (See: **Active or Passive (p.731)**)

2 Samuel 22:9

were ignited by it

This is Yahweh's response to David's cry for help from his enemies (1 Samuel 22:7). David uses the imagery of fire coming from Yahweh to emphasize Yahweh's terrible anger. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

his nostrils & his mouth

David speaks of Yahweh as if he had these humans parts. (See: **Personification (p.814)**) (See: **Personification (p. 814)**)

Coals were ignited by it

Here Yahweh's anger is compared to fire, which causes coals to ignite and burn. Alternate translation: "The flame from his mouth set coals on fire" or "He also sent burning coals from his mouth" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:10

He opened the heavens

David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

under his feet

David speaks of God as having feet like humans. (See: **Personification (p.814)**) (See: **Personification (p.814)**)

2 Samuel 22:11

He was seen on the wings of the wind

This can be translated in active form. Alternate translation: "He appeared on the wings of the wind" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

the wings of the wind

This expression speaks of the wind as if it were a bird. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:12

rain clouds in the skies

David describes Yahweh's way of saving David from his enemies as a storm cloud gathering over a place. This emphasizes God's power and his anger. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

He made darkness a tent around him

Here the darkness Yahweh creates is compared to a tent which hides him completely. Alternate translation: "He hid himself in the darkness" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:13

From the lightning before him coals of fire fell

This could mean: (1) "Out of his bright light he sent burning coals" or (2) "From his brightness he sent lightning"

From the lightning before him

David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:14

The Most High shouted.

David describes Yahweh doing these actions a person would do. (See: **Personification (p.814)**) (See: **Personification (p.814)**)

2 Samuel 22:15

He shot arrows

David describes Yahweh doing these actions a person would do. (See: **Personification (p.814)**) (See: **Personification (p.814)**)

He shot arrows & lightning bolts

David compares the lightning from Yahweh's storm to arrows that a soldier would use. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

lightning bolts and dispersed them

David continues describing Yahweh, whom he compares to a storm, coming to save him from his enemies. This emphasizes God's power and anger towards David's enemies. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:16

Then the channels of the sea were seen & breath of his nostrils

When Yahweh shouted in his attack against David's enemies, it is compared to his power to create upheaval in the deepest parts of the ocean and the earth. This shows his great power and fierce anger. (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Metaphor (p.796)**)

the channels of the sea were seen

This means that the sea water moved and the ocean floor was visible. This can be translated in active form. Alternate translation: "People could see the channels of the sea" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

the channels of the sea

the deepest part of the sea, from which the Hebrews believed was where the water in the sea came

the foundations of the world were laid bare at the rebuke of Yahweh, at the blast of the breath of his nostrils

David compares Yahweh's anger to turbulent movements of the ground. "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's rebuke, the breath of his nostrils, laid bare the foundations of the world" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 22:17

out of the surging water

David compares his enemies to a flood that threatens to drown him. (See: **Metaphor (p.796)**) (See: **Metaphor (p. 796)**)

2 Samuel 22:18

He rescued me from my strong enemy

David's enemies were overwhelming. He praises God for delivering him from all his enemies.

2 Samuel 22:19

They came against me on the day of my distress

Alternate translation: "My enemies fought against me when I was in great trouble"

the day of my distress

Alternate translation: "the time of my distress"

but Yahweh was my support

Alternate translation: "but Yahweh supported me" or "but Yahweh helped me"

2 Samuel 22:20

a wide open place

This refers to a place where there was no danger and his enemies could not trap him.

2 Samuel 22:21

to the measure of the cleanness of my hands

Here "cleanness of my hands" means the same as "righteousness." Alternate translation: "because I obey his commands" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-metaphor]]) (See: **Idiom (p. 781)**)

2 Samuel 22:22

I have kept the ways of Yahweh

Here "the ways of Yahweh" refers to how Yahweh wants his people to act. This means David has done what Yahweh commands.

2 Samuel 22:23

have been before me

This means David constantly reads and thinks about God's decrees.

2 Samuel 22:24

I have kept myself from sin

This refers to choosing not to sin against Yahweh. (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

2 Samuel 22:25

to the degree of my cleanness in his sight

Here "my cleanness" means the same as "my righteousness." Alternate translation: "because he knows that I have done what he commands" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Idiom (p.781)**)

2 Samuel 22:26

(There are no notes for this verse.)

2 Samuel 22:27

you are perverse to the twisted

Here "perverse" means to be cunning or crafty, and "twisted" means to turn away from what is good and right. This means God is wise in how he deals with wicked people.

2 Samuel 22:28

your eyes are against the proud

Here the metonym "your eyes" refers to what Yahweh sees. This means Yahweh watches the proud person. (See: **Personification (p.814)**) (See: **Personification (p.814)**)

you bring them down

Alternate translation: "you destroy their pride"

2 Samuel 22:29

you are my lamp, Yahweh. Yahweh lights up my darkness

This metaphor compares Yahweh to a lamp, which means he gives David light and helps him to see when things seem hopeless. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:30

I can run over a barricade

Here "barricade" may refer to a group of soldiers or to a stone wall. Either way it means God enables David to defeat his enemies.

I can leap over a wall

David is exaggerating to emphasize Yahweh's help. Alternate translation: "I can climb over the wall that surrounds their city" (See: **Hyperbole (p.774)**) (See: **Hyperbole (p.774)**)

2 Samuel 22:31

The word of Yahweh is pure

Alternate translation: "Everything Yahweh says is true"

He is a shield

The metaphor "a shield" emphasizes God's power to protect his people. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 22:32

For who is God except Yahweh, and who is a rock except our God?

David uses this question to emphasize that there is no God apart from Yahweh. These may be translated as statements. Alternate translation: "Yahweh alone is God. Our God alone is a rock." (See: **Rhetorical Question (p. 822)**) (See: **Rhetorical Question (p.822)**)

who is a rock

David compares Yahweh to a rock to emphasize his strength and ability to protect his people. (See: **Metaphor (p. 796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:33

he leads the blameless person on his path

Yahweh keeps the blameless person safe and removes anything that may harm him.

2 Samuel 22:34

He makes my feet swift like a deer and places me on the high hills

Here David's feet are compared to those of a deer using exaggeration. Yahweh gives David the strength to move quickly and provides secure places for protection and rest. (See: [[rc:///ta/man/translate/figs-simile]] and [[rc:///ta/man/translate/figs-hyperbole]]) (See: **Simile (p.826)**)

2 Samuel 22:35

my hands & and my arms

Both of these refer to David. (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

to bend a bow of bronze

Only a very strong man could use a bow made from metal.

2 Samuel 22:36

the shield of your salvation

David compares Yahweh's power to save him to a shield that protects a soldier from his enemy. (See: **Metaphor (p. 796)**) (See: **Metaphor (p.796)**)

your favor

God answered David's prayers and granted him blessings and success over his enemies.

2 Samuel 22:37

You have made a wide place for my feet beneath me

Yahweh has put David in a safe place where his enemies cannot trap him. Here he refers to himself by his "feet" to emphasize his ability to stand securely. (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 22:38

pursued my enemies

Alternate translation: "chased my enemies"

2 Samuel 22:39

I devoured them and smashed them

Here David compares himself to a wild animal. Alternate translation: "I completely destroyed them like a wild animal devouring its prey" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

under my feet

Here "feet" refers to the power and control of victory over his enemies. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 22:40

You put strength on me like a belt for battle

Here the strength that Yahweh gives is compared to a belt for battle that allowed David to do mighty things. (See: **Simile (p.826)**) (See: **Simile (p.826)**)

you put under me those who rise up against me

Alternate translation: "you helped me defeat those who fought against me"

2 Samuel 22:41

the back of my enemies' necks

This could mean: (1) David seeing the backs of the enemy as they run away or (2) David putting his foot on the back of his enemy's neck after he defeats him.

I annihilated

Alternate translation: "I completely destroyed"

2 Samuel 22:42

They cried

Alternate translation: "My enemies cried"

they cried out to Yahweh, but he did not answer them

The time for Yahweh's judgment had come upon them.

2 Samuel 22:43

like dust on the ground & like mud in the streets

This means that David completely destroyed his enemies. These two phrases "like dust on the ground" and "like mud on the streets" have a similar meaning and are used for emphasis. (See: [[rc:///ta/man/translate/figs-simile]] and [[rc:///ta/man/translate/figs-parallelism]]) (See: **Simile (p.826)**)

2 Samuel 22:44

from the disputes of my own people

This refers to those among the Israelites who rebelled against King David.

You have kept me as the head of nations

"You placed me as ruler over the nations." Here "nations" refers to other nations besides Israel.

A people that I have not known

Alternate translation: "A foreign people"

2 Samuel 22:45

Foreigners were forced to bow to me

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: "Foreigners bowed down to me" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 22:46

(There are no notes for this verse.)

2 Samuel 22:47

May my rock be praised. May God be exalted

These sentences have similar meaning and are used for emphasis. These may be stated in active form. Alternate translation: "May everyone praise my rock. May everyone exalt God" (See: [[rc:///*ta/man/translate/figs-parallelism]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Parallelism (p.811)**)

my rock & the rock

David compares Yahweh to a rock to emphasize his power to protect his people. (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

2 Samuel 22:48

the one who brings down peoples under me

Alternate translation: "the one who puts the people of other nations under my rule"

2 Samuel 22:49

you lifted me up above those who rose up against me

Alternate translation: "you saved me from my enemies and gave me honor"

from violent men

Alternate translation: "from those who want to harm me"

2 Samuel 22:50

General Information:

General Information:

David concludes his song to Yahweh.

to your name

Here the metonym "name" refers to Yahweh's reputation. (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 22:51

he shows his covenant loyalty to his anointed one

Here David may be referring to the promises Yahweh made in 2 Samuel 7:8

2 Samuel 23

2 Samuel 23 General Notes

Structure and formatting

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 23:2-7.

2 Samuel 23:8-39 is a list of the famous people in David's army along with some of the special deeds some of them did. (See: [[rc://*/tw/dict/bible/kt/works]])

Special concepts in this chapter

Everlasting covenant

This is a reference to the covenant God previously made with David. (See: 2 Samuel 7, [[rc:///*tw/dict/bible/kt/ eternity]] and [[rc:///*tw/dict/bible/kt/covenant]]).

2 Samuel 23:1

Now

This marks the beginning of a new section of the book.

these are the last words

This refers to what David will say in 2 Samuel 23:2-7.

the man who was highly honored, the one anointed by the God of Jacob

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 man whom the God of Jacob highly honored and anointed" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

anointed by the God of Jacob

Anointing was done by pouring oil on a person's head. This was done to choose who would serve God as king or priest. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

psalmist

This is a person who writes psalms or songs.

2 Samuel 23:2

by me

by David

and his word was on my tongue

Here "on my tongue" is a metonym for David speaking. Alternate translation: "he gave me a message to speak"
(See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 23:3

The God of Israel spoke, the Rock of Israel & me

Here the "God of Israel" is the same as the "Rock of Israel." The two phrases say essentially the same thing. David compares God to a rock to emphasize his power to protect his people. (See: [[rc:///*ta/man/translate/figs-parallelism]] and [[rc://*/ta/man/translate/figs-metaphor]]) (See: **Parallelism (p.811)**)

The one who rules righteously over men, who rules in the fear of God

These two sentences both say that the king will respect God and do what God wants him to do. (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

in the fear of God

Alternate translation: "respecting God"

2 Samuel 23:4

He will be like the morning light & sunshine after rain

Here God is comparing the king to the morning light and sunshine after the rain. These are all ways of saying this king would be a delight to God and a blessing for the people. These two phrases have a similar meaning and are used for emphasis. Alternate translation: "He will be a delight to all" (See: [[rc:///*ta/man/translate/figs-simile]] and [[rc:///*ta/man/translate/figs-parallelism]]) (See: **Simile (p.826)**)

2 Samuel 23:5

Indeed, is my family not like this before God?

Here David is saying that he agrees with God. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "My family is indeed like this before God!" (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

Has he not made & way?

David acknowledges that God has made a covenant with him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "He has indeed made … way." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

ordered and sure

This means God's covenant is properly organized and will not change so David's family can trust it.

Does he not increase my salvation & desire?

David believes that God will always help him and cause him to prosper. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "He increases my salvation and gives me my every desire." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

2 Samuel 23:6

General Information:

General Information:

This concludes David's last words.

But the worthless will all be like thorns to be thrown away

Here the wicked person is compared to useless thorns. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "But the wicked person is worthless and dangerous like thorns we throw away" (See: [[rc:///*ta/man/translate/figs-simile]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Simile (p.826)**)

because they cannot be gathered by one's hands

Alternate translation: "because no one can pick them up with his hands without the thorns hurting him"

2 Samuel 23:7

They must be burned up where they lie

"Where thorns are found, that is where they must be burned." This means God will destroy wicked people.

2 Samuel 23:8

Jeshbaal

This is the name of a man. Other versions read Josheb Basshebeth, Jashobeam, Ishbaal, or Ishbosheth because various ancient copies have these variations. Translators may choose to say this in a footnote to their translation (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Hachmonite

This is the name of a people group. Alternate translation: "son of Hachmon" (See: **How to Translate Names (p. 770)**) (See: **How to Translate Names (p.770)**)

eight hundred

"800" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 23:9

(There are no notes for this verse.)

2 Samuel 23:10

The army returned after Eleazar

This means that the army returned after Eleazar returned from battle. Alternate translation: "The Israeli army returned to the battle field after Eleazer had already won the battle" (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

only to strip the bodies

Alternate translation: "only to take what they wanted from the dead bodies of the enemies"

2 Samuel 23:11

a field of lentils

Alternate translation: "a field where someone had planted lentils"

lentils

a flat seed, eaten like beans (See: **Translate Unknowns (p.835)**) (See: **Translate Unknowns (p.835)**)

the army fled

Alternate translation: "the Israelite army ran away"

2 Samuel 23:12

(There are no notes for this verse.)

2 Samuel 23:13

Three of the thirty

These are not the same three soldiers mentioned in 2 Samuel 23:8-12.

the thirty

"the 30" or "the thirty bravest Israelite soldiers." The full meaning of this statement can be made clear. (See: [[rc:///
*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Numbers (p.806)**)

cave of Adullam

"cave near the town of Adullam." Adullam is near Bethlehem. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Valley of Rephaim

This is the name of a place. See how you translated this in 2 Samuel 5:18.

2 Samuel 23:14

in his stronghold

Alternate translation: "in his protected place"

the Philistines had established at Bethlehem

Alternate translation: "some Philistines soldiers were controlling the village of Bethlehem"

2 Samuel 23:15

(There are no notes for this verse.)

2 Samuel 23:16

broke through the army

Alternate translation: "fought their way through the enemy army"

2 Samuel 23:17

Should I drink the blood of men who have risked their lives?

David compares the water to blood because the men risked their lives to bring the water to him. He uses a question to emphasize this. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Drinking this water would be like drinking the blood of those men who have risked their lives to bring it to me." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Rhetorical Question (p.822)**)

2 Samuel 23:18

Abishai & Zeruiah

These are the names of men. Translate them as in 2 Samuel 2:18.

captain over the three

This means Abishai was the leader of the three who went and got water for David.

three hundred men

"300 men" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

He was often mentioned along with the three soldiers

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "People often mentioned him when they spoke about the three bravest men" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 23:19

Was he not even more famous than the three?

This question is used to emphasize how famous he was. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "He was even more famous than the three." (See: **Rhetorical Question (p.822)**) (See: **Rhetorical Question (p.822)**)

three most famous soldiers

This refers to Josheb Basshebeth, Eleazar, and Shimeah. Abishai was not as famous as these soldiers.

2 Samuel 23:20

Kabzeel

This is the name of a city. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Jehoiada

This is the name of a man. See how you translated this in 2 Samuel 8:18.

Ariel

This is the name of a man.

2 Samuel 23:21

(There are no notes for this verse.)

2 Samuel 23:22

did these feats

Alternate translation: "did these mighty deeds"

he was named alongside the three mighty men

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people praise him like they praised the three mighty men" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

three mighty men

This refers to Josheb Basshebeth, Eleazar, and Shimeah.

2 Samuel 23:23

He was more highly regarded than the thirty soldiers in general, but he was not regarded quite as highly as the three mighty men

"He was more famous than the other 30 soldiers except for the three best soldiers" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

his bodyguard

a group of soldiers in charge of guarding David

2 Samuel 23:24

General Information:

General Information:

This is a list of David's greatest soldiers. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p. 770)**)

The thirty

"The 30 very famous soldiers" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Numbers (p.806)**)

2 Samuel 23:25

(There are no notes for this verse.)

2 Samuel 23:26

(There are no notes for this verse.)

2 Samuel 23:27

(There are no notes for this verse.)

2 Samuel 23:28

(There are no notes for this verse.)

2 Samuel 23:29

(There are no notes for this verse.)

2 Samuel 23:30

(There are no notes for this verse.)

2 Samuel 23:31

(There are no notes for this verse.)

2 Samuel 23:32

(There are no notes for this verse.)

2 Samuel 23:33

(There are no notes for this verse.)

2 Samuel 23:34

(There are no notes for this verse.)

2 Samuel 23:35

(There are no notes for this verse.)

2 Samuel 23:36

(There are no notes for this verse.)

2 Samuel 23:37

General Information:

General Information:

This concludes the list of David's greatest soldiers. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 23:38

(There are no notes for this verse.)

2 Samuel 23:39

thirty-seven in all

"there were 37 total" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 24

2 Samuel 24 General Notes

Special concepts in this chapter

Counting soldiers

David ordered the leaders of his army to count how many men of fighting age there were. He was not supposed to do this because it showed he did not trust God. God was displeased and offered David three punishments. (See: **trust, trusted, trustworthy, trustworthiness (p.864)**)

2 Samuel 24:1

the anger of Yahweh was ignited against Israel

The word "ignite" means start a fire. Here Yahweh's anger is compared to that of a fire. Alternate translation: "the anger of Yahweh started to burn like a fire" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

he moved David against them

Alternate translation: "he caused David to oppose them"

Go, count Israel and Judah

In the law of Moses, God prohibited the kings of Israel from taking a census of fighting men. The full meaning of this statement can be made explicit. (See: **Assumed Knowledge and Implicit Information (p.736)**) (See: **Assumed Knowledge and Implicit Information (p.736)**)

2 Samuel 24:2

Dan to Beersheba

This phrase uses two place names Dan, in the far north, and Beersheba, in the far south, to represent the entire country. (See: **Merism (p.794)**) (See: **Merism (p.794)**)

count all the people & fit for battle

This means to count all the men except those men who are either too young, too old, or physically unable to fight.

2 Samuel 24:3

multiply & hundred times

This means "produce 100 more people for every one person there is now." (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 24:4

the king's word was final against Joab

Joab and the other commanders of King David's army were not able to convince David to not take a census.

the king's word

This phrase represents the king's command to them. Alternate translation: "what the king had commanded" (See: **Synecdoche (p.831)**) (See: **Synecdoche (p.831)**)

2 Samuel 24:5

They crossed

Alternate translation: "Joab and the commanders of the army crossed"

Aroer

This was a city on the northern edge of the Arnon River. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

Jazer

This is a town in Gad. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 24:6

Tahtim Hodshi

This may refer to the town of Kadesh in the land of the Hittite people. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

2 Samuel 24:7

(There are no notes for this verse.)

2 Samuel 24:8

they had gone

Alternate translation: "Joab and the commanders had gone"

nine months and twenty days

"9 months and 20 days" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

2 Samuel 24:9

Then Joab reported the total of the count of the fighting men to the king

Alternate translation: "Then Joab told the king the total number of men ready for battle"

in Israel

This refers to the northern tribes of Israel.

800,000 & 500,000

"eight hundred thousand … five hundred thousand" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

who drew the sword

This metonym refers to the men who were ready to fight in the army. (See: **Metonymy (p.802)**) (See: **Metonymy (p. 802)**)

of Judah

This refers to the southern tribe of Judah.

2 Samuel 24:10

David's heart afflicted him

The "heart" here is a metonym for David's emotions and conscience. Alternate translation: "David felt guilty" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Now, Yahweh, take away your servant's guilt

David refers to himself as "your servant." This is a polite way to speak to someone with greater authority.

2 Samuel 24:11

the word of Yahweh came to the prophet Gad, David's seer, saying,

The idiom "the word of Yahweh came to" is used to introduce a special message from God. See how you translated this idiom in 2 Samuel 7:4. Alternate translation: "Yahweh gave a message to the prophet Gad, David's seer. He said," or "Yahweh spoke this message to the prophet Gad, David's seer:" (See: **Idiom (p.781)**) (See: **Idiom (p.781)**)

David's seer

This means Gad was the official prophet in the royal palace.

2 Samuel 24:12

(There are no notes for this verse.)

2 Samuel 24:13

(There are no notes for this verse.)

2 Samuel 24:14

I am in deep trouble

Alternate translation: "I am in terrible trouble"

Let us fall into Yahweh's hands rather than into the hand of man

Here "hands" refer to power or control. Alternate translation: "Let Yahweh and not people punish us" (See:
Metonymy (p.802)) (See: **Metonymy (p.802)**)

2 Samuel 24:15

a fixed time

This is the time God decided he would stop the plague.

seventy thousand

"70,000" (See: **Numbers (p.806)**) (See: **Numbers (p.806)**)

from Dan to Beersheba

Here mentioning the city of Dan in the extreme north and the city Beersheba in the extreme south means the entire nation of Israel. (See: **Merism (p.794)**) (See: **Merism (p.794)**)

2 Samuel 24:16

the angel reached out with his hand toward Jerusalem to destroy it

Here the metonym "hand" stands for the angel's power. Alternate translation: "the angel was about to destroy the people in Jerusalem" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Yahweh changed his mind because of the harm

This means that Yahweh stopped the evil that he was allowing the angel to do. Alternate translation: "Yahweh felt grieved about the harm"

Now draw back your hand

The metonym "hand" stands for the angel's power. Alternate translation: "Do not harm them any longer" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

Araunah

This is the name of a man. (See: **How to Translate Names (p.770)**) (See: **How to Translate Names (p.770)**)

the threshing floor

A threshing floor was a hard, flat surface where edible grain was separated from chaff.

2 Samuel 24:17

I have sinned, and I have acted perversely

These phrases mean the same thing and are combined for emphasis. Alternate translation: "I have sinned terribly" (See: **Parallelism (p.811)**) (See: **Parallelism (p.811)**)

But these sheep, what have they done?

David uses a question and compares the people to sheep to emphasize that they have done nothing wrong. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "These ordinary people have done nothing wrong." (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-metaphor]]) (See: **Rhetorical Question (p.822)**)

Please let your hand punish me

Here the metonym "hand" refers to power. Alternate translation: "Please punish me" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

2 Samuel 24:18

(There are no notes for this verse.)

2 Samuel 24:19

(There are no notes for this verse.)

2 Samuel 24:20

bowed to the king with his face to the ground

He was showing deep respect and honor to the king. (See: **Symbolic Action (p.829)**) (See: **Symbolic Action (p.829)**)

2 Samuel 24:21

so that the plague may be removed from the people

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that Yahweh will remove this plague from the people" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

2 Samuel 24:22

what is good in your sight

Here sight represents judgment or evaluation. Alternate translation: "what you think is good" or "what is good in your judgement" (See: **Metaphor (p.796)**) (See: **Metaphor (p.796)**)

threshing sledges

heavy boards used to separate grain from the rest of the wheat plant

2 Samuel 24:23

(There are no notes for this verse.)

2 Samuel 24:24

I will not offer & anything that costs me nothing

This can be stated in a positive form. Alternate translation: "I will only offer … something that I have paid for" (See: **Double Negatives (p.749)**) (See: **Double Negatives (p.749)**)

fifty shekels

"50 shekels." A shekel is 11 grams. (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bmoney]]) (See: **Numbers (p.806)**)

2 Samuel 24:25

on behalf of the land

Here the metonym "land" stands for the people of Israel. Alternate translation: "on behalf of the people of Israel" (See: **Metonymy (p.802)**) (See: **Metonymy (p.802)**)

the plague on Israel was confined

This can be translated in active form. Alternate translation: "God confined the plague that had been on Israel" or "God took the plague away from Israel" (See: **Active or Passive (p.731)**) (See: **Active or Passive (p.731)**)

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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: 2 Samuel 7:1; 2 Samuel 7:11; 2 Samuel 7:15; 2 Samuel 11:16; 2 Samuel 13:16; 2 Samuel 17:2; 2 Samuel 17:9; 2 Samuel 17:14; 2 Samuel 18:13; 2 Samuel 19:11; 2 Samuel 20:13

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: 2 Samuel 1:25; 2 Samuel 3:2; 2 Samuel 3:34; 2 Samuel 5:13; 2 Samuel 5:14; 2 Samuel 5:17; 2 Samuel 6:12; 2 Samuel 6:22; 2 Samuel 7:10; 2 Samuel 7:16; 2 Samuel 7:25; 2 Samuel 7:26; 2 Samuel 7:29; 2 Samuel 10:15; 2 Samuel 10:17; 2 Samuel 10:18; 2 Samuel 10:19; 2 Samuel 11:17; 2 Samuel 11:24; 2 Samuel 12:13; 2 Samuel 12:28; 2 Samuel 12:30; 2 Samuel 14:8; 2 Samuel 14:25; 2 Samuel 15:11; 2 Samuel 15:32; 2 Samuel 17:9; 2 Samuel 17:11; 2 Samuel 17:23; 2 Samuel 18:7; 2 Samuel 18:18; 2 Samuel 19:1; 2 Samuel 20:13; 2 Samuel 20:21; 2 Samuel 21:6; 2 Samuel 21:9; 2 Samuel 21:11; 2 Samuel 21:13; 2 Samuel 22:4; 2 Samuel 22:8; 2 Samuel 22:11; 2 Samuel 22:16; 2 Samuel 22:45; 2 Samuel 23:1; 2 Samuel 23:18; 2 Samuel 23:22; 2 Samuel 24:21; 2 Samuel 24:25

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: 2 Samuel 1:21; 2 Samuel 1:25

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

> This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
>

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

> the day of judgment, It will be more tolerable for those **wicked cities,**
> **Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands**
> when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> Why do your disciples violate the traditions of the elders? For **they do not**
> **go through the ceremonial handwashing ritual of righteousness** when
> they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to
> him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to
> lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> Jesus said to him, "Foxes have holes, and the birds of the sky have nests,
> but **I, the Son of Man**, have **no home to rest in. If you want to follow**
> **me, you will live as I live**."

> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22
> ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> At the day of judgment, God will **punish Tyre and Sidon**, cities whose
> people were very wicked, **less severely than he will punish you**.
> or:
> At the day of judgment, God will **punish you more severely** than Tyre and
> Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

> Next we recommend you learn about: "
>
> *Making Assumed Knowledge and Implicit Information Explicit* *(UTA PDF)*

Referenced in: 2 Samuel 2:17; 2 Samuel 2:23; 2 Samuel 2:28; 2 Samuel 3:15; 2 Samuel 6:2; 2 Samuel 6:7; 2 Samuel 7:2; 2 Samuel 8:16; 2 Samuel 10 General Notes; 2 Samuel 10:4; 2 Samuel 11:1; 2 Samuel 11:2; 2 Samuel 11:20; 2 Samuel 12:4; 2 Samuel 12:5; 2 Samuel 12:16; 2 Samuel 12:18; 2 Samuel 12:23; 2 Samuel 13:2; 2 Samuel 13:17; 2 Samuel 13:18; 2 Samuel 13:28; 2 Samuel 14:7; 2 Samuel 14:9; 2 Samuel 14:11; 2 Samuel 14:14; 2 Samuel 14:21; 2 Samuel 14:29; 2 Samuel 14:32; 2 Samuel 14:33; 2 Samuel 15:3; 2 Samuel 15:6; 2 Samuel 15:7; 2 Samuel 15:17; 2 Samuel 15:20; 2 Samuel 15:28; 2 Samuel 15:31; 2 Samuel 15:32; 2 Samuel 15:34; 2 Samuel 16 General Notes; 2 Samuel 16:8; 2 Samuel 16:11; 2 Samuel 17:2; 2 Samuel 17:3; 2 Samuel 17:8; 2 Samuel 17:13; 2 Samuel 17:18; 2

Samuel 18:2; 2 Samuel 18:3; 2 Samuel 18:6; 2 Samuel 18:9; 2 Samuel 18:14; 2 Samuel 18:16; 2 Samuel 18:17; 2 Samuel 18:20; 2 Samuel 19:2; 2 Samuel 19:7; 2 Samuel 19:9; 2 Samuel 19:17; 2 Samuel 19:21; 2 Samuel 19:25; 2 Samuel 19:37; 2 Samuel 19:38; 2 Samuel 19:43; 2 Samuel 20:6; 2 Samuel 20:8; 2 Samuel 20:12; 2 Samuel 20:15; 2 Samuel 20:22; 2 Samuel 23:10; 2 Samuel 24:1

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)*

Referenced in: 2 Samuel 1:18; 2 Samuel 3:1; 2 Samuel 4:2; 2 Samuel 4:3; 2 Samuel 4:4; 2 Samuel 5:2; 2 Samuel 9:10; 2 Samuel 14:25; 2 Samuel 20:23; 2 Samuel 21:2

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: 2 Samuel 18:11; 2 Samuel 18:12

Biblical Weight

Description

The following terms are the most common units of weight in the
Bible. The term "shekel" means "weight," and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as ".57 grams," readers might think that the measurement is exact. It would be better to say "half a gram."
Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath's spear weighed 300 shekels. Instead of translating this as "3300 grams" or "3.3 kilograms," it can be translated as "about three and one half kilograms."
When God tells people how much something should weigh, and when people use those weights, do not say "about" in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > "The bronze from the wave offering weighed **70 talentes and 2,400 sekeles**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

> > "The bronze from the wave offering weighed **70 talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

> > "The bronze from the offering weighed **70 talents and 2,400 shekels**. 1"

The footnote would look like:

> > [1] This was a total of about 2,400 kilograms.

> "

Next we recommend you learn about:

Fractions (UTA PDF)

Referenced in: 2 Samuel 12:30; 2 Samuel 14:26; 2 Samuel 21:16

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

> This page answers the question: *What are direct and indirect quotations?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*
>
> *Verbs (UTA PDF)*
>
> *Quotations and Quote Margins (UTA PDF)*

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest …**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)

>> He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

>> He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:	"

Quotes within Quotes (UTA PDF)	

Referenced in: 2 Samuel 1:8; 2 Samuel 7:15; 2 Samuel 7:16

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: 2 Samuel 14:7; 2 Samuel 19:7; 2 Samuel 24:24

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: 2 Samuel 3:32; 2 Samuel 6:21; 2 Samuel 7:16; 2 Samuel 12:24; 2 Samuel 15:3; 2 Samuel 17:2; 2 Samuel 20:20

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: 2 Samuel 9:5; 2 Samuel 10:5; 2 Samuel 13:4; 2 Samuel 13:12; 2 Samuel 13:28; 2 Samuel 14:15; 2 Samuel 17:9; 2 Samuel 19:37; 2 Samuel 19:40; 2 Samuel 20:19; 2 Samuel 20:20

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: 2 Samuel 1:6; 2 Samuel 1:12; 2 Samuel 1:19; 2 Samuel 1:25; 2 Samuel 2:16; 2 Samuel 2:21; 2 Samuel 3:7; 2 Samuel 11:4; 2 Samuel 11:11; 2 Samuel 11:17; 2 Samuel 12:11; 2 Samuel 13:11; 2 Samuel 13:14; 2 Samuel 13:20; 2 Samuel 13:32; 2 Samuel 16:11; 2 Samuel 16:21; 2 Samuel 16:22; 2 Samuel 17:25; 2 Samuel 20:3
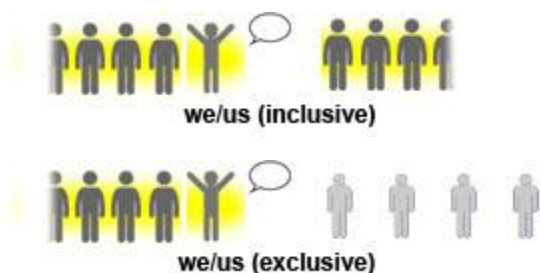
Exclusive and Inclusive 'We'

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.

> This page answers the question: *What are the exclusive and inclusive forms of "we"?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns [(UTA PDF)](UTA PDF)*

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

we/us (inclusive)

we/us (exclusive)

Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

"
Next we recommend you learn about:
When Masculine Words Include Women *(UTA PDF)*

Referenced in: 2 Samuel 7:22

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)*

"

Referenced in: 2 Samuel 5:24; 2 Samuel 7:19; 2 Samuel 7:21; 2 Samuel 7:25; 2 Samuel 7:27; 2 Samuel 7:29; 2 Samuel 9:11; 2 Samuel 16:18

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

> This page answers the question: *What are the different forms of you?*
>
> In order to understand this topic, it would be good to read:
>
> *Forms of 'You' — Singular (UTA PDF)*
> *Forms of 'You' — Dual/Plural (UTA PDF)*

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: 2 Samuel 6:21

Fractions

Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

> This page answers the question: *What are fractions and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Numbers (UTA PDF)*

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

> … **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters "th" added to the end of the number, such as fourth, sixth, ninth, tenth.

Number of parts the whole is divided into	Fraction
four	fourth
ten	tenth
one hundred	one hundredth
one thousand	one thousandth

Some fractions in English do not follow that pattern.

Number of parts the whole is divided into	Fraction
two	half
three	third
five	fifth

Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

Examples From the Bible

> Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase "the half-tribe of Manasseh" refers one of those groups. The phrase "the other half" refers to the other group.

> So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

> You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

(2) For measurements such as for weight and length, use a unit that your people might know or the unit in the UST.

(3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

(1) Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.

> **A third** of the ocean became red like blood (Revelation 8:8 ULT)
>
> > It was like they **divided** the ocean **into three parts**, and **one part** of the ocean became blood.
>
> Then you must offer with the bull a grain offering of **three-tenths** of an ephah of fine flour mixed with **half a hin** of oil. (Numbers 15:9 ULT)
>
> > ... then you must **divide** an ephah of fine flour **into ten parts** and **divide** a hin of oil **into two parts**. Then mix **three of those parts** of the flour with **one of the parts** of oil. Then you must offer that grain offering along with the bull.

(2) For measurements, use the measurements that are given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> ... **two-thirds of a shekel** ... (1 Samuel 13:21b ULT)
>
> ... **eight grams** of silver ... (1 Samuel 13:21b UST)
>
> ... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)
>
> > ... **six and one-half liters** of finely ground flour mixed with **two liters** of olive oil. (Numbers 15:9b UST)

(3) For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

> ... **three-tenths of an ephah** of fine flour mixed with **half a hin** of oil. (Numbers 15:9b ULT)
>
> > **six quarts** of fine flour mixed with **two quarts** of oil.

Next we recommend you learn about:

Ordinal Numbers *(UTA PDF)*
Biblical Money *(UTA PDF)*

Referenced in: 2 Samuel 18:2

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.

> This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

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: 2 Samuel 6:2; 2 Samuel 6:12; 2 Samuel 6:20; 2 Samuel 9:6; 2 Samuel 10:16

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.

> This page answers the question: *What is hendiadys 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)*
> *Parts of Speech (UTA PDF)*

> ... 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: 2 Samuel 3:38

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 2 Samuel; 2 Samuel 1:1; 2 Samuel 1:18; 2 Samuel 2:4; 2 Samuel 2:8; 2 Samuel 2:9; 2 Samuel 2:12; 2 Samuel 2:13; 2 Samuel 2:16; 2 Samuel 2:18; 2 Samuel 2:19; 2 Samuel 2:20; 2 Samuel 2:24; 2 Samuel 2:29; 2 Samuel 2:30; 2 Samuel 3:2; 2 Samuel 3:3; 2 Samuel 3:4; 2 Samuel 3:5; 2 Samuel 3:7; 2 Samuel 3:13; 2 Samuel 3:15; 2 Samuel 3:16; 2 Samuel 3:23; 2 Samuel 3:26; 2 Samuel 3:27; 2 Samuel 3:28; 2 Samuel 3:30; 2 Samuel 3:37; 2 Samuel 3:39; 2 Samuel 4:1; 2 Samuel 4:2; 2 Samuel 4:3; 2 Samuel 4:4; 2 Samuel 5:11; 2 Samuel 5:14; 2 Samuel 5:15; 2 Samuel 5:16; 2 Samuel 5:18; 2 Samuel 5:20; 2 Samuel 5:22; 2 Samuel 5:23; 2 Samuel 5:25; 2 Samuel 6:2; 2 Samuel 6:3; 2 Samuel 6:6; 2 Samuel 6:8; 2 Samuel 6:10; 2 Samuel 8:3; 2 Samuel 8:8; 2 Samuel 8:9; 2 Samuel 8:10; 2 Samuel 8:13; 2 Samuel 8:16; 2 Samuel 8:17; 2 Samuel 8:18; 2 Samuel 9:2; 2 Samuel 9:4; 2 Samuel 9:12; 2 Samuel 10:1; 2 Samuel 10:2; 2 Samuel 10:6; 2 Samuel 10:16; 2 Samuel 11:1; 2 Samuel 11:21; 2 Samuel 12:25; 2 Samuel 13:3; 2 Samuel 13:23; 2 Samuel 13:37; 2 Samuel 14:2; 2 Samuel 15:12; 2 Samuel 15:19; 2 Samuel 15:23; 2 Samuel 15:27; 2 Samuel 15:32; 2 Samuel 15:36; 2 Samuel 16:1; 2 Samuel 16:5; 2 Samuel 16:9; 2 Samuel 16:15; 2 Samuel 16:16; 2 Samuel 16:20; 2 Samuel 17:1; 2 Samuel 17:15; 2 Samuel 17:17; 2 Samuel 17:18; 2 Samuel 17:19; 2 Samuel 17:20; 2 Samuel 17:24; 2 Samuel 17:25; 2 Samuel 17:26; 2 Samuel 17:27; 2 Samuel 18:2; 2 Samuel 18:5; 2 Samuel 18:18; 2 Samuel 18:19; 2 Samuel 19:13; 2 Samuel 19:16; 2 Samuel 19:17; 2 Samuel 19:21; 2 Samuel 19:24; 2 Samuel 19:27; 2 Samuel 19:31; 2 Samuel 19:32; 2 Samuel 19:37; 2 Samuel 20:1; 2 Samuel 20:4; 2 Samuel 20:6; 2 Samuel 20:7; 2 Samuel 20:14; 2 Samuel 20:23; 2 Samuel 20:24; 2 Samuel 20:25; 2 Samuel 20:26; 2 Samuel 21:8; 2 Samuel 21:12; 2 Samuel 21:14; 2 Samuel 21:16; 2 Samuel 21:18; 2 Samuel 21:19; 2 Samuel 21:20; 2 Samuel 21:21; 2 Samuel 23:8; 2 Samuel 23:13; 2 Samuel 23:20; 2 Samuel 23:24; 2 Samuel 23:37; 2 Samuel 24:5; 2 Samuel 24:6; 2 Samuel 24:16

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: 2 Samuel 3:35; 2 Samuel 5:17; 2 Samuel 14:11; 2 Samuel 15:20; 2 Samuel 15:23; 2 Samuel 15:35; 2 Samuel 16:22; 2 Samuel 17:11; 2 Samuel 17:13; 2 Samuel 19:6; 2 Samuel 19:8; 2 Samuel 22:30

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: 2 Samuel 2:27; 2 Samuel 19:6

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**

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Referenced in: 2 Samuel 1:9; 2 Samuel 1:15; 2 Samuel 2:10; 2 Samuel 4:8; 2 Samuel 4:9; 2 Samuel 5:1; 2 Samuel 7:3; 2 Samuel 7:4; 2 Samuel 7:9; 2 Samuel 7:11; 2 Samuel 7:12; 2 Samuel 7:22; 2 Samuel 10:5; 2 Samuel 11:3; 2 Samuel 11:5; 2 Samuel 11:6; 2 Samuel 11:7; 2 Samuel 11:8; 2 Samuel 11:13; 2 Samuel 11:27; 2 Samuel 12:5; 2 Samuel 12:14; 2 Samuel 12:15; 2 Samuel 12:28; 2 Samuel 13:5; 2 Samuel 13:6; 2 Samuel 13:8; 2 Samuel 13:9; 2 Samuel 13:10; 2 Samuel 13:20; 2 Samuel 13:33; 2 Samuel 13:34; 2 Samuel 14:7; 2 Samuel 14:11; 2 Samuel 14:12; 2 Samuel 14:19; 2 Samuel 14:22; 2 Samuel 15:12; 2 Samuel 15:14; 2 Samuel 15:16; 2 Samuel 16:4; 2 Samuel 16:11; 2 Samuel 16:12; 2 Samuel 16:21; 2 Samuel 17:3; 2 Samuel 17:11; 2 Samuel 17:12; 2 Samuel 17:14; 2 Samuel 17:15; 2 Samuel 17:16; 2 Samuel 17:21; 2 Samuel 17:23; 2 Samuel 18:12; 2 Samuel 18:31; 2 Samuel 19:7; 2 Samuel 19:11; 2 Samuel 19:13; 2 Samuel 19:14; 2 Samuel 19:19; 2 Samuel 19:22; 2 Samuel 19:27; 2 Samuel 20 General Notes; 2 Samuel 20:3; 2 Samuel 20:11; 2 Samuel 20:20; 2 Samuel 20:21; 2 Samuel 20:23; 2 Samuel 20:24; 2 Samuel 21:22; 2 Samuel 22:21; 2 Samuel 22:24; 2 Samuel 22:25; 2 Samuel 24:11

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.

> This page answers the question: *How do we introduce a new event in a story?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*
> *Order of Events* *(UTA PDF)*

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 *(UTA PDF)*

Introduction of New and Old Participants *(UTA PDF)*

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Referenced in: 2 Samuel 3:6; 2 Samuel 7:1; 2 Samuel 11:1; 2 Samuel 11:2; 2 Samuel 13:1; 2 Samuel 13:23; 2 Samuel 13:30; 2 Samuel 13:36; 2 Samuel 15:1; 2 Samuel 15:7; 2 Samuel 15:32; 2 Samuel 16:16; 2 Samuel 17:21; 2 Samuel 17:27

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">
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)*
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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.

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> Next we recommend you learn about:
>
> *Pronouns — When to Use Them* *(UTA PDF)*

Referenced in: 2 Samuel 4:2

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> This page answers the question: *What is irony and how can I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **Undoubtedly you know, for you were born then;** "**the number of your days is so large!**" (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They

emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

(2) The irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
>> **You act like it is good to reject God's commandment** so you may keep your tradition!

> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

>> I did not come to call **people who think that they are righteous** to repentance, but to call sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

>> 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols **cannot bring us their own arguments or come forward to declare to us what will happen** so we may know these things well. We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **Undoubtedly you know, for you were born then;**
> **the number of your days is so large!** (Job 38:20-21 ULT)

> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

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Next we recommend you learn about:

Litotes (UTA PDF)

Referenced in: 2 Samuel 6 General Notes; 2 Samuel 6:20; 2 Samuel 6:22

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."

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Referenced in: 2 Samuel 14:18; 2 Samuel 17:12; 2 Samuel 17:22

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: 2 Samuel 14:19; 2 Samuel 14:25; 2 Samuel 17:11; 2 Samuel 22:8; 2 Samuel 24:2; 2 Samuel 24:15

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: 2 Samuel 1:23; 2 Samuel 2:26; 2 Samuel 3:1; 2 Samuel 3:6; 2 Samuel 3:8; 2 Samuel 3:29; 2 Samuel 5:2; 2 Samuel 5:24; 2 Samuel 6:7; 2 Samuel 7:7; 2 Samuel 7:9; 2 Samuel 7:10; 2 Samuel 7:12; 2 Samuel 7:19; 2 Samuel 9:8; 2 Samuel 10 General Notes; 2 Samuel 10:6; 2 Samuel 11:26; 2 Samuel 12:5; 2 Samuel 12:8; 2 Samuel 12:9; 2 Samuel 12:11; 2 Samuel 12:13; 2 Samuel 12:15; 2 Samuel 12:27; 2 Samuel 12:28; 2 Samuel 13:27; 2 Samuel 13:34; 2 Samuel 13:36; 2 Samuel 14:7; 2 Samuel 14:10; 2 Samuel 14:19; 2 Samuel 14:22; 2 Samuel 15 General Notes; 2 Samuel 15:6; 2 Samuel 15:23; 2 Samuel 16:3; 2 Samuel 16:4; 2 Samuel 16:9; 2 Samuel 16:11; 2 Samuel 16:21; 2 Samuel 17:16; 2 Samuel 18:13; 2 Samuel 18:19; 2 Samuel 18:24; 2 Samuel 18:25; 2 Samuel 18:28; 2 Samuel 19:11; 2 Samuel 19:12; 2 Samuel 19:13; 2 Samuel 19:14; 2 Samuel 19:28; 2 Samuel 19:41; 2 Samuel 20:19; 2 Samuel 21:17; 2 Samuel 22:2; 2 Samuel 22:3; 2 Samuel 22:5; 2 Samuel 22:8; 2 Samuel 22:9; 2 Samuel 22:10; 2 Samuel 22:11; 2 Samuel 22:12; 2 Samuel 22:13; 2 Samuel 22:15; 2 Samuel 22:16; 2 Samuel 22:17; 2 Samuel 22:29; 2 Samuel 22:32; 2 Samuel 22:36; 2 Samuel 22:39; 2 Samuel 22:47; 2 Samuel 24:1; 2 Samuel 24:22

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: 2 Samuel 1:14; 2 Samuel 1:16; 2 Samuel 1:19; 2 Samuel 1:20; 2 Samuel 1:21; 2 Samuel 2:31; 2 Samuel 3:8; 2 Samuel 3:10; 2 Samuel 3:12; 2 Samuel 3:18; 2 Samuel 3:19; 2 Samuel 3:21; 2 Samuel 3:27; 2 Samuel 3:28; 2 Samuel 3:29; 2 Samuel 3:34; 2 Samuel 4:11; 2 Samuel 5:8; 2 Samuel 6:1; 2 Samuel 6:5; 2 Samuel 6:12; 2 Samuel 6:15; 2 Samuel 6:16; 2 Samuel 6:18; 2 Samuel 6:22; 2 Samuel 7:3; 2 Samuel 7:8; 2 Samuel 7:9; 2 Samuel 7:11; 2 Samuel 7:12; 2 Samuel 7:13; 2 Samuel 7:23; 2 Samuel 7:26; 2 Samuel 7:27; 2 Samuel 8:7; 2 Samuel 8:8; 2 Samuel 8:13; 2 Samuel 9:3; 2 Samuel 9:7; 2 Samuel 9:10; 2 Samuel 9:12; 2 Samuel 9:13; 2 Samuel 10:3; 2 Samuel 10:17; 2 Samuel 11:3; 2 Samuel 11:4; 2 Samuel 11:8; 2 Samuel 11:18; 2 Samuel 11:25; 2 Samuel 12:7; 2 Samuel 12:9; 2 Samuel 12:10; 2 Samuel 12:11; 2 Samuel 12:12; 2 Samuel 12:25; 2 Samuel 12:26; 2 Samuel 12:30; 2 Samuel 12:31; 2 Samuel 13:6; 2 Samuel 13:7; 2 Samuel 13:30; 2 Samuel 14:2; 2 Samuel 14:7; 2 Samuel 14:9; 2 Samuel 14:16; 2 Samuel 14:19; 2 Samuel 14:29; 2 Samuel 14:32; 2 Samuel 15:3; 2 Samuel 15:10; 2 Samuel 15:14; 2 Samuel 15:25; 2 Samuel 15:28; 2 Samuel 16:3; 2 Samuel 16:7; 2 Samuel 16:8; 2 Samuel 17:3; 2 Samuel 17:17; 2 Samuel 17:21; 2 Samuel 18:1; 2 Samuel 18:9; 2 Samuel 18:18; 2 Samuel 18:19; 2 Samuel 19:9; 2 Samuel 19:14; 2 Samuel 19:28; 2 Samuel 20:6; 2 Samuel 20:19; 2 Samuel 21:9; 2 Samuel 22:1; 2 Samuel 22:7; 2 Samuel 22:31; 2 Samuel 22:39; 2 Samuel 22:50; 2 Samuel 23:2; 2 Samuel 24:9; 2 Samuel 24:10; 2 Samuel 24:14; 2 Samuel 24:16; 2 Samuel 24:17; 2 Samuel 24:25

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)

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.

> 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)*

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: 2 Samuel 1:25; 2 Samuel 5:6; 2 Samuel 14:2

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: 2 Samuel 2:31; 2 Samuel 3:3; 2 Samuel 3:4; 2 Samuel 3:5; 2 Samuel 3:14; 2 Samuel 3:20; 2 Samuel 4:4; 2 Samuel 6:1; 2 Samuel 8:4; 2 Samuel 8:5; 2 Samuel 8:13; 2 Samuel 9:10; 2 Samuel 10:6; 2 Samuel 10:18; 2 Samuel 12:6; 2 Samuel 15:18; 2 Samuel 16:1; 2 Samuel 17:1; 2 Samuel 18:1; 2 Samuel 18:3; 2 Samuel 18:7; 2 Samuel 19:17; 2 Samuel 19:32; 2 Samuel 19:35; 2 Samuel 21:20; 2 Samuel 23:8; 2 Samuel 23:13; 2 Samuel 23:18; 2 Samuel 23:23; 2 Samuel 23:24; 2 Samuel 23:39; 2 Samuel 24:3; 2 Samuel 24:8; 2 Samuel 24:9; 2 Samuel 24:15; 2 Samuel 24:24

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.

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)

Referenced in: 2 Samuel 1:2

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.

- 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)*

"

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:

> This page answers the question: *What is personification?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

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)*

"

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)*

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

> This page answers the question: *What are reflexive pronouns?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*
> *Sentence Structure (UTA PDF)*

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I should testify about **myself** alone, my testimony would not be true. (John 5:31)
>
> > "If I should **self-testify** alone, my testimony would not be true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**It was he who** took our sickness and bore our diseases."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples were."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

> "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

"

Referenced in: 2 Samuel 17:12

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: 2 Samuel 1:14; 2 Samuel 2 General Notes; 2 Samuel 2:22; 2 Samuel 2:26; 2 Samuel 3:7; 2 Samuel 3:8; 2 Samuel 3:12; 2 Samuel 3:24; 2 Samuel 3:25; 2 Samuel 3:33; 2 Samuel 3:38; 2 Samuel 4:11; 2 Samuel 6:9; 2 Samuel 7:5; 2 Samuel 7:7; 2 Samuel 7:18; 2 Samuel 7:20; 2 Samuel 7:23; 2 Samuel 9:8; 2 Samuel 10:3; 2 Samuel 11:3; 2 Samuel 11:10; 2 Samuel 11:11; 2 Samuel 11:20; 2 Samuel 11:21; 2 Samuel 12:9; 2 Samuel 12:18; 2 Samuel 12:22; 2 Samuel 12:23; 2 Samuel 13:13; 2 Samuel 13:28; 2 Samuel 14:13; 2 Samuel 15:19; 2 Samuel 15:20; 2 Samuel 15:27; 2 Samuel 15:35; 2 Samuel 16:9; 2 Samuel 16:10; 2 Samuel 16:11; 2 Samuel 16:17; 2 Samuel 16:19; 2 Samuel 18:11; 2 Samuel 19 General Notes; 2 Samuel 19:10; 2 Samuel 19:11; 2 Samuel 19:12; 2 Samuel 19:13; 2 Samuel 19:21; 2 Samuel 19:22; 2 Samuel 19:28; 2 Samuel 19:29; 2 Samuel 19:34; 2 Samuel 19:35; 2 Samuel 19:36; 2 Samuel 19:41; 2

Samuel 19:42; 2 Samuel 19:43; 2 Samuel 20:19; 2 Samuel 22:32; 2 Samuel 23:5; 2 Samuel 23:17; 2 Samuel 23:19; 2 Samuel 24:17

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: 2 Samuel 2:18; 2 Samuel 5:20; 2 Samuel 11:11; 2 Samuel 12:3; 2 Samuel 14:11; 2 Samuel 14:14; 2 Samuel 14:17; 2 Samuel 14:20; 2 Samuel 15:21; 2 Samuel 16 General Notes; 2 Samuel 16:23; 2 Samuel 17:3; 2 Samuel 17:8; 2 Samuel 17:12; 2 Samuel 18:27; 2 Samuel 18:32; 2 Samuel 19:3; 2 Samuel 19:27; 2 Samuel 21:19; 2 Samuel 22:34; 2 Samuel 22:40; 2 Samuel 22:43; 2 Samuel 23:4; 2 Samuel 23:6

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: 2 Samuel 1:2; 2 Samuel 1:11; 2 Samuel 2:4; 2 Samuel 2:7; 2 Samuel 3:31; 2 Samuel 4:12; 2 Samuel 5:3; 2 Samuel 13:19; 2 Samuel 13:31; 2 Samuel 14:4; 2 Samuel 14:22; 2 Samuel 14:33; 2 Samuel 15:1; 2 Samuel 15:5; 2 Samuel 15:30; 2 Samuel 15:32; 2 Samuel 18:28; 2 Samuel 19:4; 2 Samuel 23:1; 2 Samuel 24:20

Synecdoche

Description

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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: 2 Samuel 1 General Notes; 2 Samuel 1:12; 2 Samuel 1:16; 2 Samuel 2:7; 2 Samuel 2:28; 2 Samuel 3:13; 2 Samuel 4:1; 2 Samuel 4:9; 2 Samuel 6:20; 2 Samuel 8:1; 2 Samuel 8:2; 2 Samuel 8:3; 2 Samuel 8:5; 2 Samuel 8:9; 2 Samuel 10:11; 2 Samuel 10:14; 2 Samuel 10:17; 2 Samuel 10:18; 2 Samuel 11:11; 2 Samuel 11:14; 2 Samuel 12:11; 2 Samuel 12:18; 2 Samuel 12:26; 2 Samuel 12:27; 2 Samuel 12:28; 2 Samuel 12:29; 2 Samuel 13:27; 2 Samuel 13:39; 2 Samuel 14:10; 2 Samuel 14:24; 2 Samuel 14:28; 2 Samuel 14:32; 2 Samuel 15:13; 2 Samuel 15:14; 2 Samuel 15:36; 2 Samuel 16:21; 2 Samuel 16:23; 2 Samuel 17:10; 2 Samuel 17:13; 2 Samuel 18:6; 2 Samuel 18:14; 2 Samuel 18:15; 2 Samuel 18:16; 2 Samuel 18:17; 2 Samuel 19:5; 2 Samuel 19:8; 2 Samuel 20:14; 2 Samuel 20:21; 2 Samuel 21:1; 2 Samuel 22:35; 2 Samuel 22:37; 2 Samuel 24:4

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added

> This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Choosing a Source Text (UTA PDF)*
> *Original Manuscripts (UTA PDF)*

words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15]There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. [16] If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

> Next we recommend you learn about:
>
> *Chapter and Verse Numbers (UTA PDF)*
> *Original Manuscripts (UTA PDF)*
> *Terms to Know (UTA PDF)*
> *The Original and Source Languages (UTA PDF)*

"

Referenced in: 2 Samuel 3:12; 2 Samuel 21:19

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**

> > "

Referenced in: 2 Samuel 6:5; 2 Samuel 23:11

unfoldingWord® Translation Words

Version 40

avenge, avenger, revenge, vengeance

Definition:

To "avenge" or "take revenge" or "execute vengeance" is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is "vengeance."

- Usually "avenge" implies an intent to see justice done or to right a wrong,
- When referring to people, the expression "take revenge" or "get revenge" usually involves wanting to get back at the person who did the harm.
- When God "takes vengeance" or "executes vengeance," he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to "avenge" could also be translated as to "right a wrong" or to "get justice for."
- When referring to human beings, to "take revenge" could be translated as "pay back" or "hurt in order to punish" or "get back at."
- Depending on the context, "vengeance" could be translated as "punishment" or "punishment of sin" or "payment for wrongs done." If a word meaning "retaliation" is used, this would apply to human beings only.
- When God says, "take my vengeance," this could be translated by "punish them for wrongs done against me" or "cause bad things to happen because they have sinned against me."
- When referring to God's vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

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Referenced in: 2 Samuel 4 General Notes

covenant

Definition:

In the Bible, the term "covenant" refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."
- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26

- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- **4:9** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **5:4** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **6:4** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **7:10** "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:2** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **13:4** Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

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Referenced in: Introduction to 2 Samuel

eternity, everlasting, eternal, forever

Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

- The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.

The term "forever" refers to never-ending time.

- The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate "eternal" or "everlasting" could include "unending" or "never stopping" or "always continuing."
- The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
- Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- "Forever" could also be translated by "always" or "never ending."
- The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
- The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
- David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: David, reign, life)

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18

- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit **eternal life**?"
- **28:1** One day, a rich young ruler came up to Jesus and asked him, "Good Teacher, what must I do to have **eternal life**?" Jesus said to him, "Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God's laws."
- **28:10** Jesus answered, "Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name's sake, will receive 100 times more and will also receive **eternal life**."

Word Data:

- Strong's: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

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Referenced in: 2 Samuel 7 General Notes

holy, holiness, unholy, sacred

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was oftensed to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
- The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
- Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."
- In some contexts, "unholy" could be translated as "unclean."

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** "You are standing on **holy** ground."
- **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:5** "Always be sure to keep the Sabbath day **holy**."
- **22:5** "So the baby will be **holy**, the Son of God."
- **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

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Referenced in: 2 Samuel 6 General Notes

house of God, Yahweh's house

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

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Referenced in: 2 Samuel 7 General Notes

Israel, Israelites

Facts:

The term "Israel" is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means "He struggles with God."
- The descendants of Jacob became known as the "sons of Israel" or the "people of Israel" or the "nation of Israel" or the "Israelites."
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
- Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, "This is what the God of **Israel** says, 'Let my people go!'"
- **14:12** But despite all this, the people of _Israel_ complained and grumbled against God and against Moses.
- **15:9** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **15:12** After this battle, God gave each tribe of **Israel** _ *its own section of the Promised Land. Then God gave* _**Israel** peace along all its borders.
- **16:16** So God punished _Israel_ again for worshiping idols.
- **43:6** "Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know."

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G09350, G24740, G24750

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Referenced in: Introduction to 2 Samuel

joy, joyful, rejoice, glad

Definition:

joy

The term "joy" refers to a feeling of delight or deep satisfaction. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as "be very happy" or "be very glad" or "be full of joy."
- When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

Translation Suggestions:

- The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
- The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness."
- A person who is joyful could be described as "very happy" or "delighted" or "deeply glad."
- A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy."
- A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy." (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7

- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:4** "The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

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Referenced in: 2 Samuel 6 General Notes

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."
- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."
- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as "in an unfair manner" or "wrongly" or "unfairly."
- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly." (See: abstractnouns)
- Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."
- The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
- The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
- The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

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Referenced in: 2 Samuel 21 General Notes

mercy, merciful

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, "What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?" He replied, "The one who was **merciful** to him."
- **32:11** But Jesus said to him, "No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you."
- **34:9** "But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, 'God, please be **merciful** to me because I am a sinner.'"

Word Data:

- Strong's: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

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Referenced in: 2 Samuel 18 General Notes

prophet, prophecy, prophesy, seer, prophetess

Definition:

A "prophet" is a man who speaks God's messages to people. A woman who does this is called a "prophetess."

- Often prophets warned people to turn away from their sins and obey God.
- A "prophecy" is the message that the prophet speaks. To "prophesy" means to speak God's messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as "the prophets."
- For example the phrase, "the law and the prophets" is a way of referring to all the Hebrew scriptures, which are also known as the "Old Testament."
- An older term for a prophet was "seer" or "someone who sees."
- Sometimes the term "seer" refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term "prophet" could be translated as "God's spokesman" or "man who speaks for God" or "man who speaks God's messages."
- A "seer" could be translated as "person who sees visions" or "man who sees the future from God."
- The term "prophetess" could be translated as "spokeswoman for God" or "woman who speaks for God" or "woman who speaks God's messages."
- Ways to translate "prophecy" could include, "message from God" or "prophet message."
- The term "prophesy" could be translated as "speak words from God" or "tell God's message."
- The figurative expression, "law and the prophets" could also be translated as "the books of the law and of the prophets" or "everything written about God and his people, including God's laws and what his prophets preached." (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.

- **19:6** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

"

Referenced in:

reconcile, reconciled, reconciliation

Definition:

To "reconcile" and "reconciliation" refer to "make peace" between people who were formerly enemies of each other. "Reconciliation" is that act of making peace

- In the Bible, this term usually refer to Gods reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God's enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus' sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term "reconcile" could be translated as "make peace" or "restore good relations" or "cause to be friends."
- The term "reconciliation" could be translated as "restoring good relations" or "making peace" or "causing peaceful relating."

(See also: peace, sacrifice)

Bible References:

- 2 Corinthians 5:19
- Colossians 1:18-20
- Matthew 5:24
- Proverbs 13:17-18
- Romans 5:10

Word Data:

- Strong's: H2398, H3722, G06040, G12590, G24330, G26430, G26440

"

Referenced in: 2 Samuel 14 General Notes

restore, restoration

Definition:

The terms "restore" and "restoration" refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been "healed."
- A broken relationship that is restored has been "reconciled." God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been "brought back" or "returned" to that country.

Translation Suggestions:

- Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."
- Other expressions for this term could be "make new" or "make like new again."
- When property is "restored," it has been "repaired" or "replaced" or "given back" to its owner.
- Depending on the context, "restoration" could be translated as "renewal" or "healing" or "reconciliation."

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

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Referenced in: 2 Samuel 9 General Notes

reward, prize, deserve

Definition:

The term "reward" refers to what a person receives because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves. However, this is different than the concept of "wages," which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement "the reward of the wicked." In this context "reward" refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:6
- Isaiah 40:10
- Luke 6:35
- Mark 9:40-41
- Matthew 5:11-12
- Matthew 6:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

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Referenced in: 2 Samuel 4 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

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Referenced in: 2 Samuel 11 General Notes; 2 Samuel 13 General Notes

unfoldingWord® Translation Words   *temple, house, house of God*

temple, house, house of God

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **20:7** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:4** Then Satan took Jesus to the highest point on the **Temple** and said, "If you are the Son of God, throw yourself down, for it is written, 'God will command his angels to carry you so your foot does not hit a stone.'"
- **40:7** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

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Word Data:

• Strong's: H1004, H1964, H1965, G14930, G24110, G34850

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Referenced in: 2 Samuel 7 General Notes

trust, trusted, trustworthy, trustworthiness

Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A "trustworthy saying" refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
- The term "trustworthy" could be translated as "dependable" or "reliable" or "can always be trusted."

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

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Referenced in: 2 Samuel 24 General Notes

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