unfoldingWord® Translation Notes

2 Kings

Version 80

[en]

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Introduction to 2 Kings

Part 1: General Introduction

Outline of 2 Kings

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- Elijah goes to heaven and Elisha replaces him (2:1–25)
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What are the Books of 1 and 2 Kings about?

These books are about what happened to the people of Israel, from the time of King Solomon to the time both the northern and southern kingdoms were destroyed. These books describe how Israel split into two kingdoms after Solomon died. It also tells about all the kings that ruled over each kingdom after Solomon died.

In the southern kingdom, some kings did what Yahweh judged to be right. For example, King Josiah repaired the temple and reformed the worship of Yahweh. He responded to the high priest finding a copy of the Law of Yahweh in Jerusalem (2 Kings 22–23). However, all of the kings of the northern kingdom were wicked.

The Assyrians destroyed the northern kingdom in 722 B.C. The Babylonians destroyed the southern kingdom in 586 B.C.

How should the title of this book be translated?

The Books of 1 and 2 Kings were originally one book in Hebrew. They were separated into two books when translated into Greek. Translators might choose more meaningful titles such as "The First Book about the Kings" and "The Second Book about the Kings."

Part 2: Important Religious and Cultural Concepts

What is the purpose of 1 and 2 Kings?

These books were probably finished during the exile, after the Babylonians had destroyed the temple. They show how being faithful to Yahweh results in his blessing and prospering his people. Worshipping idols and not being faithful result in their being punished and destroyed.

Part 3: Important Translation Issues

Why do the Books of 1 and 2 Kings refer to someone being addressed indirectly?

In the Bible, people often referred to themselves as "your servant" when speaking to anyone in a superior position to themselves. Indirectly addressing people in this way was intended to honor the one addressed. English sometimes uses the address "sir" in this way. But a translator should use whatever expressions that are natural in the project language in order to honor someone in a superior position.

What does the king "did what was right (or) evil in the eyes of Yahweh" mean?

The writer repeats this kind of expression throughout the Books of 1 and 2 Kings. Here "in the eyes of Yahweh" represents what Yahweh thinks about someone. If a king was faithful and obeyed the covenant, he did what was right according to Yahweh. If he was not faithful and disobeyed the covenant, he did what was evil according to Yahweh.

What is the meaning of the term "Israel"?

The name "Israel" is used in many different ways in the Bible. Jacob was the son of Isaac. God changed Jacob's name to Israel. The descendants of Jacob became a nation also called Israel. Eventually, the nation of Israel split into two kingdoms. The northern kingdom was named Israel. The southern kingdom was named Judah. (See: **Israel, Israelites (p.852)**)

What does the phrase "to this day" mean?

This phrase was used by the narrator to refer to the time when he was writing. The translator should be aware that "to this day" refers to a time already passed. The translator might decide to say, "to this day, at the time when this is being written," or, "to this day, at the time of writing." This Hebrew phrase occurs in 2 Kings 2:22; 8:22; 10:27; 14:7; 16:6; 17:23, 34, 41.

Can I translate 2 Kings before 1 Kings?

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

2 Kings 1

2 Kings 1 General Notes

Structure and formatting

2 Kings is a continuation of 1 Kings.

The story of Elijah continues in this chapter.

Special concepts in this chapter

God's sovereignty

God is in control of the future. King Ahaziah sent messengers to ask the Philistine god if he would recover from his fall, but this god does not know the future. Because he asked another god instead of Yahweh, Elijah sent the messengers to tell Ahaziah that he would not recover. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.848)**)

Important figures of speech in this chapter

Rhetorical question

Elijah rebuked the king with a rhetorical question: "Is it because there is no God in Israel that you are going to consult with Baal Zebub, the god of Ekron?" (See: **Rhetorical Question (p.834)**)

2 Kings 1:1

Moab rebelled

Alternate translation: "The people who lived in Moab rebelled"

2 Kings 1:2

the lattice in his upper chamber

The upper room was built on the roof of the palace. The lattice was made of thin boards decoratively crossed over one another to form a balcony or window covering. Alternate translation: "the wooden boards around the flat roof of his palace" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Baal-Zebub

(See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 1:3

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.

the Tishbite

This refers to someone from the city of Tishbe. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Is it because there is no God in Israel that you are going to consult with Baal-Zebub, the god of Ekron?

This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This is irony because they are definitely aware of the God of Israel. Alternate translation: "You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal-Zebub, the god of Ekron!" (See: [[rc:///*ta/man/ translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-irony]]) (See: **Rhetorical Question (p.834)**)

consult with Baal-Zebub

The word "consult" means to get the opinion of someone about a question.

2 Kings 1:4

Therefore Yahweh says

This is Yahweh's message to King Ahaziah. Alternate translation: "Therefore Yahweh says to King Ahaziah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

You will not come down from the bed to where you have gone up

When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. Alternate translation: "You will not recover and you will not get up from the bed on which you are lying" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 1:5

When the messengers returned to Ahaziah

After meeting with Elijah, the messengers returned to the king instead of going to Ekron. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 1:6

Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron?

This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This is irony because they are definitely aware of the God of Israel. See how you translated a similar question in 2 Kings 3:3. Alternate translation: "You fools! You know there is a God in Israel, but you were acting as though you did not know when you sent men to consult Baal-Zebub, the god of Ekron!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

you will not come down from the bed to which you have gone up

When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. See how you translated this statement in 2 Kings 3:4. Alternate translation: "you will not recover and you will not get up from the bed on which you are lying" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 1:7

(There are no notes for this verse.)

2 Kings 1:8

He wore a garment made of hair

This could mean: (1) this is a metaphor that speaks of him being very hairy as if his hair were a garment. Alternate translation: "He was very hairy" or (2) "His clothes were made from animal hair" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 1:9

Then the king sent a captain with fifty soldiers to Elijah

The king sent the leader of the army with fifty men to bring Elijah back to him. Alternate translation: "Then the king sent a captain with fifty soldiers to seize Elijah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

fifty soldiers

"50 soldiers" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 1:10

If I am a man of God, let fire come down from heaven

The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. Alternate translation: "Since I am a man of God, let fire come down from heaven" or "If I am a man of God as you have said, let fire come down from heaven"

from heaven

Alternate translation: "from the sky"

2 Kings 1:11

fifty soldiers

"50 soldiers" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 1:12

If I am a man of God, let fire come down from heaven

The captain had called Elijah a man of God, but the captain and the king did not show Elijah proper respect. Elijah said this so that fire would come down from heaven, and this would prove that Elijah really was a man of God and he deserved their respect. See how you translated this phrase in 2 Kings 1:10. Alternate translation: "Since I am a man of God, let fire come down from heaven" or "If I am a man of God as you have said, let fire come down from heaven"

fire of God

This means that the fire came from God. Alternate translation: "fire from God" (See: **Possession (p.831)**) (See: **Possession (p.831)**)

2 Kings 1:13

fifty warriors

"50 warriors" or "50 soldiers" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

implored him

Alternate translation: "begged him"

these fifty servants of yours

The captain says that his servants are Elijah's servants to show him honor. AT "my fifty soldiers" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

let my life and the life of & be precious in your sight

Here Elijah's "sight" represents him judgement or evaluation. The captain is pleading with Elijah to let them live. Alternate translation: "please consider my life and the life of … as precious to you" or "consider my life and the life of … to be of worth to you and do not kill us" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Metaphor (p.815)**)

2 Kings 1:14

let my life be precious in your sight

Here Elijah's "sight" represents him judgement or evaluation. The captain is repeating his request for Elijah to show kindness to him and let him live. Alternate translation: "please be kind to me" or "please allow me to live" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Metaphor (p.815)**)

2 Kings 1:15

(There are no notes for this verse.)

2 Kings 1:16

Is it because there is no God in Israel from whom you can ask for information?

This rhetorical question is asked as a rebuke for consulting Baal-Zebub. This is irony because the king is definitely aware of the God of Israel. Alternate translation: "You must think there is no God in Israel whom you may ask for information!" or "You fool! You know there is a God in Israel to consult, but you acted as if you did not know." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-irony]]) (See: **Rhetorical Question (p.834)**)

you will not come down from the bed where you have gone up

When King Ahaziah was injured, he was placed in a bed. Yahweh said that he will never become well and be able to get out of the bed. See how you translated this statement in 2 Kings 3:4. Alternate translation: "you will not recover and you will not get up from the bed where you are lying" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 1:17

the word of Yahweh that Elijah had spoken

Alternate translation: "what Yahweh had told Elijah that Elijah had spoken"

in the second year of Jehoram son of Jehoshaphat king of Judah

This describes the time that Joram began to reign over Israel by stating how long Jehoram had been reigning over Jerusalem. Alternate translation: "in the second year that Jehoram son of Jehoshaphat was king of Judah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-ordinal]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 1:18

are they not written & Israel?

This rhetorical question can be written as a statement. It can also be stated in active form. Alternate translation: "they are written … Israel." or "someone has written about them in … Israel." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Rhetorical Question (p.834)**)

2 Kings 2

2 Kings 2 General Notes

Structure and formatting

This chapter ends the story of Elijah and begins the story of Elisha.

Special concepts in this chapter

Elisha replaces Elijah as the chief prophet of God. (See: **prophet, prophecy, prophesy, seer, prophetess (p.856)**)

2 Kings 2:1

So it came about

"So it happened." This phrase is used to introduce the next event in the story line. (See: **Introduction of a New Event (p.810)**) (See: **Introduction of a New Event (p.810)**)

a whirlwind

a strong wind that spins around and around

2 Kings 2:2

As Yahweh lives, and as you live

"As surely as Yahweh lives and as you live." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. Alternate translation: "I solemnly promise you that" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

2 Kings 2:3

The sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. Alternate translation: "A group of men who were prophets" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 2:4

As Yahweh lives, and as you live, I will not leave you

"As surely as Yahweh lives and as you live, I will not leave you." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in 2 Kings 2:2. Alternate translation: "I solemnly promise you that I will not leave you" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

2 Kings 2:5

Then the sons of the prophets who were at Jericho came to Elisha and said to him

Alternate translation: "When Elijah and Elisha came near Jericho, the sons of the prophets who were from there said to Elisha"

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "the group of men who were prophets" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 2:6

As Yahweh lives, and as you live, I will not leave you

"As surely as Yahweh lives and as you live, I will not leave you." Here Elisha compares the certainty that Yahweh and Elijah are alive to the certainty of what he is saying. This is a way of making a solemn promise. See how you translated this phrase in 2 Kings 2:2. Alternate translation: "I solemnly promise you that I will not leave you" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

2 Kings 2:7

fifty of the sons

"50 of the sons" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "the group of men who were prophets" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

stood opposite them

This means that they were standing, facing them. Alternate translation: "stood facing them" or "stood watching them" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 2:8

cloak

outer piece of clothing used as a covering

The river divided on both sides so that the two of them walked over on dry ground

Alternate translation: "The water of the Jordan River opened up so there was a dry path for Elijah and Elisha to cross over to the other side"

on both sides

"to the right and the left." This refers to the right and the left of where Elijah struck the water.

2 Kings 2:9

It came about

Alternate translation: "it happened"

crossed over

This refers to crossing the Jordan River. Alternate translation: "crossed over the Jordan River" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

before I am taken from you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "before Yahweh takes me from you" (See: **Active or Passive (p. 757)**) (See: **Active or Passive (p.757)**)

a double portion of your spirit

Here Elijah's spirit refers to his spiritual power. Alternate translation: "twice as much of your spiritual power" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 2:10

(There are no notes for this verse.)

2 Kings 2:11

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

a chariot of fire and horses of fire

Here the phrase "of fire" means that these were surround by fire. Alternate translation: "a chariot surrounded by fire pulled by horses surrounded by fire" (See: **Possession (p.831)**) (See: **Possession (p.831)**)

went up by a whirlwind into heaven

"was carried into the sky by a whirlwind." Translate the word "whirlwind" the same as you did in 2 Kings 2:1.

2 Kings 2:12

My father, my father

Elisha is calling Elijah his respected leader.

tore them into two pieces

People would often tear their clothes as a sign of great sadness or grief. Alternate translation: "ripped them in two pieces to show his great sadness" (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

2 Kings 2:13

cloak

The cloak was the otter clothing of a prophet. It was the sign of his job. When Elisha took Elijah's cloak he was saying he was taking Elijah's place as prophet.

2 Kings 2:14

Where is Yahweh, the God of Elijah?

Elisha is asking if Yahweh is with him as he was with Elijah. Alternate translation: "Yahweh, the God of Elijah, are you here with me?" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

they divided on both sides and Elisha crossed over

The river separated and Elisha walked to the other side on dry ground, the same way he did previously when he was with Elijah.

on both sides

"to the right and the left." This refers to the right and the left of where Elijah struck the water.

2 Kings 2:15

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "the group of prophets" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

bowed themselves to the ground before him

They are showing him deep respect and acknowledging him as their new leader.

The spirit of Elijah does rest on Elisha

Here Elijah's "spirit" refers to his spiritual power. This speaks of Elisha having this spiritual power as if it were something that physically rested upon him. Alternate translation: "Elisha does have the same spiritual power that Elijah did" or "The spiritual power Elijah had is now with Elisha" (See: [[rc:///*ta/man/translate/figs-metonymy]]* and *[[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.821)**)

2 Kings 2:16

See now, among your servants there are fifty strong men. Let them go

These men are referring to themselves when they say "fifty strong men." Alternate translation: "See now, we are fifty strong men and we are now your servants. Let us go" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

fifty strong men

"50 strong men" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 2:17

But when they urged Elisha until he was ashamed

The sons of the prophets kept asking Elisha until he felt bad about saying "no." Alternate translation: "They kept asking Elisha until he felt bad for denying their request, so" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 2:18

Did I not say to you, 'Do not go'?

Elisha uses this rhetorical question to emphasize that he had told them previously what would happen. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I told you that you should not go, because you would not find him!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 2:19

The men of the city

Alternate translation: "The leaders of the city"

the situation of this city is pleasant

This means that the city is located in a good place. Alternate translation: "this city is in a good place" or "this city is in a good location" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

as my master can see

The men refer to Elisha here as "my master" to honor him.

fruitful

producing good crops

2 Kings 2:20

(There are no notes for this verse.)

2 Kings 2:21

healed these waters

This speaks of Yahweh making the bad water pure as if he healed it. Alternate translation: "made the waters pure" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

there will be no more death or unfruitful land

This refers to things caused by the bad water. This also can be written in positive form. Alternate translation: "there will be no more death or problems with crops caused by this water" or "from now on this water will bring life and help the land become fruitful" (See: **Double Negatives (p.781)**) (See: **Double Negatives (p.781)**)

2 Kings 2:22

the waters were healed

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 waters have remained pure" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

to this day, & spoke

This means that something remains in a certain condition until the present time. Alternate translation: "by the word which Elisha spoke, and have always remained pure since" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 2:23

went up from there to Bethel

The phrase "went up" is used her because Bethel is higher in elevation than Jericho.

Go up

The young boys wanted Elisha to go away from them and expressed this by saying "go up." Alternate translation: "Go away" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

baldhead

A bald person does not have any hair on their head. The young boys were mocking Elisha for having a bald head.

2 Kings 2:24

forty-two of the boys

"42 of the boys" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 2:25

(There are no notes for this verse.)

2 Kings 3

2 Kings 3 General Notes

Structure and formatting

The story of Elisha continues in this chapter.

Special concepts in this chapter

Victory and defeat

God is in control of victory and defeat. The armies of Israel, Judah and Edom united to attack Moab from the desert for failure to pay tribute. When they ran out of water, they were in desperate condition. Therefore, they asked Elisha (the prophet of God) what to do and he said God would give them water and victory over Moab. (See: **prophet, prophecy, prophesy, seer, prophetess (p.856)**)

Important figures of speech in this chapter

Idiom

They described Elisha with the idiom, "who poured water on the hands of Elijah," meaning "who served Elijah." (See: **Idiom (p.808)**)

Other possible translation difficulties in this chapter

Anger

It is said that, "Anger came on Israel." It is not clear who was angry or why they were angry.

2 Kings 3:1

in the eighteenth year of Jehoshaphat king of Judah

This describes the time that Joram began to reign by stating how long the current king of Judah had reigned. The meaning of this statement can be made clear. Alternate translation: "in the eighteenth year that Jehoshaphat was king of Judah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

the eighteenth year

"year 18" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

Joram son of Ahab

Sometimes this man is referred to as "Jehoram." This is not the same person as the man mentioned in 2 Kings 1:17 named "Jehoram."

2 Kings 3:2

what was evil in the sight of Yahweh

Here "sight" refers to Yahweh's thoughts or opinion. Alternate translation: "what Yahweh considers to be evil" or "what is evil in Yahweh's judgement" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

but not like his father and his mother

This compares how much evil he did to being less that the amount that his parents did. Alternate translation: "but he did not do as much evil as his father and mother had done" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

the sacred stone pillar of Baal

This pillar was used in the worship of Baal, though it is unknown what the pillar looked like. Alternate translation: "the sacred stone pillar for worshiping Baal" (See: **Possession (p.831)**) (See: **Possession (p.831)**)

2 Kings 3:3

he held on to the sins

This is an idiom. Here "holding on" to something means to continue doing it. Alternate translation: "he continued to commit the sins" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

Nebat

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

he did not turn away from them

"Turning away" from something is an idiom which means to stop doing it. Alternate translation: "he did not stop committing those sins" or "he continued committing those sins" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 3:4

He had to give to the king of Israel 100,000 lambs and the wool of 100,000 rams

Mesha had to give these things to the king of Israel because his kingdom was controlled by the king of Israel. The full meaning of this statement can be made explicit. Alternate translation: "Every year he was forced to give 100,000 lambs and the wool from 100,000 rams to the king of Israel, because his kingdom was controlled by the king of Israel" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

100,000 lambs & 100,000 rams

"one hundred thousand lambs … one hundred thousand rams" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 3:5

(There are no notes for this verse.)

2 Kings 3:6

to mobilize all Israel for war

"to prepare the people of Israel for war." Here "all Israel" refers to all of the Israelite soldiers. Alternate translation: "to mobilize all of the Israelite soldiers for war" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 3:7

Will you go with me against Moab to battle?

The word "you" refers to Jehoshaphat, but refers to both him and his army. Here "Moab" stands for "the army of Moab." Alternate translation: "Will you and your army go with me to fight against the army of Moab?" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

I will go

Jehoshaphat is saying that he and his entire army will fight with King Joram against Moab. Alternate translation: "We will go with you" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

I am as you are, my people as your people, my horses as your horses

Jehoshaphat is letting Joram use himself, his people, and his horses for his purposes. He speaks of this as if they belonged to Joram. The full meaning of this statement can be made clear. Alternate translation: "We are ready to do whatever you want us to. My soldiers and my horses are ready to help you" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 3:8

By way of the wilderness of Edom

Alternate translation: "By going through the wilderness of Edom"

2 Kings 3:9

the king of Israel went with the king of Judah and the king of Edom

This refers to the kings accompanied by their armies. Alternate translation: "the king of Israel and his army went with the king of Judah and his army and the king of Edom and his army" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

They wandered around

This could mean: (1) the kings were not sure where they were going, and so they changed direction often or (2) the kings knew where they were going and they walked around Moab (2 Kings 3:8).

2 Kings 3:10

What is this? Has Yahweh called three kings to give them into the hand of Moab?

The king uses a rhetorical question to emphasize how ridiculous and terrible their situation is. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "It looks like Yahweh will allow all three of us to be captured by Moab!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p. 834)**)

to give them into the hand of Moab

Here "Moab" refers to its army. Also, "the hand of Moab" refers to the "control" of Moab's army. Alternate translation: "to give us over to Moab's control" or "so the army of Moab will defeat us" (See: [[rc:///*ta/man/translate/ figs-synecdoche]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Synecdoche (p.843)**)

2 Kings 3:11

Is there not here a prophet of Yahweh, that we may consult Yahweh by him?

Jehoshaphat uses a rhetorical question here to state that he is certain that there is a prophet there and to find out where he is. Alternate translation: "I am sure there is a prophet of Yahweh here! Tell me where one is, so we may consult Yahweh by him." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

Shaphat

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

who poured water on the hands of Elijah

This idiom means that he was Elijah's helper. The phrase "poured water on the hands" is a description of one of the ways he served Elijah. Alternate translation: "who was a helper to Elijah" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 3:12

The word of Yahweh is with him

This means that he is a prophet and that Yahweh tells him what to say. Alternate translation: "He speaks what Yahweh tells him to say" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

went down to him

They went to see Elijah and to consult with him about what they should do. The full meaning of this statement can be made clear. Alternate translation: "went to see Elisha to ask him what they should do" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 3:13

What have I to do with you?

Elisha uses this rhetorical question to emphasize that he and the king have nothing in common. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I have nothing to do with you." or "I have nothing in common with you." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

to give them into the hand of Moab

Here the "hand of Moab" refers the Moab's "control." Alternate translation: "to give them over to the control of Moab" or "to allow them to be captured by the Moabite army" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 3:14

As Yahweh of hosts lives, before whom I stand, surely

"As I know that Yahweh of hosts lives, before whom I stand, surely." Here Elisha compares the certainty that Yahweh is alive to the certainty that, if it were not for Jehoshaphat being there, he would not pay attention to Joram. This is a way of making a solemn promise. Alternate translation: "As surely as Yahweh of hosts lives, before whom I stand, I promise you, if it" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

before whom I stand

Here serving Yahweh is spoken of as standing in his presence. Alternate translation: "whom I serve" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

were it not for the fact that I honor the presence of Jehoshaphat king of Judah, I would not pay any attention to you

This can be written in positive form. Alternate translation: "I pay attention to you only because I honor the presence of Jehoshaphat king of Judah" (See: **Double Negatives (p.781)**) (See: **Double Negatives (p.781)**)

I honor the presence of Jehoshaphat

Here Jehoshaphat is referred to by his presence. Alternate translation: "I honor Jehoshaphat" (See: **Metonymy (p. 821)**) (See: **Metonymy (p.821)**)

I would not pay any attention to you, or even look at you

These two phrases have similar meaning and are used together to emphasize that he would not pay any attention to Joram. Alternate translation: "I would not have anything at all to do with you" (See: **Parallelism (p.828)**) (See: **Parallelism (p.828)**)

2 Kings 3:15

Then it came to pass

Alternate translation: "And it happened that"

harpist

someone who plays the harp

the hand of Yahweh came upon Elisha

Here Yahweh's "hand" refers to his "power." Alternate translation: "the power of Yahweh came upon Elisha" (See:
Metonymy (p.821)) (See: **Metonymy (p.821)**)

2 Kings 3:16

trenches

A trench is a long ditch that workers dig in the ground to collect water.

2 Kings 3:17

this river valley will be filled with water

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 fill this river valley with water" (See: **Active or Passive (p. 757)**) (See: **Active or Passive (p.757)**)

you will drink

This refers to drinking the water that Yahweh provides. Alternate translation: "you will drink the water" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 3:18

This is an easy thing in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "Yahweh considers this as an easy thing to do" or "This is an easy thing for Yahweh to do" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 3:19

fortified city

A fortified city is well protected from enemies by such things as high walls or a easily defensible location.

ruin every good piece of land with rocks

This means to put rocks on the fertile land so that it is difficult to use. The meaning of this statement can be made clear. Alternate translation: "ruin every good piece of land by covering them with rocks" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 3:20

there came water

Alternate translation: "water began flowing"

the country was filled with water

Alternate translation: "and soon the country became filled with water"

country

land, ground

2 Kings 3:21

Now

This word is used here to mark a break in the main story line. Here the author tells background information about the Moabite army preparing to meet the three kings and their armies in battle. (See: **Background Information (p. 764)**) (See: **Background Information (p.764)**)

all who were able to put on armor

Here "armor" represents ability to fight. Alternate translation: "all the men who could fight" (See: **Metonymy (p. 821)**) (See: **Metonymy (p.821)**)

the kings had come

Here the word "kings" refers to both the kings and their armies. Alternate translation: "the kings had come with their armies" or "the kings and their armies had come" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 3:22

it looked as red as blood

This compares the red appearance of the water to the color of blood. Alternate translation: "it was red like blood"
(See: **Simile (p.838)**) (See: **Simile (p.838)**)

2 Kings 3:23

So now, Moab

The soldiers are referring to themselves here as "Moab." Alternate translation: "soldiers of Moab" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

plunder them

"steal their belongings." After an army defeated their enemies, they would often plunder their towns by stealing whatever was left of value.

2 Kings 3:24

camp of Israel

Here "Israel" refers only to the Israelite soldiers and not to the whole nation of Israel. Alternate translation: "the area where the Israelite soldiers had set up their tents" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

the Israelites surprised

Here "Israelites" refers only to the Israelite soldiers and not to the whole nation of Israel. Alternate translation: "the Israelite soldiers surprised" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

fled before them

Alternate translation: "ran away from them"

2 Kings 3:25

Kir Hareseth

This is the capital of Moab. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

was left with its rocks in place

The walls and buildings of the city were made of stones. The meaning of this can be made clear. Alternate translation: "still had its stone walls and buildings in place" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

with slings

A "sling" is piece of animal skin with long cords at both ends in which a person can put a stone or other small, hard object and throw it a long distance.

2 Kings 3:26

King Mesha

Translate the name of this king the same as you did in 2 Kings 3:4.

that the battle was lost

Alternate translation: "that his army was being defeated"

seven hundred swordsmen

"700 swordsmen" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

swordsmen

soldiers who fight with swords

break through

"force their way through." There were many soldiers fighting on the battlefield which made it difficult to move though the crowd.

2 Kings 3:27

offered him as a burnt offering

King Mesha burned his son with fire until he died. He did this as an offering to Chemosh, the false god of Moab. The full meaning of this statement can be made explicit. (See: **Assumed Knowledge and Implicit Information (p. 760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

So there was great anger against Israel

Here the word "anger" can be expressed as a verb. There are two possibilities for who is angry here: (1) The Moabite soldiers. Alternate translation: "So the Moabite soldiers were very angry with Israel" or (2) God. Alternate translation: "So God was very angry with Israel" (See: **Abstract Nouns (p.755)**) (See: **Abstract Nouns (p.755)**)

2 Kings 4

2 Kings 4 General Notes

Structure and formatting

The story of Elisha continues with a group of stories about the miracles Elisha did. (See: 2 Kings 4-6 and **miracle, wonder, sign (p.854)**)

Special concepts in this chapter

Widow

Elisha helps a widow financially, and he correctly prophesies that a barren woman would conceive and have a baby by the next year. Later, when that child dies, Elisha miraculously causes him to come back to life. Also, Elisha causes a poisonous food to no longer be harmful, and he miraculously feeds 100 people with only 20 loaves of bread.

2 Kings 4:1

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "the prophets" (See: **Idiom (p.808)**) (See: **Idiom (p. 808)**)

Your servant my husband

Alternate translation: "My husband, who was your servant"

creditor

person who lends other people money

2 Kings 4:2

Your servant has nothing

The woman refers to herself as Elisha's servant to show him honor.

nothing in the house, except a pot of oil

This is an exaggeration. The only valuable thing she had was a jar of oil. (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

2 Kings 4:3

(There are no notes for this verse.)

2 Kings 4:4

you must go inside

This means to go inside their house. The full meaning of this statement can be made explicit. Alternate translation: "you must go inside your house" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 4:5

(There are no notes for this verse.)

2 Kings 4:6

the vessels

Alternate translation: "the jars"

2 Kings 4:7

the man of God

This refers to Elisha. Alternate translation: "Elisha, the man of God" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

live with your sons on the rest

This is an idiom. It means to use the money to buy the things that they need, such as food and clothing. Alternate translation: "use the rest of the money for you and your sons for what you need to live" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 4:8

Shunem

This is the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

she urged him to eat food with her

This means that she asked him to stop and have a meal at her house. Alternate translation: "she asked him to come to her house to have a meal" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

passed by

Alternate translation: "traveled through Shunem"

2 Kings 4:9

See, now I realize

Alternate translation: "Now I understand"

who is always passing by

Alternate translation: "who travels by regularly"

2 Kings 4:10

Let us

Here "us" refers to the important woman and her husband.

2 Kings 4:11

(There are no notes for this verse.)

2 Kings 4:12

Gehazi

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Call this Shunammite

"Call the Shunammite woman." This refers to the woman from Shunem that Elisha was staying with.

2 Kings 4:13

You have gone to all this trouble to care for us

The phrase "gone to all this trouble" is an idiom that means to make great effort to do something. Alternate translation: "You have made a great effort to care for us" or "You have worked very hard to take care of us" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

What can 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: "What can we do for you" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

Can we speak for you

Here Elisha is asking if she would like for him to speak to the king or army commander to make a request for her. The implicit meaning of this question can be made explicit. Alternate translation: "Can we make a request for you" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

I live among my own people

The woman is implying that she does not need anything because her family cares for her needs. Alternate translation: "I live surrounded by my family, and because they take care of me, I have no needs" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 4:14

(There are no notes for this verse.)

2 Kings 4:15

Call her

Alternate translation: "Ask her to come to see me"

When he had called her

Alternate translation: "When Gehazi had called her"

the door

This refers to the doorway. Alternate translation: "the doorway" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 4:16

a son

Alternate translation: "your son"

my master and man of God

The woman uses both of these names to refer to Elisha.

your servant

The woman refers to herself as Elisha's servant to show him honor.

2 Kings 4:17

at the same time in the following year

Alternate translation: "during the same season the next year"

2 Kings 4:18

When the child had grown

Alternate translation: "When the child was older"

2 Kings 4:19

My head, my head.

The child said this because his head hurt. The meaning of this can be made clear. Alternate translation: "My head hurts! My head hurts!" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 4:20

the child sat on her knees until noon and then died

Here the woman's knees refer to her lap. She held her son in her lap until he died. Alternate translation: "she held him on her lap until noon and then he died" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 4:21

on the bed of the man of God

This was the bed in the room she had prepared for Elisha when he traveled through Shunem. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

the man of God

Alternate translation: "Elisha, the man of God"

2 Kings 4:22

that I may hurry to the man of God and then come back

The woman told her husband she was going to see Elisha but she did not say that she was going because their son had died. This implicit information may be stated clearly. Alternate translation: "that I may hurry to the man of God and then come back.' But she did not tell her husband that their son had died" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 4:23

It will be all right

The woman states this, knowing this will be the case if her husband does as she requests. The full meaning of this statement can be made explicit. Alternate translation: "Everything will be all right if you do as I ask" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 4:24

she saddled a donkey

The woman did not saddle the donkey, rather the servant would have saddled it for her. Alternate translation: "she had her servant saddle a donkey" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 4:25

So she went and came to the man of God at Mount Carmel

Alternate translation: "So she traveled toward Mount Carmel where Elisha, the man of God, was"

So when the man of God saw her in the distance

Alternate translation: "While she was still far off, and Elisha saw her coming"

2 Kings 4:26

It is alright

Alternate translation: "It is well" or "Yes, everything is fine"

2 Kings 4:27

the mountain

Alternate translation: "Mount Carmel"

she caught hold of his feet

This implies that she knelt or laid on the ground in front of him and grabbed his feet. Alternate translation: "she dropped down on the ground in front of him and put her hands around his feet" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Yahweh has hidden the problem from me, and has told me nothing

Elisha can see that the woman is upset but Yahweh has not revealed to him the cause of her problem.

2 Kings 4:28

Did I ask you for a son, my master? Did I not say, 'Do not deceive me'?

The woman uses these rhetorical questions to show that she is upset about what has happened. She is speaking about her conversation with Elisha when he told her that she was going to have a son. These questions may be written as a statement. Alternate translation: "I did not ask you to give me a son, but I did ask you not to lie to me!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 4:29

Dress for travel

Alternate translation: "Get ready to travel"

If you meet any man, do not greet him, and if anyone greets you, do not answer him

Elisha wanted Gehazi to travel as quickly as possible, without even stopping to talk to anyone.

2 Kings 4:30

As Yahweh lives, and as you live

This shows that the mother is taking an oath. The mother compares the certainty that Yahweh and Elisha are alive to the certainty of what she is saying. This is a way of making a solemn promise. Alternate translation: "As surely as Yahweh lives and as you live" or "I solemnly promise that"

2 Kings 4:31

but the child did not speak or hear

This means that the child was not alive. The full meaning of this statement can be made explicit. Alternate translation: "but the child did not show any signs of being alive" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

has not awakened

Here being dead is spoken of as being asleep. Alternate translation: "is still dead" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

2 Kings 4:32

(There are no notes for this verse.)

2 Kings 4:33

So Elisha went in and shut the door on the child and himself

Alternate translation: "So Elisha went by himself into the room where the child lay, closed the door"

2 Kings 4:34

(There are no notes for this verse.)

2 Kings 4:35

stretched himself out on the boy

Alternate translation: "laid on top of the boy again"

2 Kings 4:36

the Shunammite

Alternate translation: "the Shunammite woman"

2 Kings 4:37

Then she lay facedown on the ground at his feet and bowed to the ground

The woman bowed down before Elisha as a sign of great respect and appreciation. Alternate translation: "Then she bowed in front of Elisha with her face to the ground to show him her gratitude" (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

2 Kings 4:38

the sons of the prophets

This is an idiom. It does not mean that they were actually the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "the group of men who were prophets" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

stew

This is a dish that is usually made of meat and vegetables cooked in a pot with liquid.

2 Kings 4:39

wild gourds

These vegetables were growing wild, meaning someone had not planted them.

fill the fold of his robe

He lifted the bottom edge of his robe up to his waist to make a place to carry more gourds than he could carry with his hands only.

but did not know what kind they were

Since they did not know what kind of gourds they were they did not know whether or not they were safe to eat. The full meaning of this statement can be made clear. Alternate translation: "but did not know if they were good or bad to eat" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 4:40

they poured out the stew

Alternate translation: "they poured the stew into bowls"

there is death in the pot

This means that there was something in the pot that could kill them, not that there is something dead in the pot. Alternate translation: "there is something in the pot that will kill us" (See: **Metonymy (p.821)**) (See: **Metonymy (p. 821)**)

2 Kings 4:41

He threw it into the pot

Alternate translation: "He added it to the stew in the pot"

Pour it out for the people

Alternate translation: "Serve it to the people"

2 Kings 4:42

Baal Shalishah

This is the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

twenty loaves

"20 loaves" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

from the new harvest

Alternate translation: "made from the grain from the new harvest"

fresh ears of grain

"fresh heads of grain." This refers to grain from the new harvest.

2 Kings 4:43

What, should I set this before a hundred men?

The man uses this rhetorical question to imply that this is not enough bread to feed 100 men. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "That is not enough to feed a hundred men!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

a hundred men

"100 men" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 4:44

the word of Yahweh

Here Yahweh is referred to by what he said. This phrase is a metonym for Yahweh himself. Alternate translation: "Yahweh" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 5

2 Kings 5 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: **miracle, wonder, sign (p.854)**)

2 Kings 5:1

in his master's view

"sight." The king's "view" represents what he thinks about something. Alternate translation: "in the king's opinion"
(See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

because by him Yahweh had given victory to Aram

Here "Aram" refers to the Aramean army. Alternate translation: "because through Naaman, Yahweh had given
victory to the Aramean army"

2 Kings 5:2

The Arameans had gone out

Here the "Arameans" refer to the Aramean soldiers. (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

raiding in bands

"in small groups attacking." This means to go out attacking an enemy in small groups.

2 Kings 5:3

The girl said to her mistress

The girl from Israel, who had been captured by the Aramean soldiers, spoke to Naaman's wife.

my master

Here "my master" refers to Naaman.

2 Kings 5:4

(There are no notes for this verse.)

2 Kings 5:5

I will send a letter

The king is going to give the letter to Naaman to take with him to the king of Israel. Alternate translation: "I will send a letter with you" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

ten talents of silver, six thousand pieces of gold

"10 talents of silver, 6,000 pieces of gold." This can be written in modern measurements. Alternate translation: "330 kilograms of sliver, 6,000 pieces of gold" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bweight]]) (See: **Numbers (p.823)**)

took with him ten & clothes

This were gifts from the king of Aram for the king of Israel. Alternate translation: "took with him ten … clothes, which were gifts for the king of Israel" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 5:6

(There are no notes for this verse.)

2 Kings 5:7

he tore his clothes

Often people would rip their clothes if they were in great distress. Alternate translation: "he ripped his clothes to show his distress" (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

Am I God, to kill and to make alive, that this man wants me to cure a man of his leprosy?

The king uses this rhetorical question to emphasize that the request of the king of Aram is outrageous and something he cannot do. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "The king of Aram must think I am some sort of God, with the power over death and life! He wants me to cure this man of his leprosy, but I cannot do that." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

It seems he is seeking to start an argument with me

The king of Israel did not believe the request to heal Naamam was the real reason for the letter. He thought the real reason was to start a fight. Alternate translation: "It seems he is looking for an excuse to start a fight with me" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 5:8

General Information:

General Information:

Elisha talks to the King of Israel about Naaman.

Why have you torn your clothes?

Elisha uses this rhetorical question to emphasize to the king that he does not need to be distressed and tear his clothes. Alternate translation: "There is no need to be distressed and tear your clothes." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 5:9

(There are no notes for this verse.)

2 Kings 5:10

your flesh will be restored

This can be written in active form. Alternate translation: "your flesh will be well" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

you will be clean

this means that he will no longer be unclean. A person who God considers spiritually unacceptable or defiled is spoken of as if the person were physically unclean. God considers a person who has leprosy as being defiled and unclean. (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 5:11

Look

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

the name of Yahweh

Here Yahweh is referred to by his name. Alternate translation: "Yahweh" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

over the place

Alternate translation: "over the diseased area of my skin" or "over my leprosy"

2 Kings 5:12

Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel?

Naaman uses this rhetorical question to emphasize that the Abanah and the Pharpar are better rivers than the Jordan. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "The Abanah and the Pharpar Rivers, in my home country of Aram, are much better than any of the rivers of Israel! (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

Abanah and Pharpar

These are the names of rivers. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Can I not bathe in them and be clean?

Naaman uses this rhetorical question to emphasize that he could have bathed in the other rivers easily. He believes that bathing in them could heal him just as bathing in the Jordan could. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I should have just bathed in them and been healed!" or "I could just as easily have bathed in them and been healed!" (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-irony]]) (See: **Rhetorical Question (p.834)**)

went away in a rage

Alternate translation: "was very angry as he walked away"

2 Kings 5:13

My father

The servants were showing respect to Naaman by addressing him as "my father" or "sir."

would you not have done it?

The servant uses this question to carefully rebuke Naaman. Alternate translation: "you surely would have done it!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

How much rather then

The servant is comparing how much more willing Naaman should be to obey a simple command since he is willing to obey a difficult one. Alternate translation: "How much more willing you should be to obey" or "Should you not be even more willing to obey" (See: **Ellipsis (p.786)**) (See: **Ellipsis (p.786)**)

How much rather then, when he says to you to simply, 'Dip yourself and be clean?

The servant uses this rhetorical question to emphasize to Naaman that he should obey Elisha's command. This question can be written as statement. Alternate translation: "You should be even more willing to obey when he says to you simply, 'Dip yourself and be clean.'" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p. 834)**)

2 Kings 5:14

the man of God

Alternate translation: "Elisha, the man of God"

His flesh was restored again like the flesh of a little child

This speaks how smooth Namaan's skin is after he is healed by comparing it to the skin of a young child. Alternate translation: "His flesh was restored again and was as soft as the flesh of a young child" or "His skin was well again and was smooth like a young child's skin" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

His flesh

Alternate translation: "His skin"

he was healed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "his leprosy was gone" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 5:15

Look

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

there is no God in all the earth except in Israel

Alternate translation: "the only God in all the earth is in Israel"

2 Kings 5:16

As Yahweh lives, before whom I stand, I

"As surely as I know that Yahweh lives, before whom I stand." Here Elisha compares the certainty that Yahweh is alive to the certainty that he will not receive any gifts from Naaman. This is a way of making a solemn promise. Alternate translation: "As surely as Yahweh lives, before whom I stand, I promise you that I" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

before whom I stand

Here serving Yahweh is spoken of as standing in his presence. Alternate translation: "whom I serve" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

I will receive nothing

This means that he will not accept any gifts. Alternate translation: "I will not take any gifts" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 5:17

If not

The understood information may be supplied. Alternate translation: "If you will not take the gifts I have brought for you" (See: **Ellipsis (p.786)**) (See: **Ellipsis (p.786)**)

let there be given to your servant

This can be stated in active from. Alternate translation: "let me have" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

two mule loads of earth

Naaman is asking to take soil from Israel and place it in sacks for two mules to carry home with him. He then plans to build an altar on the soil. Alternate translation: "as much soil from Israel as two mules can carry, so that I can build an altar to Yahweh" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

your servant

Naaman refers to himself as Elisha's servant to honor him.

will offer neither burnt offering nor sacrifice to any god but Yahweh

This can be written in positive form. Alternate translation: "will not offer burnt offering or sacrifice to any god but Yahweh" or "will only offer burnt offerings and sacrifices to Yahweh" (See: **Double Negatives (p.781)**) (See: **Double Negatives (p.781)**)

2 Kings 5:18

when my king

This is referring to the king of Aram, the king that Namaan works for.

he leans on my hand

"he supports himself on my arm." This means that Naaman assists the king when he bows in the house of Rimmon because the king is either old or sick.

2 Kings 5:19

Go in peace

Alternate translation: "Go home and do not worry" or "Leave without fear"

2 Kings 5:20

He had traveled

Alternate translation: "Naaman had traveled"

Gehazi

See how you translated this man's name in 2 Kings 4:12. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Look

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

has spared this Naaman the Aramean

Alternate translation: "has let Naaman the Aramean leave too easily"

by not receiving

Alternate translation: "by not accepting"

from his hands

Here Naaman is referred to by his hands to emphasize the act of giving. Alternate translation: "from him" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

As Yahweh lives

"As surely as Yahweh lives." Here Gehazi compares the certainty that Yahweh is alive to the certainty of what he has decided to do. This is a way of making a solemn promise. Alternate translation: "As Yahweh lives, I promise" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

2 Kings 5:21

(There are no notes for this verse.)

2 Kings 5:22

of the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "from among the prophets there" (See: **Idiom (p. 808)**) (See: **Idiom (p.808)**)

Please give them a talent of silver and two changes of clothes

Gehazi is asking Naaman to give these things to him so that he can take them and give them to the prophets. Alternate translation: "Please give me a talent of sliver and two changes of clothes to give to them" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

See

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

a talent of silver

This can be written in modern measurements. Alternate translation: "33 kilograms of silver" (See: **Biblical Weight (p.775)**) (See: **Biblical Weight (p.775)**)

2 Kings 5:23

two talents

This can be written in modern measurements. This talents are of silver. Alternate translation: "two talents of silver" or "66 kilograms of silver" (See: [[rc:///*ta/man/translate/translate-bweight]] and [[rc:///*ta/man/translate/figs-ellipsis]]) (See: **Biblical Weight (p.775)**)

laid them on two

Alternate translation: "gave them to"

Naaman urged Gehazi

Naaman urged him to take gifts. Alternate translation: "Naaman urged Gehazi to take the gifts" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 5:24

(There are no notes for this verse.)

2 Kings 5:25

Your servant

Gehazi refers to himself here as Elisha's servant.

2 Kings 5:26

Was not my spirit with you when the man turned his chariot to meet you?

Elisha uses this rhetorical question to emphasize that Yahweh allowed him to see what Gehazi had done. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You should have realized that my spirit could see you when Naaman stopped his chariot and talked to you." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

Is this a time to accept money & female servants?

Elisha uses this rhetorical question to emphasize that this is not the time take gifts. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "This is not the time to accept money … female servants." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 5:27

the leprosy of Naaman will be on you and your descendants

This speaks of Gehazi and his descendant getting leprosy as if Naaman's leprosy was taken from him and given to Gehazi. Alternate translation: "you and your descendants will have leprosy, just as Naaman had leprosy"

So Gehazi went out from his presence

The phrase "his presence" refers to the area where Elisha could see him. This means that he left the room where Elisha was. Alternate translation: "When Gehazi left the room, he was" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

as white as snow

Leprosy makes skin white. Here Gehazi's leprous skin is compared to the color of snow. Alternate translation: "with skin that was white like snow" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

2 Kings 6

2 Kings 6 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: **miracle, wonder, sign (p.854)**)

Special concepts in this chapter

Impossible actions

Elisha caused an iron ax head to float. He fooled the whole army of Aram that was sent to arrest him. When the king of Aram besieged the capital of Israel, the people became so hungry they started eating their children. Elisha told the king of Israel that there would be plenty of food the next day, but the king's counselor said it was impossible.

Important figures of speech in this chapter

Rhetorical question

The king's counselor expressed his unbelief in Elisha's prophecy of plenty of food: "See, even if Yahweh should make windows in heaven, can this thing happen?" (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///tw/dict/bible/kt/believe]] and **heaven, sky, heavens, heavenly (p.850)**)

2 Kings 6:1

The sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "The group of prophets" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 6:2

let us go to the Jordan

This refers to the area by the Jordan River. Alternate translation: "let us go beside the Jordan River" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 6:3

your servants

Here one of the prophet refers to the of the sons of the prophets as Elisha's servants to show him honor.

2 Kings 6:4

General Information:

General Information:

Elisha goes with the prophets to cut trees.

2 Kings 6:5

the ax head fell into the water

The ax head refers to the blade of the ax. This means that the ax head came loose from its the handle and fell into the water. Alternate translation: "the ax head separated from the handle and fell into the water"

Oh no

The man said this to show that he was upset and frustrated. If you have a way of expressing these emotions in your language, you can use it here.

it was borrowed

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 borrowed it" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 6:6

So the man of God said

Alternate translation: "So Elisha, the man of God, asked"

He then cut off a stick, threw it in the water, and made the iron float

God uses Elisha to perform a miracle. The ax head rises to the surface of the water and it stays there so the prophet can pick it up.

made the iron float

Alternate translation: "caused the iron to float"

the iron

"the ax head." The ax head was made of iron.

2 Kings 6:7

(There are no notes for this verse.)

2 Kings 6:8

Now the king of Aram was waging war against Israel

Alternate translation: "When the king of Aram was at war with Israel,"

Now

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

saying, "My camp will be in such and such a place

The king of Aram was telling his counselors where to set up the camp. Here the phrase "such and such" is a way to refer to the information of the location of the camp without writing it out. If this phase does not translate well into your language this may be written as indirect speech. Alternate translation: "and told them where his camp would be located" (See: **Direct and Indirect Quotations (p.779)**) (See: **Direct and Indirect Quotations (p.779)**)

2 Kings 6:9

the man of God

Alternate translation: "Elisha the man of God"

Be careful not to pass that place, for the Arameans are going down there

Elisha knew the specific place that the Arameans were going to set up their camp and advised the king of Israel for his soldiers to avoid that area.

2 Kings 6:10

to the place about which the man of God had spoken and warned him

This refers to the place that Elisha had warned the king about in 2 Kings 6:9.

More than once or twice, when the king went there, he was on his guard

Elisha would warn the king of where the Aramean army would attack so that he could alert the people before the attack happened. Alternate translation: "Elisha warned the king of Israel in this way several times and the Israelites were able to stay safe" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 6:11

Will you not tell me who among us is for the king of Israel?

The king of Aram assumes there is a traitor among his soldiers who is giving information to the Israelite king. He uses this rhetorical question to try to find out who that traitor is. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Tell me which of you is for the king of Israel!" or "Tell me which of you is revealing our plans to the king of Israel!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

is for the king of Israel

"To be for someone" means to be loyal to that person. In this case, it means that they would give information to help the king of Israel. Alternate translation: "is helping the king of Israel" or "is loyal to the king of Israel" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 6:12

No

The servant is saying that none of the king's soldiers are giving information to the king of Israel. Alternate translation: "It is none of us" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

my master, king

This refers to the king of Aram.

the words that you speak in your own bedroom

Alternate translation: "what you say in the privacy of your own bedroom"

2 Kings 6:13

I may send men and capture him

The king plans to send the men to capture Elisha for him. The king does not plan to capture him himself. Alternate translation: "I may send men to capture him" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

See

This word is used here to draw the king's attention to what is said next. Alternate translation: "Listen"

he is in Dothan

Alternate translation: "Elisha is in Dothan"

Dothan

This is the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 6:14

So the king

This refers to the king of Aram.

2 Kings 6:15

the man of God

Alternate translation: "Elisha" or "Elisha the man of God"

behold

The word "behold" here shows that the servant was surprised by what he saw.

had risen early and gone outside, behold

Alternate translation: "got up early in the morning and went outside, and he saw"

His servant said to him

The servant went back inside the house to tell Elisha what he had seen. Alternate translation: "The servant went back inside and said to Elisha" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 6:16

those who are with us are more than those who are with them

"To be with someone" in battle means to fight for their side. Alternate translation: "those who are on our side in the battle are more than those who are on their side" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 6:17

open his eyes that he may see

Elisha is asking that his servant may be able to see things that other people cannot see, namely the horses and chariots of fire that are around them. Alternate translation: "make him able to see" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

he saw. Behold

Alternate translation: "he could see. What he saw was that"

Behold

The word "Behold" here shows that the servant was surprised by what he saw.

the mountain was full of horses

Alternate translation: "the mountainside was covered with horses"

around Elisha

This refers to the city where Elisha is. Alternate translation: "around the city where Elisha was" (See: **Metonymy (p. 821)**) (See: **Metonymy (p.821)**)

2 Kings 6:18

these people

This refers to the Aramean soldiers.

Strike these people blind

"Cause these people to be blind!" This refers to Yahweh causing them to be unable to see clearly.

2 Kings 6:19

This is not the way, neither is this the city

Elisha confuses the Arameans by telling them that they are not at the city they are searching for. Alternate translation: "This is not the way, neither is this the city you are looking for" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 6:20

It came about that

Alternate translation: "It happened that" or "Then,"

open the eyes of these men that they may see

Elisha is asking Yahweh to cause the men to see clearly again. Alternate translation: "allow these men to see" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

Yahweh opened their eyes and they saw

Yahweh allowed the men to see clearly again. Alternate translation: "Yahweh took away their blindness" or "Yahweh allowed them to see clearly" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

behold

The word "behold" here shows that the Arameans were surprised by what they saw.

2 Kings 6:21

when he saw them

Alternate translation: "when he saw the Aramean soldiers"

My father

The king is speaking to Elisha the prophet and calling him "father" to show respect.

should I kill them? Should I kill them?

Here the king of Israel is referring to his army as himself. Alternate translation: "Should I order my army to kill these enemy soldiers?" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 6:22

Elisha answered

Elisha was replying to the king of Israel's question.

Would you kill those whom you had taken captive with your sword and bow?

Elisha uses this rhetorical question to rebuke the king and tell him not to kill these men. The words "sword and bow" are a metonym for war in which soldiers use swords and bows and arrows. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You would not kill men whom you had captured in war, so you should not kill these men." (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Rhetorical Question (p.834)**)

Put bread and water before them, that they may eat and drink

Here "bread" refers to food in general. Alternate translation: "Give them food to eat and water to drink" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

go to their master

This refers to the king of Aram.

2 Kings 6:23

So the king prepared much food for them

The king ordered his servants to prepare the food. He did not prepare the food himself. Alternate translation: "Then the king ordered his servants to prepare a lot of food for them" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Those bands

Alternate translation: "Those groups"

did not return for a long time into the land of Israel

This means that they did not attack Israel for a long time. Alternate translation: "stopped attacking the land of Israel for a long time" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 6:24

Ben Hadad

The name of the king of Aram. His name means "son of Hadad." (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

attacked Samaria

The king and his army attacked Samaria. Alternate translation: "they attacked Samaria" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 6:25

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

a donkey's head was sold for

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: "a donkey's head cost" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

eighty pieces of silver

"80 pieces of silver" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

the fourth part of a kab

This can be written in modern measurements. Alternate translation: "a fourth part of a liter" or "a quarter of a liter" (See: **Biblical Volume (p.772)**) (See: **Biblical Volume (p.772)**)

the fourth part

This is one part out of four equal parts. Alternate translation: "one fourth" or "a quarter" or "1/4" (See: **Fractions (p. 795)**) (See: **Fractions (p.795)**)

dove's dung for

The words "was sold for" are understood from the previous phrase. They can be repeated here. Alternate translation: "dove's dung was sold for" or "dove's dung cost" (See: **Ellipsis (p.786)**) (See: **Ellipsis (p.786)**)

2 Kings 6:26

was passing by on the wall

Alternate translation: "walking on top of the city wall"

my master

The woman referred to the king by this name to show him respect.

2 Kings 6:27

He said

Alternate translation: "The king of Israel answered the woman,"

If Yahweh does not help you, how can I help you?

The king uses this rhetorical question to tell the woman that he cannot help her. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "If Yahweh is not helping you, then I cannot help you." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

Is there anything coming from the threshing floor or winepress?

The king uses this rhetorical question to emphasize that there is no food available. Here the threshing floor refers to grain and the winepress refers to wine. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "There is nothing coming from the threshing floor or the winepress." or "There is no food to harvest or any grapes to make wine to drink." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 6:28

The king continued

"The king said." This means that they continued talking.

2 Kings 6:29

we boiled

Alternate translation: "we cooked"

2 Kings 6:30

heard the words of the woman

The words "the words" are a metonym for what the woman said. Alternate translation: "heard the woman tell what she and the other woman had done" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

he tore his clothes

The king ripped his outer garment to show his distress. Alternate translation: "he tore his clothes in grief" (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

now he was passing by on the wall

He had been walking on the city wall when the woman called out to him in 2 Kings 6:24. Now he continued walking along it.

he had sackcloth underneath, against his skin

By wearing sackcloth even for his undergarments, the king showed that he was very sad and upset. Alternate translation: "he had sackcloth underneath his outer garment, against his skin" or "he was wearing sackcloth underneath his robe because he was very upset" (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

2 Kings 6:31

May God do so to me, and more also

The king is saying he hopes God will punish him and even kill him if Elisha the prophet does not die because of the things that have happened in the city of Samaria. Alternate translation: "May God punish me and kill me" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

if the head of Elisha son of Shaphat remains on him today

This refers to Elisha dying, specifically be being beheaded. Alternate translation: "if Elisha son of Shaphat is not beheaded today" or "if my soldiers do not behead Elisha son of Shaphat today" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 6:32

The king sent a man from before him

"To be before the king" means to be one of his servants. Alternate translation: "The king of Israel sent one of his servants as a messenger" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

when the messenger came to Elisha, he said to the elders

Here Elisha is speaking to the elders right before the king's messenger arrived. Alternate translation: "when the messenger had almost arrived, Elisha said to the elders" (See: **Assumed Knowledge and Implicit Information (p. 760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

See how this son of a murderer has sent to take away my head?

Elisha uses this rhetorical question to draw attention to the kings messenger and to insult the king. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "See, this son of a murderer has sent someone to remove my head!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

son of a murderer

This means that the king of Israel has the characteristics of a murderer. Alternate translation: "this man who is like a murderer" or "that murderer" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

has sent to

It is understood that he sent a person. Alternate translation: "has sent someone to" (See: **Ellipsis (p.786)**) (See: **Ellipsis (p.786)**)

to take away my head

This means to behead him. Alternate translation: "to cut off my head" or "to behead me" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

Look, when

Elisha uses this word here to draw the elder's attention to what he says next. Alternate translation: "Listen to what I want you to do: when"

hold the door shut against him

If a door is shut against someone it means that it is closed and that they may not enter through it. Alternate translation: "hold the door shut so that he cannot come in" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

Is not the sound of his master's feet behind him?

Elisha uses this question to assure the elders that the king is coming not far behind him. This rhetorical question may be written as a statement. Alternate translation: "The sound of his master's feet is right behind him." or "The

king will be coming along soon after he arrives." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p. 834)**)

2 Kings 6:33

behold, the messenger

The word "behold" alerts us to the arrival of the messenger.

the messenger came down to him

The messenger arrived, and so did the king, as Elisha had said he would. The phrase "came down to him" means that they arrived at the place where he was. Alternate translation: "the messenger and the king arrived" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Behold

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

this trouble

"Indeed, this trouble." The word "behold" here adds emphasis to what follows. The phrase "this trouble" refers to the famine in Samaria and the suffering it caused.

Why should I wait for Yahweh any longer?

This king use this rhetorical question to emphasize that he does not believe that Yahweh is going to help them. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Why should I continue to wait for Yahweh to help us?" or "I will not wait any longer for help from Yahweh!" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-rquestion]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 7

2 Kings 7 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: **miracle, wonder, sign (p.854)**)

Special concepts in this chapter

Fear

God caused the army of Aram to hear the sound of an enormous army approaching so they all ran away leaving all their food behind.

2 Kings 7:1

a measure of fine flour will be sold for a shekel, and two measures of barley for a shekel

It is implied that the Israelites will be paying less money for these item than they had been. 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 sell a measure of fine flour for a shekel and two measures of barley for a shekel" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

a measure of fine flour & two measures of barley

Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "7 liters of fine flour … 14 liters of barley" (See: **Biblical Volume (p.772)**) (See: **Biblical Volume (p.772)**)

a shekel

A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin" (See: **Biblical Money (p.770)**) (See: **Biblical Money (p.770)**)

2 Kings 7:2

the captain on whose hand the king leaned

A high ranking captain who was the king's personal assistant is spoken of as if he was a person on whom the king leaned his hand. Alternate translation: "the captain who was close to the king" or "the captain who was the king's personal assistant" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

even if Yahweh should make windows in heaven

Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. Alternate translation: "even if Yahweh were to cause much rain to fall from heaven" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

can this thing happen?

The captain asks this question to express his unbelief. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "this could never happen!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

you will watch it happen with your own eyes

The phrase "with your own eyes" emphasizes that the captain will certainly see the things that Elisha prophesied. Alternate translation: "you yourself will watch these things happen" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

but you will not eat any of it

Alternate translation: "but you will not eat any of the flour or barely"

2 Kings 7:3

Now

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

Why should we sit here until we die?

Although there were four men, probably only one of them asks this question. The question is rhetorical and emphasizes that they should not do this. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Certainly we should not sit here until we die" (See: **Rhetorical Question (p. 834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 7:4

If they keep us alive, we will live, and if they kill us, we will only die

The four men with leprosy are saying that the Arameans might feed them so that they can live, or they might kill them, which would be no worse since they would die anyway.

2 Kings 7:5

at twilight

This refers to the early evening after the sun has set, but before it is dark.

the outermost part

Alternate translation: "the edge"

2 Kings 7:6

the Aramean army hear a noise of chariots, and a noise of horses—the noise of another large army

The soldiers of the Aramean army heard noises that sounded like a large army approaching to battle them. This was not an actual army, but the Lord had made them hear these sounds.

they said to each other

Alternate translation: "the Aramean soldiers said to each other"

the kings of the Hittites and Egyptians

Here the word "kings" represents the kings and their armies. Alternate translation: "the armies of the Hittites and the Egyptians" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

to come against us

Alternate translation: "to fight us" or "to attack us"

2 Kings 7:7

General Information:

General Information:

This is what happened after the Lord caused the Aramean soldiers to think they heard a large enemy army approaching their camp.

in the twilight

This refers to the early evening after the sun has set, but before it is dark.

2 Kings 7:8

plunder

This refers to items that a conquering army takes from another army that they have defeated. Here it refers to "silver and gold and clothes."

2 Kings 7:9

until daybreak

Alternate translation: "until morning"

punishment will overtake us

Someone punishing the four men is spoken of as if punishment were a person who captures them. Alternate translation: "the people will punish us" or "someone will punish us" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Metaphor (p.815)**)

tell the king's household

Here the word "household" represents the people who live in the king's palace. Alternate translation: "tell the king and his people" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 7:10

as they were

The implicit information may be stated clearly. Alternate translation: "as they were when the soldiers were still there" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 7:11

then it was told inside the king's household

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "then people told it inside the king's household" or "then people told it to the king and those in his palace" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 7:12

have done to us

Alternate translation: "are planning to do to us" or "have done to deceive us"

take them alive

This means that they would capture the people and not kill them.

2 Kings 7:13

the horses that remain, which are left in the city

Many of the horses belonging to the Israelites had died because of the famine. The meaning of this can be made clear. Alternate translation: "the horses in the city that are still alive" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

see

The implicit information about what he wanted to see may be expressed clearly. Alternate translation: "see if what these lepers have said is true" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 7:14

Go and see

The implicit information about what the king wanted them to see may be stated clearly. Alternate translation: "Go and see if what these lepers have said is true" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 7:15

They went after them to the Jordan

Alternate translation: "They followed the path the Aramean army took all the way to the Jordan River"

all the road was full of clothes and equipment

This is an exaggeration that means the men saw these items scattered along the road as they traveled. Alternate translation: "there were clothes and equipment all along the road" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p. 804)**)

2 Kings 7:16

plundered the camp

This refers to taking items from a defeated army.

So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel

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 sold a measure of fine flour for a shekel and two measures of barley for a shekel" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

a measure of fine flour & two measures of barley

Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "7 liters of fine flour … 14 liters of barley" (See: **Biblical Volume (p.772)**) (See: **Biblical Volume (p.772)**)

a shekel

A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin"(See: **Biblical Money (p.770)**) (See: **Biblical Money (p.770)**)

just as the word of Yahweh had said

Here "word" represents Yahweh. Alternate translation: "just as Yahweh had said" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 7:17

the captain on whose hand he had leaned

A high ranking captain who was the king's personal assistant is spoken of as if he were a person on whom the king leaned his hand. See how you translated this in 2 Kings 7:2. Alternate translation: "the captain who was close to the king" or "the captain who was the king's personal assistant" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

trampled him down

The crowd of people were in such a rush to get to the food in the camp that they knocked over the man and trampled him to death.

2 Kings 7:18

General Information:

General Information:

In this verse, the writer summarizes what happened by repeating the events that he described in 2 Kings 7:1. (See: **End of Story (p.789)**) (See: **End of Story (p.789)**)

About this time

Alternate translation: "About this time tomorrow"

two measures of barley & a measure of fine flour

Here the word "measure" translates the word "seah," which is a unit of dry measurement equal to about 7 liters. Alternate translation: "14 liters of barley … 7 liters of fine flour" (See: **Biblical Volume (p.772)**) (See: **Biblical Volume (p.772)**)

a shekel

A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 11 grams of silver" or "one silver coin" (See: **Biblical Money (p.770)**) (See: **Biblical Money (p.770)**)

2 Kings 7:19

General Information:

General Information:

In this verse, the writer summarizes what happened by repeating the events that he described in 2 Kings 7:2. (See: **End of Story (p.789)**) (See: **End of Story (p.789)**)

See

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

even if Yahweh should make windows in heaven

Yahweh causing much rain to fall in order to make the crops grow is spoken of as if Yahweh were opening windows in heaven through which he pours down rain. See how you translated this in 2 Kings 7:2. Alternate translation: "even if Yahweh were to cause much rain to fall from heaven" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

can this thing happen?

The captain asks this question to express his unbelief. If it would be helpful in your language, you could express this question as a statement. See how you translated this in 2 Kings 7:2. Alternate translation: "this could never happen!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

you will watch it happen with your own eyes

The phrase "with your own eyes" emphasizes that the captain will certainly see the things that Elisha prophesied. See how you translated this in 2 Kings 7:2. Alternate translation: "you yourself will watch these things happen" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

but you will not eat any of it

Alternate translation: "but you will not eat any of the flour or barley"

2 Kings 7:20

(There are no notes for this verse.)

2 Kings 8

2 Kings 8 General Notes

Structure and formatting

The stories of Elisha's miracles continue in this chapter. (See: **miracle, wonder, sign (p.854)**)

Special concepts in this chapter

Kings

Elisha told Hazael that he would be king of Aram. Jehoram became king of Judah. He was evil so Edom and Libna revolted and chose their own kings. (See: **evil, wicked, unpleasant (p.846)**)

2 Kings 8:1

Now

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

the woman whose son he had restored to life

The story of this woman and her son is found at 2 Kings 4:8.

he had restored to life

Alternate translation: "he had caused to become alive again"

Arise, and go

To arise here is for a person to stop what he is doing and begin to do what he needs to do. Alternate translation: "Do as I say, and go"

2 Kings 8:2

the woman arose and she obeyed the word of the man of God

To arise here is for a person to stop what he is doing and begin to do what he needs to do. She may have been standing when she heard Elisha speak and decided to go.

the man of God

Alternate translation: "Elisha, the man of God"

2 Kings 8:3

to the king

This refers to the king of Israel.

for her house and for her land

While the woman was gone, her home and property were sieged. She is begging for them to be returned to her. The full meaning of this statement can be made clear. Alternate translation: "for her home and her property to be returned to her" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 8:4

Now

This word is used here to mark a break in the main story line. Here the author tells us background information about what the king was doing when the woman arrived. (See: **Background Information (p.764)**) (See: **Background Information (p.764)**)

2 Kings 8:5

had restored to life the child who was dead

Alternate translation: "had caused the child who was dead to become alive again"

for her house and land

While the woman was gone, her home and property were sieged. She is begging for them to be returned to her. The meaning of this can be made clear. Alternate translation: "for her home and her property to be returned to her" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 8:6

about her son

This refers to the story of her son dying and Elisha bringing him back to life. The meaning of this statement can be made explicit. Alternate translation: "about what had happened to her son" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

all the harvests of her fields

This metonym refers to the amount of money that the harvests of her fields were worth while she was away. Alternate translation: "all the profit from the harvests of her fields" (See: **Metonymy (p.821)**) (See: **Metonymy (p. 821)**)

2 Kings 8:7

Ben Hadad

This is the name of the king of Aram. His name means "son of Hadad." See how you translated this man's name in 2 Kings 6:24. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 8:8

Hazael

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Take a gift

Hazael was to take many gifts, not just one. Alternate translation: "take many gifts" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

in your hand

The phrase "in your hand" is an idiom meaning for him to take the gifts with him. Alternate translation: "with you" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

the man of God

Alternate translation: "Elisha, the man of God"

consult with Yahweh through him, saying

Alternate translation: "ask Elisha to ask Yahweh"

2 Kings 8:9

carried by forty camels

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "which forty camels carried"

forty camels

"40 camels" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Your son Ben Hadad king of Aram

Ben Hadad was not actually Elisha's son, but Hazael called him that to show a close relationship between them. Alternate translation: "Ben Hadad, the king of Aram, who is like a son to you" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 8:10

(There are no notes for this verse.)

2 Kings 8:11

until he was ashamed

Alternate translation: "until Hazael felt uncomfortable"

2 Kings 8:12

my master

Hazael refers to Elisha this way to honor him.

Because I know

God has shown Elisha what will take place in the future.

you will do

The word "you" represents Hazael and refers to himself and the soldiers under his control when he is king. Alternate translation: "you will cause to happen" or "you will order your soldiers" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

You will set & you will kill

The word "you" represents Hazel but here refers to his soldiers and not to Hazael personally. Alternate translation: "You soldiers will set … your soldiers will kill" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

dash in pieces their little ones

"crush their little children." This is a brutal description of the soldiers killing children.

kill their young men with the sword

This means that the men will be killed in battle. The sword was the main weapon used in battle. Alternate translation: "kill their young men in battle" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

rip open their pregnant women

Specifically this refers to tear open their stomachs. Alternate translation: "rip open the stomachs of their pregnant women with swords" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 8:13

Who is your servant, that he should do this great thing?

Hazel refers to himself here as Elisha's servant. Hazel uses this rhetorical question to emphasize that he does not think he could do the terrible things that Elisha has said. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "I could never do such great things!" or "Who am I, that I would have the power to do such things?" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

this great thing

"this terrible thing." Here the word "great" refers to something that has a large effect and is terrible.

He is only a dog

Hazael is talking about himself. He speaks of his low status and lack of influence by comparing himself to a dog. Here a dog represents a lowly animal. Alternate translation: "I am as powerless as a dog" or "I am as powerless as a lowly animal" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 8:14

came to his master

The phrase "his master" refers to Ben Hadad.

2 Kings 8:15

face so that he died

This means that Ben Hadad suffocated under the wet blanket. The full meaning of this statement can be made clear. Alternate translation: "face. Ben Hadad was unable to breathe through it, and so he died" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 8:16

General Information:

General Information:

Jehoram becomes king of Judah.

In the fifth year of Joram son of Ahab, king of Israel

This describes the time that Jehoram began to reign over Judah by stating how long Joram, the current king of Israel, had been reigning. Alternate translation: "In the fifth year that Jorman son of Ahab was king of Israel" or "In year five of the reign of Joram son of Ahab, king of Israel" (See: **Assumed Knowledge and Implicit Information (p. 760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

fifth year

"year 5" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

Jehoram began to reign

Jehoram, son of Jehoshaphat, became the king of Judah.

2 Kings 8:17

thirty-two years old

"32 years old" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 8:18

Jehoram walked in the ways of the kings of Israel

Here "walking" is an idiom that refers to how he lived and reigned as king. At this time in history, the recent kings of Israel had been evil kings. The full meaning of this statement can be made clear. Alternate translation: "Jehoram was an evil king, just as other kings of Israel who ruled before him had been" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Idiom (p.808)**)

as the house of Ahab was doing

Here the "house" of Ahab refers to the members of Ahab's family and his recent descendants. Ahab is Jehoram father-in-law. Alternate translation: "the same as the rest of the family of Ahab was doing" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

for he had Ahab's daughter as his wife

Jehoram had married king Ahab's daughter.

what was evil in Yahweh's sight

The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 8:19

destroy Judah

Here "Judah" is a metonym for the people who live there. Alternate translation: "destroy the people of Judah" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

since he had told him that he would always give him descendants

"since Yahweh had told David that he would always give David descendants." This refers to Yahweh's promise to David that his descendants would always rule Judah. The full meaning of this statement can be made explicit. Alternate translation: "since he had told David that his descendants would always rule Judah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 8:20

Edom revolted from under

Alternate translation: "Edom rebelled against"

the hand of Judah

Here the word "hand" refers to the control of Judah, and "Judah" refers specifically to the king of Judah. Alternate translation: "the control of the king of Judah" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

they set a king over themselves

Alternate translation: "they appointed a king to rule over themselves"

2 Kings 8:21

Then Jehoram crossed over

What was "crossed over" can be stated clearly. Alternate translation: "Then Jehoram crossed the enemy lines" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 8:22

General Information:

General Information:

King Jehoram of Judah dies and his son Ahaziah becomes king.

So Edom has been in rebellion against the rule of Judah to this present day

Alternate translation: "So after that, Edom was no longer controlled by Judah, and it is still like that"

the rule of Judah

Here "Judah" refers to the king of Judah. Alternate translation: "the rule of the king of Judah" or "the authority of the king of Judah" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

to this present day

to the time that this book was written

Libnah also revolted at the same time

Libnah rebelled against the king of Judah just as Edom had. Alternate translation: "During that same time, Libnah also rebelled against the king of Judah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Libnah

This is another city that was originally part of Judah. Here "Libnah" refers to the people who live there. Alternate translation: "the people of Libnah" (See: [[rc:///*ta/man/translate/translate-names]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **How to Translate Names (p.800)**)

2 Kings 8:23

As for the other matters concerning Jehoram, all that he did

Alternate translation: "To read more about the history of Jehoram and what he did,"

are they not written & Judah?

This question is used to either inform or remind the readers that the information about Jehoram is in this other book. Alternate translation: "these things are written … Judah." or "someone has written about them … Judah." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Rhetorical Question (p.834)**)

2 Kings 8:24

Jehoram rested with his fathers and was buried with them

Here "rested" is a polite way of referring to someone dying. After he died, his body was buried in the same place as the bodies of his forefathers. The phrase "was buried" can be stated in active form. Alternate translation: "Jehoram died as his ancestors had died, and they buried him with his ancestors" (See: [[rc:///ta/man/translate/figs-euphemism]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Euphemism (p.791)**)

Then Ahaziah his son became king in his place

Alternate translation: "Then Ahaziah, Jehoram's son, became king after he died"

2 Kings 8:25

General Information:

General Information:

Ahaziah becomes king of Judah.

In the twelfth year of Joram son of Ahab, king of Israel

This describes the time that Ahaziah began to reign as king of Judah by stating how long Joram, the current king of Israel, had reigned. Alternate translation: "in the twelfth year that Joram son of Ahab was king of Israel" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

twelfth year

"12th year" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

2 Kings 8:26

twenty-two years

"22 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Athaliah & Omri

Athaliah is the name of a woman. Omri is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 8:27

Ahaziah walked in the ways of

Here "walking" refers his behavior or the way in which he lived. Alternate translation: "Ahaziah lived the same way as the others in" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

the house of Ahab

Here the "house" of Ahab refers to his family. Alternate translation: "the family of Ahab" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

a son-in-law to the house of Ahab

This explains Ahaziah's family relationship to Ahab. Ahaziah's father was married to Ahab's daughter. The meaning of this can be made clear. Alternate translation: "the son of Ahab's son-in-law" or "a grandson of King Ahab" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 8:28

Ahaziah went with Joram son of Ahab, to fight against Hazael, king of Aram

The names of the three kings listed here are synecdoches and refer also to their armies that accompany them. Alternate translation: "Ahaziah's army joined the army of King Joram of Israel to fight against the army of King Hazael of Aram" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 8:29

to be healed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to heal" or "to recover" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

against Hazael king of Aram

Here "Hazael" refers to himself and his army. Alternate translation: "the army of Hazael king of Aram" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Joram had been wounded

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 Arameans had wounded Joram" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 9

2 Kings 9 General Notes

Structure and formatting

The life of Elisha continues in this chapter.

Special concepts in this chapter

King Jehu

Elisha told a young prophet to go and tell Jehu that God had made him the new king. Jehu killed the kings of both Israel and Judah and Jezebel, the mother of the king. (See: **prophet, prophecy, prophesy, seer, prophetess (p. 856)**)

2 Kings 9:1

the sons of the prophets

This does not mean that they were the sons of prophets, but rather, that they were a group of prophets. See how you translated this phrase in 2 Kings 2:3. Alternate translation: "the group of the prophets" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

in your hand

The phrase "in your hand" refers to him taking the bottle with him. Alternate translation: "with you" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Ramoth Gilead

Translate the name of this city the same as you did in 2 Kings 8:28. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 9:2

Jehu son of Jehoshaphat son of Nimshi

This means that Jehoshaphat is Jehu's father and that Nimshi is Jehoshapat's father. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

companions

These are the people with whom Jehu was sitting.

conduct him to

Alternate translation: "go along with him to" or "take him along to"

an inner chamber

Alternate translation: "a private room"

2 Kings 9:3

(There are no notes for this verse.)

2 Kings 9:4

(There are no notes for this verse.)

2 Kings 9:5

behold

The writer uses the word "behold" to direct attention to what follows. If you have a way of doing this in your language, you can use it here.

the captains of the army were sitting

Jehu was sitting among the captains. You may introduce Jehu to the story line here if this is necessary in your language. Alternate translation: "Jehu and some other army officers were sitting together" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

To which of us

The word "us" refers to Jehu and the other army captains.

2 Kings 9:6

(There are no notes for this verse.)

2 Kings 9:7

I may avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh

Here the "blood" of the prophets and the servants refers to their deaths. Alternate translation: "I may avenge the deaths of my servants the prophets and all the servants of Yahweh" or "so that I may punish them for murdering my servants the prophets and all the servants of Yahweh" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

the blood

The understood verb may be supplied. Alternate translation: "avenge the blood" (See: **Ellipsis (p.786)**) (See: **Ellipsis (p.786)**)

who were murdered by the hand of Jezebel

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: "whom Jezebel commanded her servants to murder" or "whose deaths were commanded by Jezebel" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

by the hand of Jezebel

This means that Jezebel commanded the people to be killed. Alternate translation: "by an order from Jezebel" or "by Jezebel's command" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 9:8

For the whole family of Ahab will perish, and I will cut off from Ahab every male child

Here to be "cut off" means to be killed. Alternate translation: "For the whole family of Ahab will perish, and I will cause every male child in his family to be killed" or "Every member of Ahab's family will die, including every male child" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

every male child

This phrase is used to refer to every male, but it specifies "child" to emphasize that it includes children. Alternate translation: "every male" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 9:9

I will make the house of Ahab like

This means that God will destroy Ahab and his family just as he destroyed Jeroboam and Baasha and their families. Alternate translation: "I will get rid of the house of Ahab like I got rid of" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

the house of

This phrase is used in this verse three times. Each time, the word "house" refers to the "family" of the man specified. Alternate translation: "the family of" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Nebat & Ahijah

These are the names of men. Translate the name "Nebat" the same as you did in 2 Kings 3:3. (See: **Copy or Borrow Words (p.777)**) (See: **Copy or Borrow Words (p.777)**)

2 Kings 9:10

The dogs will eat Jezebel

This means that the dogs will eat her dead body. Alternate translation: "Dogs will eat the dead body of Jezebel"
(See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 9:11

the servants of his master

This refers to the other officers who were serving King Ahab.

mad fellow

Alternate translation: "crazy man"

You know the man and the kinds of things he says

Jehu says that he is a young prophet and they all are familiar with the kinds of things young prophets generally say.
Alternate translation: "You know what kinds of things young prophets like him say"

2 Kings 9:12

Tell us

Alternate translation: "Tell us what he said"

He said this and that to me

Alternate translation: "He talked about some things"

2 Kings 9:13

took off his outer garment and put it under Jehu

In this culture, putting clothing on the ground was a way of honoring the king, so that his feet would not touch the dirty ground. Alternate translation: "took off their outer clothes and put them in front of Jehu for him to walk on" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

They blew the trumpet and said

Not every man blew a trumpet. It is likely only one man blew a trumpet. Alternate translation: "One of them blew the trumpet and they all said" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 9:14

Nimshi

Translate the name of this man the same as you did in 2 Kings 9:2. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Now Joram

This word is used here to mark a break in the main story line. Here the author tells background information about how Joram was wounded and went to recover in Jezreel. (See: **Background Information (p.764)**) (See: **Background Information (p.764)**)

all Israel

These refers only to the Israelite army and not to everyone who lives in Israel. Alternate translation: "he and his army" or "he and the Israelite army" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Hazael

Translate the name of this man the same as you did in 2 Kings 8:8. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 9:15

to be healed of

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to recover from" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

the wounds that the Arameans had given him

This means that he was wounded in battle with the Arameans. Alternate translation: "wounds that Joram got during the battle with the Aramean army" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

against Hazael king of Aram

This refers to Hazael and his army. Alternate translation: "against Hazael king of Aram and his army" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Jehu said to the servants of Joram

This refers to the officers who were with Joram at Ramoth Gilead.

If this is your opinion

"If you are in agreement with me" Jehu uses this phrase to refer to if people are supportive of him being king and of his decisions. Alternate translation: "If you truly want me to be your king" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

in order to go tell this news in Jezreel

This refers to telling Joram and his army of Jehu's plans. Alternate translation: "to warn king Joram and his army in Jezreel" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 9:16

Now Ahaziah

The word "now" is used here to mark a break in the main story line. Here the author tells background information about Ahaziah visiting Joram. (See: **Background Information (p.764)**) (See: **Background Information (p.764)**)

2 Kings 9:17

watchman

guard

the company of Jehu as he came at a distance

Alternate translation: "Jehu and his men as they were still far away"

2 Kings 9:18

What have you to do with peace?

Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. Alternate translation: "It is not your concern if I have come in peace!" or "It is not for you to know if I have come in peace!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

The messenger has met them, but he is not coming back

The watchman told King Joram that the man he sent out is not coming back with a reply to the king's question.

2 Kings 9:19

Then he sent out a second man on horseback, who came to them

Alternate translation: "Then king Joram sent a second messenger riding a horse, who went out to meet Jehu and his army"

a second man

Joram had already sent one man. This was the next. Alternate translation: "another man" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

What have you to do with peace?

Jehu uses this rhetorical question to tell the messenger that it is none of his concern if he comes in peace or not. See how you translated this question in 2 Kings 9:18. Alternate translation: "It is not your concern if I have come in peace!" or "It is not for you to know if I have come in peace!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 9:20

For the way that the chariot is being driven is the way that Jehu son of Nimshi drives

This may be stated in active form. Alternate translation: "Because the driver of the chariot drives the same way that Jehu son of Nimshi drives" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 9:21

each in his chariot

Alternate translation: "each in his own chariot"

They found him at

Alternate translation: "When they reached Jehu, he was at"

Naboth

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Jezreelite

This refers to a person from Jezreel. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

2 Kings 9:22

What peace is there, when the idolatrous acts of prostitution and witchcraft of your mother Jezebel are so many?

Jehu uses this rhetorical question to state why he is not coming in peace. 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 can be no peace as long as your mother Jezebel practices and promotes so much idolatry in the form of prostitution and witchcraft." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 9:23

turned his chariot and fled

Alternate translation: "turned his chariot around to try to flee"

treachery

trickery or deception

2 Kings 9:24

with his full strength

Alternate translation: "with all of his strength" or "with all of his power"

he sank down in his chariot

Joram died from being shot with arrow. Alternate translation: "Joram fell down dead in his chariot" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 9:25

Bidkar

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Pick him up and throw him

Alternate translation: "Pick up his dead body and throw it" or "Take his corpse and throw it"

Think about how

Alternate translation: "Remember"

after Ahab his father

This means that they rode in the chariot behind Ahab's chariot. Alternate translation: "behind his father Ahab's chariot" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Yahweh placed this prophecy against him

Alternate translation: "Yahweh spoke this prophecy against Ahab"

2 Kings 9:26

I will surely make you pay for it

This means that he will punish Ahab as he deserves for the evil he has done. Alternate translation: "I will give you what you deserve for the evil you have done" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

pick him up and throw him on this field

Alternate translation: "take Joram's dead body and throw it into the field of Naboth"

according to the word of Yahweh

Alternate translation: "to fulfill the prophecy spoken to us"

2 Kings 9:27

General Information:

General Information:

This is the account of what happened to Ahaziah, the king of Judah, after Jehu killed Joram.

saw this

Alternate translation: "saw what happened to Joram"

Beth Haggan & Gur & Ibleam & Megiddo

These are the names of places. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

at the ascent of Gur

The word "ascent" means that they were going up hill while travelling on the road to Gur. Alternate translation: "on the road leading up to Gur" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 9:28

his fathers

Alternate translation: "his ancestors"

2 Kings 9:29

in the eleventh year of Joram son of Ahab

This describes the time that Ahaziah began to reign by stating how long the current king of Israel had reigned. Alternate translation: "in the eleventh year that Joram son of Ahab was king of Israel" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

eleventh year

"11th year" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

2 Kings 9:30

painted her eyes, arranged her hair

Alternate translation: "put on makeup, made her hair look nice"

2 Kings 9:31

Are you coming in peace, you Zimri, your master's murderer?

Jezebel uses this rhetorical question to accuse Jehu of not coming peacefully. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You are certainly not coming in peace, you Zimri, your master's murderer!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

you Zimri, your master's murderer

Here Jezebel calls Jehu "Zimri" to say that he is a murderer. Zimri was a commander of the army of Israel who murdered the king of Israel because he wanted to be king. Alternate translation: "you murdered your master, just like Zimri murdered his master" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

Zimri

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 9:32

Who is on my side

To "be on someone's side" means to be loyal to them and supportive of them. Alternate translation: "Who is loyal to me" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 9:33

Throw her down

Jehu was telling the eunuchs to throw Jezebel out of the window.

So they threw Jezebel down

The eunuchs threw Jezebel out of the high window and she died when she hit the ground. (See: **Euphemism (p. 791)**) (See: **Euphemism (p.791)**)

Jehu trampled her underfoot

This means that he drove his horses over her body. Alternate translation: "Jehu's horses that were pulling his chariot trampled her body under their feet" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 9:34

See now to

The phrase "see now to" means to give your attention to whatever is specified. Alternate translation: "Now go to" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

for she is a king's daughter

Since Jezebel was the daughter of a king, it was necessary to bury her properly. Alternate translation: "because she is a king's daughter and therefore should be buried properly" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 9:35

they found no more of her than

This can be stated in positive form. Alternate translation: "all they found that was left of her body were"

the palms of her hands

The palm is the inner part of the hand.

2 Kings 9:36

the Tishbite

This refers to someone from the city of Tishbe. See how you translated this in 2 Kings 1:3. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 9:37

the body of Jezebel will be like dung on the surface of the fields & so that no one will be able to say

This speaks of the pieces of Jezebel's body being scattered in the field as if they were dung spread in the field. Since the pieces of her body were so small and spread out there was nothing that could be collected and buried. Alternate translation: "the pieces of Jezebel's body will be scattered like dung in the fields … so that no one will be able to recognize them and say" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

dung

manure, specifically dung used as a fertilizer

so that no one will be able to say, "This is Jezebel."

Alternate translation: "so that no one will be able to recognize her body." or "so no one will be able to tell this was Jezebel."

2 Kings 10

2 Kings 10 General Notes

Special concepts in this chapter

God's prophecy against the family of Ahab was fulfilled. Jehu killed all of Ahab's descendants and all the worshipers of Baal. (See: [[rc:///tw/dict/bible/kt/prophet]] and [[rc:///tw/dict/bible/kt/fulfill]])

2 Kings 10:1

seventy descendants

"70 descendants" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Jehu wrote letters and sent them to Samaria

This means that Jehu sent a messenger to deliver the letters. Alternate translation: "Jehu wrote letters and sent a messenger to deliver them in Samaria" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 10:2

(There are no notes for this verse.)

2 Kings 10:3

set him on his father's throne

Here, sitting on the king's throne means to be appointed as king. Alternate translation: "make him king in his father's place" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

for your master's royal line

"your master's descendants." Here the man that they selected to be king is referred to as Ahab's royal line of descendants. Alternate translation: "to defend your master's descendant" or "to defend him" (See: **Synecdoche (p. 843)**) (See: **Synecdoche (p.843)**)

2 Kings 10:4

But they were terrified

Alternate translation: "Then they were very afraid"

the two kings

Alternate translation: "two kings, Joram and Ahaziah"

could not stand before Jehu

Here "stand" means to be able to endure under trouble. Alternate translation: "could not endure against Jehu" or "could not resist Jehu"

So how can we stand?

The descendants use the rhetorical question to imply that they cannot stand against Jehu. Alternate translation: "We cannot stand against him either!" or "We cannot resist him either!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 10:5

the man who was over the city

Here to be "over" something means to have authority and responsibility over it. Alternate translation: "the man who was in charge of the city"

they who raised the children

This refers to the people who raised the king's children. Alternate translation: "they who raised the king's children" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Do what is good in your eyes

Here Jehu's "eyes" refer to his "sight." His "sight" refers to what he thinks. Alternate translation: "Do what you judge to be right" or "Do whatever you think is the best" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 10:6

wrote a letter the second time to them

Joram had written one letter. This was the next. Alternate translation: "again wrote a letter to them" or "wrote another letter to them" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

on my side

To "be on someone's side" means to be loyal to them and supportive of them. Alternate translation: "loyal to me" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

listen

to hear and obey

to my voice

Here Jehu's "voice" refer to what he says. Alternate translation: "to what I say" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

you must take the heads & and come to me

It is implied that they are to bring the heads of the Ahab's descendant and present them to Jehu. Alternate translation: "you must take the heads … and bring them to me" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

you must take the heads of the men of your master's descendants

This refers to killing them and removing their heads. Alternate translation: "kill your master's descendants and cut off their heads" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

seventy in number

"70 in number" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

who were bringing them up

This means that they were supervising them and teaching them. Alternate translation: "who were raising them" or "who were supervising them" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 10:7

seventy persons

"70 persons" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

sent them to Jehu

This means that they sent people to deliver the baskets to Jehu. Alternate translation: "sent people to take them to Jehu" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 10:8

of the king's sons

Alternate translation: "of Ahab's descendants"

2 Kings 10:9

Jehu went out and stood

Alternate translation: "Jehu went to the city gate and stood before the people"

You are innocent

It can be stated clearly what they were innocent of. This could mean: (1) Alternate translation: "You are innocent of what happened to Joram" or (2) this means that they are not held responsible for the deaths of Joram's family. Alternate translation: "You are innocent of what happened to Joram and his family" or "You are innocent of this matter" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

See

Jehu uses this word here to draw the peoples' attention to what he says next. Alternate translation: "Listen" or "Hear my words"

but who killed all these?

Jehu uses a rhetorical question to cause the people to think deeply about the situation. If it would be helpful in your language, you could express this question as a statement. This could mean: (1) Alternate translation: "but the men of Samaria are responsible for killing Ahab's 70 descendants" or (2) Alternate translation: "but it was Yahweh's will for these men to die" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 10:10

certainly realize

Alternate translation: "understand" or "be aware of the fact that"

no part of Yahweh's word & will fall to the ground

This speaks of everything happening that Yahweh has said will happen as if it were something that did not die and fall to the ground. Alternate translation: "No part of Yahweh's word … will fail" or "every part of Yahweh's word … will happen" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

Yahweh has done

This speaks of Yahweh causing Ahab's descendants to be killed as if he killed them himself. Alternate translation: "Yahweh has caused to happen" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 10:11

So Jehu killed all & and his priests

Jehu did not kill all of these people personally, rather he commanded for them to be killed. Alternate translation: "So Jehu commanded for all … to be killed" or "So Jehu commanded for all … to die" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

all who remained

Alternate translation: "all who were alive" or "all who were left"

until none of them remained

This means that they had all been killed. Alternate translation: "until all of them had been killed" or "until all of them were dead" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

2 Kings 10:12

Beth Eked of the shepherd

This was the name of a place where sheep were sheared. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 10:13

going down to greet

Alternate translation: "going to visit"

the children of the king

Alternate translation: "the children of King Joram"

2 Kings 10:14

Take them alive

This means to capture them, but not to kill them. Alternate translation: "Seize them" or "Capture them" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

So they took them alive

Alternate translation: "So they captured them"

forty-two men

"42 men" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

He did not leave any of them alive

This can be stated in positive form. Alternate translation: "He killed all of them"

2 Kings 10:15

Jehonadab son of Recab

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Is your heart with me, as my heart is with yours? & "It is."

Here a person's "heart" refers to their loyalty. If a person's loyalty is "with someone," it means that they are loyal to that person. Alternate translation: "Will you be loyal to me, as I will be loyal to you? … 'I will.'" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.821)**)

If it is, give me your hand

"If so, put your hand in mine" or "If so, let us shake hands" In many cultures, when two people shake hands, it confirms their agreement. (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

2 Kings 10:16

see my zeal

The word "zeal" may be expressed as an adjective. Alternate translation: "see how zealous I am" (See: **Abstract Nouns (p.755)**) (See: **Abstract Nouns (p.755)**)

2 Kings 10:17

royal line

Alternate translation: "entire royal family"

just as was told them before by the word of Yahweh, which he had spoken to Elijah

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "to fulfill the prophecy that Elijah had spoken, which Yahweh gave to him" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 10:18

gathered all the people together

Alternate translation: "called all the people and had them come to where he was"

all the people together

Alternate translation: "all the people of Samaria"

serve him much

Alternate translation: "serve him much more than Ahab"

2 Kings 10:19

Let no one be left out

Alternate translation: "Do not leave anyone out"

Whoever does not come will not live

This means that if they do not come they will be executed. Alternate translation: "We will execute anyone who does not come" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 10:20

Set a time

This means to designate and prepare a period of time for something. In this case they were to prepare for an assembly for Baal. Alternate translation: "Prepare" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 10:21

Then Jehu sent

This means that he sent messengers to take this message throughout the land. Alternate translation: "Then Jehu sent messengers" or "Then Jehu sent the message" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

so that there was not a man left who did not come

This can be stated in positive form. Alternate translation: "so that every worshiper of Baal was there" or "so that every man came" (See: **Double Negatives (p.781)**) (See: **Double Negatives (p.781)**)

it was filled

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 filled it" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 10:22

who kept the priest's wardrobe

Here "to keep" something means to care for it and oversee it. Alternate translation: "who was in charge of the priest's wardrobe" or "who cared for the priest's wardrobe" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 10:23

he said to the worshipers of Baal

Alternate translation: "Jehu said to the people who were in the temple to worship Baal"

but the worshipers of Baal alone

Alternate translation: "but that only worshipers of Baal are here"

2 Kings 10:24

If any of the men whom I bring into your hands escapes

Here the "hands" of the men refer to their "control." By being stationed around the temple they were in control of the situation and it was up to them whether people were able to escape or not. Alternate translation: "If any of these men that I brought into your control escapes" or "If any of the men that are inside gets away" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

whoever lets that man escape, his life will be taken for the life of the one who escaped

Alternate translation: "we will kill the man who let him escape"

his life will be taken

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. This is a polite way to refer to a person being killed. Alternate translation: "we will take his life" or "we will kill him" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

for the life of the one

"in exchange for the life of the man." Here this man is referred to by his "life" to emphasize that he did not die. Alternate translation: "for the man" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 10:25

he said to the guard and to the captains

You may need to state that Jehu came out of the temple before he spoke to the guard. Alternate translation: "he went back outside of the temple of Baal and said to the guards and captains" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

with the edge of the sword

The men used swords to kill the worshipers of Baal. This phrase refers to their swords. Alternate translation: "with their swords" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

threw them out

This means that threw the dead bodies of the people out of the temple. Alternate translation: "threw their dead bodies out of the temple" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 10:26

(There are no notes for this verse.)

2 Kings 10:27

made it a latrine

"made it a public toilet" A latrine is a bathroom, or a toilet area, usually for a camp or buildings used to house soldiers.

which it is to this day

This means that something has remained in a certain condition until the present time. Alternate translation: "and since then it has always been that way" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 10:28

(There are no notes for this verse.)

2 Kings 10:29

did not leave the sins of Jeroboam son of Nebat

This speaks of Jehu committing the same sins that Jeroboam committed, as if Jeroboam's sins were a place that Jehu did not leave. Alternate translation: "did not stop committing the kinds of sins that Jeroboam son of Nebat had committed" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

Nebat

See how you translated this man's name in 2 Kings 3:3. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 10:30

in executing

Alternate translation: "in carrying out" or "in accomplishing"

what was right in my eyes

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what I judge to be right" or "what I consider to be right" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

the house of Ahab

Here Ahab's "house" refers to his "family." Alternate translation: "the family of Ahab" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

all that was in my heart

Here the "heart" represents "desire." Alternate translation: "all that I desired for you to do" or "all that I wanted you to do" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

sit on the throne

Sitting on the throne represents ruling as king. Alternate translation: "be the kings" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

to the fourth generation

This refers to his son, grandson, great-grandson, and great-great-grandson. Alternate translation: "to the 4th generation" or "for four more generations" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

2 Kings 10:31

Jehu took no care to walk in the law of Yahweh

Here "walking" refers to "living." Alternate translation: "Jehu was not careful to live according to the law of Yahweh" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

with all his heart

Here the "heart" refers to a person's will and desire. Alternate translation: "in everything that he did" or "with all of his will" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

He did not turn away from the sins of Jeroboam

To "turn away" from something means to stop doing it. Alternate translation: "Jehu did not stop from sinning in the same ways as Jeroboam" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 10:32

began to cut off regions from Israel

Alternate translation: "began to cause the territory controlled by Israel to become smaller"

regions

areas of land

Hazael defeated

Here "Hazael" refers to himself and his army. Alternate translation: "Hazael and his army" or "King Hazael's Aramean army" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Hazael

See how you translated this king's name in 2 Kings 8:8. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 10:33

from the Jordan eastward

Alternate translation: "from the land east of the Jordan"

Aroer & Bashan

These are all names of places. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

the Arnon

"the Arnon River" This is the name of a river. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 10:34

are they not written in the book of the events of the kings of Israel?

This rhetorical question can be written as a statement. See how this phrase is translated in 2 Kings 1:18. Alternate translation: "they are written in the book of the history of the kings of Israel." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 10:35

Jehu slept with his ancestors, and they buried him in Samaria

This means that Jehu died. This speaks of him being buried where his ancestors were buried as if he were sleeping with them. Alternate translation: "Jehu died and they buried him in Samaria, where they had also buried his ancestors" (See: [[rc:///*ta/man/translate/figs-euphemism]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Euphemism (p.791)**)

Jehoahaz

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 10:36

The time that Jehu reigned over Israel in Samaria was twenty-eight years

Alternate translation: "Jehu reigned over Israel in Samaria for twenty-eight years"

twenty-eight years

"28 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 11

2 Kings 11 General Notes

Structure and formatting

This chapter is the beginning of the story of the spiritual revival in Judah under Joash. The people returned to properly worshiping Yahweh. (See: **spirit, wind, breath (p.860)**)

Special concepts in this chapter

Athaliah's evil actions

The mother of the king of Judah, Athaliah, killed all the royal children so that she could rule. She was not able to kill the baby Joash because his aunt hid him in the temple. When Joash was seven years old, the chief priest conspired with the army and made Joash king. They killed Athaliah and destroyed the temple of Baal. (See: **temple, house, house of God (p.862)**)

2 Kings 11:1

Athaliah

This is the name of a woman. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

saw that her son was dead

Alternate translation: "became aware that her son was dead"

she arose and killed all the royal children

Athaliah did not personally kill the children. Alternate translation: "she commanded her servants to kill all the members of Ahaziah's family who might become king" (See: **Assumed Knowledge and Implicit Information (p. 760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 11:2

took Joash son of Ahaziah, and hid him away from among the king's sons who were killed, along with his nurse; she put them into a bedroom. They hid him from Athaliah so that he was not killed.

Alternate translation: "took Ahaziah's very young son Joash and hid him and his nursemaid in a bedroom in the temple. So he was not killed"

Jehosheba

This is the name of a woman. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Joash

This is the name of a man.

2 Kings 11:3

He remained with her six years, hidden in the house of Yahweh, while Athaliah reigned over the land

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: "Joash and Jehosheba hid him in the house of Yahweh for six years while Athaliah ruled the land" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

land

This is a metonym for the people who live in the land. Alternate translation: "people of Judah" (See: **Metonymy (p. 821)**) (See: **Metonymy (p.821)**)

2 Kings 11:4

Connecting Statement:

Connecting Statement:

This continues the story of what happens after Joash, the son of King Azahiah, was hidden in the temple after all King Azahiah's other descendants were killed.

In the seventh year

"In the seventh year of Athaliah's reign" or "In year 7 of Athaliah's reign" (See: **Numbers (p.823)**) (See: **Numbers (p. 823)**)

Jehoiada

the high priest (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

the commanders of hundreds

The phrases "commander of hundreds" is probably an official title for a military officer. This could mean: (1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or (2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Carites

This is the name of a particular group of the royal guards.

brought them to himself

"had them come to meet with him." Jehoiada, the high priest, had these military men report to him at the temple.

Then he showed them the king's son

Jehoiada revealed to them that Joash, King Azahiah's son, was still alive.

2 Kings 11:5

(There are no notes for this verse.)

2 Kings 11:6

(There are no notes for this verse.)

2 Kings 11:7

for the king

They were to keep watch for the purpose of protecting the king from harm. Alternate translation: "in order to protect King Joash" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 11:8

Whoever enters within your ranks

"Anyone who tries to go past you while you are protecting King Joash." A rank refers to a line of soldiers.

let him be killed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you must kill him" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

You must stay with the king when he goes out, and when he comes in

These two opposite things are a merism that refers to everything the king does. Alternate translation: "You must stay near the king at all times" (See: **Merism (p.813)**) (See: **Merism (p.813)**)

2 Kings 11:9

the commanders of hundreds

The phrase "commander of hundreds" is probably an official title for a military officer. This could mean: (1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or (2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in 2 Kings 11:4. (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Each one

Alternate translation: "Each commander"

2 Kings 11:10

were in the house of Yahweh

Alternate translation: "were stored in the temple"

2 Kings 11:11

from the right side of the temple to the left side, near the altar and the temple

Some versions translate the first two occurrences of "temple" as "palace." These versions say, "from the right side of the palace to the left side of the palace, near the altar and the temple."

2 Kings 11:12

brought out the king's son Joash

Jehoiada, the high priest, brought king Ahaziah's son, Joash, out from the temple apartment where he had been raised in hiding.

gave him the covenant decrees

Alternate translation: "presented him with the book of the law"

anointed him

The priest poured olive oil on the head of Joash as a symbol that he was now the king. Alternate translation: "poured some olive oil on Joash's head" (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

clapped their hands

Clapping their hands was a sign of the happiness of the people at the anointing of the new king.

2 Kings 11:13

the noise of the guard

This refers to the noise made by all the soldiers.

she came to the people in the house of Yahweh

Alternate translation: "she came to where the people had gathered at the temple"

2 Kings 11:14

She looked, and, behold, the king was standing

Alternate translation: "When she arrived, she was surprised to see King Joash standing"

by the pillar

Alternate translation: "by one of the pillars of the temple"

as the custom was

Alternate translation: "which was the usual place for the king to stand"

the trumpeters

Alternate translation: "the people who played the trumpets"

Athaliah tore her clothes

She tore her clothes to express that she was very upset and angry. (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

Treason! Treason!

Alternate translation: "You are traitors! You have betrayed me!"

2 Kings 11:15

the commanders of hundreds

The phrase "commander of hundreds" is probably an official title for a military officer. This could mean: (1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or (2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in 2 Kings 11:4. (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Bring her out between the ranks

"Take her away between two rows of guards" or "Lead her away with a row of soldiers on each side of her." Ranks are lines or rows of soldiers.

Anyone who follows her

It is implied that a person who followed her would be trying to help her. Alternate translation: "Anyone who follows to try to rescue her" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 11:16

they seized her as she reached the place where the horses enter the palace grounds

Some versions translate this as "the guards seized her and took her to the palace, to the place where horses enter the courtyard."

2 Kings 11:17

also between the king and the people

Alternate translation: "also made a covenant between the king and the people"

2 Kings 11:18

all the people of the land

This is a generalization to show that a large group of people tore down the temple of Baal. Alternate translation: a large number of the people of the land" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

the house of Baal

Alternate translation: "the temple of Baal"

Mattan

This is the name of a male priest. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 11:19

General Information:

General Information:

They take the new king, Joash, from the temple to the palace.

the commanders of hundreds

The phrase "commander of hundreds" is probably an official title for a military officer. This could mean: (1) the word "hundreds" represents the exact amount of soldiers that each of these commanders led. Alternate translation: "the commanders of 100 soldiers" or (2) the word translated as "hundreds" does not represent an exact number, but is the name of a military division. Alternate translation: "the commanders of military divisions" See how you translated this in 2 Kings 11:4. (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Carites

This is the name of a particular group of the royal guards.

brought down the king from the house of Yahweh and they went into the king's house

Alternate translation: "brought the king from the temple to the palace"

2 Kings 11:20

all the people of the land rejoiced

This is a generalization. It is possible that some did not rejoice. Alternate translation: "many people in the land rejoiced" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

the city was quiet

Alternate translation: "the city was calm" or "the city was peaceful"

2 Kings 11:21

Joash was seven years old

"Joash was 7 years old" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 12

2 Kings 12 General Notes

Structure and formatting

This chapter is the end of the story of the revival in Judah under Joash.

Special concepts in this chapter

Temple

Joash repaired the temple. In many ways, the temple represents the relationship between the people and Yahweh.
(See: **temple, house, house of God (p.862)**)

2 Kings 12:1

In the seventh year of Jehu

"During year 7 of the reign of Jehu over Israel" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

the reign of Joash began

Alternate translation: "Joash began to reign over Judah"

Zibiah

This was the name of a woman. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Zibiah, of Beersheba

Alternate translation: "Zibiah, from the city of Beersheba"

2 Kings 12:2

what was right in the eyes of Yahweh

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

instructing him

Alternate translation: "teaching him"

2 Kings 12:3

But the high places were not taken away

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 people did not destroy the high places" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

The people still sacrificed and burned incense on the high places

Yawheh forbid the people to worship at these place. This can be made explicit. Alternate translation: "The people continued to go to places that were unacceptable to Yahweh, to make sacrifices and burn incense" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 12:4

the money that is brought in as sacred offerings into the house of Yahweh

This refers to money that people gave to support the temple. This money came in three forms that are described in the rest of the sentence.

2 Kings 12:5

(There are no notes for this verse.)

2 Kings 12:6

by the twenty-third year of King Joash

Alternate translation: "when Joash had been king for twenty three years"

2 Kings 12:7

Why have you not repaired anything in the temple?

Joash asks this question to rebuke the priests. Alternate translation: "You should have been repairing the temple!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

give it to those who can make the repairs

Alternate translation: "pay workers who will do the repairs"

2 Kings 12:8

(There are no notes for this verse.)

2 Kings 12:9

Instead, Jehoiada

Alternate translation: "Instead of the priests collecting the money, Jehoiada"

on the right side as one comes into the house of Yahweh

Alternate translation: "on the right side of the entrance to the temple"

put into it

Alternate translation: "put into the chest" or "put in the box"

the money that was brought

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 money that people brought" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 12:10

put the money in bags and then count it

Many versions put this in a more logical order such as "count the money and put it in bags."

put the money in bags

This could mean: (1) "put the money in bags" or (2) "tied up the money in bags" .

the money found

Alternate translation: "the money that they found in the chest"

2 Kings 12:11

weighed out

Alternate translation: "counted"

into the hands of men

Here "hands" refers to the men. Alternate translation: "to men" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p. 843)**)

who took care of the temple

Alternate translation: "who repaired the temple"

carpenters

people who build and repair things made of wood

2 Kings 12:12

masons

people who build with stone

stonecutters

people who cut stones into the correct size and shape

for buying timber and cutting stone

Alternate translation: "to buy wood and to cut stone"

for all that was needed to be paid to repair it

Alternate translation: "to pay for all of the needed repairs"

2 Kings 12:13

did not pay to make for it any

Alternate translation: "was not spent to pay for any of the temple's"

silver cups, lamp trimmers, basins, trumpets, or any gold or silver furnishing

These are items that would have been used by the priests for various temple tasks, such as sacrifices or festivals.

2 Kings 12:14

(There are no notes for this verse.)

2 Kings 12:15

they did not require the money paid for repairs to be accounted for by the men who received it and paid it to the workmen

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 did not require the men who received the money and paid the workmen for the repairs to account for the money" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p. 757)**)

to be accounted for

to keep a record of how much money was received and spent

2 Kings 12:16

the money for the guilt offerings and the money for the sin offerings was not brought into the temple of Yahweh

It is implied that this money was not used for the repairs. 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 did not use the money from the guilt offerings and the sin offerings to pay for the repairs to the temple of Yahweh" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 12:17

Hazael king of Aram attacked & Hazael then turned to attack

This refers to Hazael's army as well as to Hazael. Alternate translation: "Hazael king of Aram and his army attacked … Then they turned to attack" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Hazael

This is the name of the king of the country of Syria. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

took it

Alternate translation: "defeated and took control of it"

2 Kings 12:18

Jehoshaphat and Jehoram and Ahaziah, his fathers

These men were previous kings of Judah. (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

set apart

Alternate translation: "dedicated"

the gold that was found in the storerooms

Alternate translation: "the gold that was stored in the storerooms"

Then Hazael went away from Jerusalem

The gifts Joash gave Hazael convinced him not to attack Jerusalem. This can be made explicit. Alternate translation: "So Hazael stopped attacking Jerusalem and left"

2 Kings 12:19

are they not written in the book of the events of the kings of Judah?

This question is used to remind the reader that these things are recorded. See how this phrase is translated in 2 Kings 8:23. Alternate translation: "they are written in the book of the history of the kings of Judah." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 12:20

Silla

The location of this place is unknown. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

2 Kings 12:21

Jozabad & Shimeath & Jehozabad & Shomer & Amaziah

These are names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

with his ancestors

Alternate translation: "in the place where his ancestors were buried"

became king in his place

Alternate translation: "became the next king of Judah"

2 Kings 13

2 Kings 13 General Notes

Structure and formatting

This is the last chapter about Elisha.

Special concepts in this chapter

Elisha's death

The king of Israel is upset when Elisha is dying. Elisha assures him that he will have three victories over Aram.

Important figures of speech in this chapter

Metaphor

The king compares the protection that Elisha had given Israel to "The chariot of Israel and the horsemen." (See: **Metaphor (p.815)**)

2 Kings 13:1

In the twenty-third year of Joash son of Ahaziah king of Judah

"After Joash had been ruling Judah for almost 23 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

reign over Israel in Samaria

Alternate translation: "rule over the kingdom of Israel located in Samaria"

he reigned seventeen years

Alternate translation: "Jehoahaz was king for 17 years"

2 Kings 13:2

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

followed the sins of Jeroboam

Alternate translation: "did the same sins as Jeroboam"

Jehoahaz did not turn away from them

Here stopping his sin is spoken of as if he turned away from them. This can also be stated in positive form. Alternate translation: "Jehoahaz did not stop doing the sins of Jeroboam" or "Jehoahaz continued to do the same sins as Jeroboam" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 13:3

The anger of Yahweh burned against Israel

Yahweh becoming angry with Israel is spoken of as if his anger was a fire that burned. Alternate translation: "Then Yahweh became very angry with Israel" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

gave them continually into the hand of Hazael king of Aram and into the hand of Ben Hadad son of Hazael

Here "them" refers to Israel and "hand" refers to the power to control them. Alternate translation: "allowed Hazael the king of Aram, and Ben Hadad, his son, to repeatedly defeat the Israelites in battle" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 13:4

implored Yahweh

Alternate translation: "prayed to Yahweh"

you could express the same idea with a verbal form such as "the king of Aram was oppressing them." Alternate translation: "he saw how severely the king of Aram was oppressing Israel" (See: **Abstract Nouns (p.755)**)

2 Kings 13:5

a rescuer

Alternate translation: "someone to rescue them"

they escaped from the hand of the Arameans

Here "hand" refers to the power to control them. Alternate translation: "he enabled them to be free from Aram's power" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 13:6

they did not depart from the sins of the house of Jeroboam

To stop sinning is spoken of as if they departed from the sins. This can be stated in positive form. Alternate translation: "Israel did not stop doing the same sins as Jeroboam had done" or "Israel continued to commit the same sins as Jeroboam had committed" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

house of Jeroboam

Alternate translation: "the family of Jeroboam"

2 Kings 13:7

had destroyed them

Alternate translation: "had defeated the army of Jehoahaz"

made them like the chaff at threshing time

The Aramean army had so severely defeated the army of Israel that what remained was so worthless that it is compared to wheat chaff that the laborers walk on at harvest time. Alternate translation: "had crushed them as workers crush chaff under their feet at harvest time" (See: **Simile (p.838)**) (See: **Simile (p.838)**)

2 Kings 13:8

are they not written in the book of the events of the kings of Israel?

This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in 2 Kings 1:18. Alternate translation: "they are written in the book of the events of the kings of Israel." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 13:9

slept with his ancestors

This is a polite way of saying that he died. (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

2 Kings 13:10

In the thirty-seventh year of Joash king of Judah

"After Joash had ruled Judah for almost 37 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

the reign of Jehoash son of Jehoahaz began over Israel in Samaria

Alternate translation: "Jehoash son of Jehoahaz began to rule over Israel in Samaria"

Jehoash

This was a king of Israel who was the son of Jehoahaz. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 13:11

He did what was evil in the sight of Yahweh

Here "sight" represents God's thoughts or judgment. Alternate translation: "He did things that Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

He did not leave behind any of the sins of Jeroboam

To stop sinning is spoken of as if he left behind the sins. This can be stated in positive form. Alternate translation: "Jehoash did not stop committing the same sins as Jeroboam" or "Jehoash kept committing the same sins as Jeroboam" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

by which he had made Israel to sin

Alternate translation: "by which Jeroboam had caused Israel to sin"

but he walked in them

To sin is spoken of as if he was walking along a sinful path. Alternate translation: "but Jehoash continued to do these same sins" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 13:12

his might by which he fought against Amaziah king of Judah

Here the strength of Jehoash's army is spoken of as Jehoash's "might." Alternate translation: "the power that his army showed when they fought against the army of Amaziah king of Judah" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

are they not written in the book of the events of the kings of Israel?

This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in 2 Kings 1:18. Alternate translation: "they are written in the book of the events of the kings of Israel." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 13:13

Jehoash slept with his ancestors

This a polite way to say that Jehoash died. (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

Jeroboam sat on his throne

Here "sat on his throne" refers to ruling as king. Alternate translation: "Jeroboam became king after him" or "Jeroboam began to rule after him" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 13:14

wept over him

Alternate translation: "wept because Elisha was sick"

My father, my father

Elisha was not the king's literal father. King Joash used this term as a sign of respect.

the chariots of Israel and the horsemen are taking you away

This is a reference to Elijah going to heaven in 2 Kings 2:11 and 2 Kings 2:12. Joash uses this phrase to say that Elisha was going to die. Alternate translation: "the chariots of Israel and the horsemen are taking you to heaven" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

the horsemen

This refers to the men who drove the chariots. This can be made explicit. Alternate translation: "the drivers of the chariots" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 13:15

(There are no notes for this verse.)

2 Kings 13:16

(There are no notes for this verse.)

2 Kings 13:17

Open the window eastward

Alternate translation: "open the window that faces east" or "open that window towards the east"

so he opened it

Since this happens after Joash takes the bow and arrows, he may have had a servant open the window. Alternate translation: "So a servant opened it" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

he shot

Alternate translation: "Joash shot the arrow"

This is Yahweh's arrow of victory, the arrow of victory over Aram

The relationship between the arrow and victory can be stated explicitly. Alternate translation: "This arrow is a sign from Yahweh that he will give you victory over Aram" or "This arrow symbolizes the victory Yahweh will give you over Aram" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Aphek

This was a city in the land of Israel. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 13:18

(There are no notes for this verse.)

2 Kings 13:19

But the man of God was angry with him

Alternate translation: "But Elisha was angry with King Joash"

until you annihilated it

Alternate translation: "until you completely destroyed it" or "until they were completely wiped out"

2 Kings 13:20

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.764)**) (See: **Background Information (p.764)**)

at the beginning of the year

Alternate translation: "each year during spring"

2 Kings 13:21

As they were burying a certain man

Alternate translation: "As some Israelites were burying a man's body"

they saw a group of Moabites

It can be made explicit that they were afraid of the Moabites. Alternate translation: "they saw a group of Moabite raiders coming toward them and they were afraid" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Elisha's grave

Alternate translation: "the grave where Elisha was buried"

As soon as the man touched Elisha's bones

Here "the man" refers to his dead body. This can be made explicit. Alternate translation: "As soon as the dead man's body touched the bones of Elisha" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

he revived and stood up on his feet

Alternate translation: "the dead man came back to life and stood up"

2 Kings 13:22

(There are no notes for this verse.)

2 Kings 13:23

But Yahweh was gracious to Israel, and had compassion on them and concern for them

It may be helpful to divide this sentence into shorter parts. Alternate translation: "But Yahweh was very kind to the Israelite people. He helped them"

So Yahweh did not destroy them

Yahweh's covenant is the reason he did not destroy Israel. This can be made explicit. Alternate translation: "This is the reason that Yahweh did not destroy them" or "Because of his covenant, Yahweh did not destroy them" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

has not driven them away from his presence

Yahweh's rejection is spoken of as if he had physically driven Israel away from where he was. Alternate translation: "has not rejected them" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 13:24

Hazael & Ben Hadad

These are names of kings. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

became king in his place

Alternate translation: "became king after him"

2 Kings 13:25

Jehoash & Jehoahaz

These are names of kings. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Jehoash attacked him three times

Here "Jehoash" and "him" refer to the kings and their armies. Alternate translation: "Jehoash's army attacked Ben Hadad's army three times" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

he recovered those cities of Israel

Alternate translation: "Jehoash took back control of the Israelite cities that Ben Hadad had captured"

2 Kings 14

2 Kings 14 General Notes

Structure and formatting

The text begins to alternate between the kingdoms of Israel and Judah again.

Special concepts in this chapter

Pride

Pride in one's success can make a person attempt and fail at something else. Amaziah defeated Edom so he wanted to fight Israel. But Israel defeated him and thoroughly humiliated him.

2 Kings 14:1

In the second year of Jehoash son of Jehoahaz, king of Israel

Alternate translation: "When Jehoash son of Jehoahaz had been king of Israel for almost two years"

Amaziah son of Joash, king of Judah, began to reign

Alternate translation: "Amaziah son of Joash, became the king of Judah"

2 Kings 14:2

He was twenty-five years old when he began to reign

"He was 25 years old when he became king" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

he reigned twenty-nine years in Jerusalem

"he was the king in Jerusalem for 29 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Jehoaddan

(See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 14:3

He did what was right in the eyes of Yahweh, yet not like David his father

Here "the eyes of Yahweh" refers to his sight, and his sight refers to his judgment. Alternate translation: "Amaziah did many things that pleased Yahweh, but he did not do as many things that pleased Yahweh as King David had done" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

He did everything that Joash, his father, had done

Joash obeyed Yahweh and did good things. This can be made explicit. Alternate translation: "He did the same good things that his father Joash had done" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 14:4

But the high places were not taken away

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The high places were used for pagan worship. This can be made explicit. Alternate translation: "But he did not remove the high places" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p. 757)**)

sacrificed and burned incense at the high places

The high places were used for pagan worship. This can be made explicit. Alternate translation: "sacrificed and burned incense to pagan gods at the high places"(See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 14:5

It came about

This is used to introduce a new event. (See: **Introduction of a New Event (p.810)**) (See: **Introduction of a New Event (p.810)**)

as soon as his rule was well established

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: "as soon as Amaziah securely established his royal rule and kingly authority" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

he killed the servants

Amaziah probably ordered other people to kill the officials. Alternate translation: "he made his servants execute the officials" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 14:6

General Information:

General Information:

The narrator tells about what king Amaziah did after his father King Joash was murdered.

Yet he did not put the sons of the murderers to death

King Amaziah did not order his servants to kill the children of the men who killed his father. If he was going to have them executed though, he would have commanded his servants do it, he would not have done it himself. Alternate translation: "But he did not tell his servants to execute those officials' children" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

The fathers must not be put to death for their children, neither must the children be put to death for their parents

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 must not kill the fathers for the sins of their children, and they must not kill the children for the sins of their parents" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

every person must be put to death for his own sin

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: "every person must die for his own sin" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 14:7

He killed

Here "He" refers to his army. Alternate translation: "Amaziah's army killed" or "Amaziah's soldiers killed" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

ten thousand soldiers

"10,000 soldiers" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Valley of Salt

This is the name of a place that is located south of the Dead Sea.

he also took Sela in war

Here the word "he" refers to King amaziah and represents himself and his army. Alternate translation: "King Amaziah's army captured the city of Sela" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Sela & Joktheel

They renamed the city of Sela. The new name was Joktheel. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 14:8

Then Amaziah sent messengers to Jehoash son of Jehoahaz son of Jehu king of Israel, saying, "Come, let us meet each other face to face in battle."

Here "each other" also included their armies. Alternate translation: "Then Amaziah sent messengers to King Jehoash of Israel, saying, 'Come here and let us and our armies fight each other in battle.'" (See: **Synecdoche (p. 843)**) (See: **Synecdoche (p.843)**)

2 Kings 14:9

A thistle that was in Lebanon & trampled down the thistle

This is a word picture and a riddle. A cedar tree is great and a thistle is small and worthless. Jehoash compares himself to the cedar and Amaziah to the thistle and warns Amaziah not to attack. If you have a similar comparison in your own language, you can use it. (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

thistle

type of bush with thorns

saying, 'Give your daughter to my son for a wife,'

This direct quotation can be stated as an indirect quotation. Alternate translation: "asking the cedar to give his daughter to the thistle's son for a wife" (See: **Direct and Indirect Quotations (p.779)**) (See: **Direct and Indirect Quotations (p.779)**)

2 Kings 14:10

You have indeed attacked Edom

This is the warning part of Jehoash's message to Amaziah. "Amaziah, you have definitely defeated Edom"

your heart has lifted you up

This is an idiom that refers to being proud. Alternate translation: "you are very proud of what you have done" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

Take pride in your victory

Alternate translation: "Be content with your victory"

for why should you cause yourself trouble and fall

Jehoash uses this question to warn Amaziah not to attack him. Alternate translation: "for you should not cause trouble for yourself and suffer defeat" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

unfoldingWord® Translation Notes   *2 Kings 14:11*

2 Kings 14:11

But Amaziah would not listen

Here "listen" refers to obeying the warning. Alternate translation: "However, Amaziah would not obey Jehoash's warning" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

So Jehoash king of Israel attacked & Amaziah king of Judah met each other

The armies of these kings went to battle with them. Alternate translation: "So Jehoash and his army went to fight Amaziah and his army and they met each other" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Beth Shemesh

This is a town in Judah near the border of Israel. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

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2 Kings 14:12

Judah was defeated by Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Israel defeated Judah" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

every man fled home

Alternate translation: "all the men in the army of Judah ran home"

2 Kings 14:13

General Information:

General Information:

This is what happened after the army of Israel defeated the army of Judah at Beth Shemesh.

He came

Here "He" refers to Jehoash and his army. Alternate translation: "Jehoash and his army came … Jehoash's soldiers took" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Ephraim Gate & Corner Gate

There are the names of gates in the wall of Jerusalem. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

four hundred cubits

"about 180 meters" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

cubits

A cubit was about 46 centimeters. (See: **Biblical Distance (p.767)**) (See: **Biblical Distance (p.767)**)

2 Kings 14:14

He took

Here "He" refers to Jehoash and his army. Alternate translation: "Jehoash and his army came … Jehoash's soldiers took" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

with hostages also, and returned to Samaria

This implies that Jehoash needed to take these hostages to prevent Amaziah from attacking again. This can be made explicit. Alternate translation: "and they also took to Samaria some prisoners to make sure that Amaziah would cause them no more trouble" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 14:15

are they not written in the book of the events of the kings of Israel?

This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in 2 Kings 1:18. Alternate translation: "they are written in the book of the events of the kings of Israel." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 14:16

Then Jehoash slept with his ancestors

This is a polite way to say that he died. Alternate translation: "Then Jehoash died" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

became king in his place

Alternate translation: "became king after him"

2 Kings 14:17

(There are no notes for this verse.)

2 Kings 14:18

are they not written in the book of the events of the kings of Judah?

This question is used to remind the reader that these things are recorded. See how this phrase is translated in 2 Kings 8:23. Alternate translation: "they are written in the book of the history of the kings of Judah." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 14:19

They made a conspiracy against Amaziah in Jerusalem

A conspiracy is a secret plan to do harm to someone or something. Alternate translation: "Some people in Jerusalem plotted against Amaziah"

Lachish

This is a city in southwestern Judah. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

but they sent men after him to Lachish

The men who made the conspiracy sent other men to follow Amaziah to Lachish.

2 Kings 14:20

General Information:

General Information:

This is what happened after the death of King Amaziah.

They brought him back on horses

Alternate translation: "They brought Amaziah's body back on horses"

2 Kings 14:21

All the people of Judah took Azariah, who was sixteen years old, and made him king in place of his father Amaziah

This is a generalization. Some people may not have wanted him to be king. Alternate translation: "The people of Judah took the 16 year-old Azariah and made him king after his father, Amaziah" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

Azariah

This king is better known today by the name "Uzziah."

2 Kings 14:22

It was Azariah who rebuilt Elath

Azariah did not do this alone. Alternate translation: "It was Azariah who ordered Elath to be rebuilt" or "It was Azariah who supervised the rebuilding of Elath" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Elath

a city in Judah (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

restored it to Judah

Alternate translation: "returned it to Judah"

slept with his ancestors

This is a poetic way to say he died. (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

2 Kings 14:23

General Information:

General Information:

This describes what King Uzziah did after he became king.

In the fifteenth year of Amaziah

"In year 15 of Amaziah" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

forty-one years

"41 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 14:24

evil in the sight of Yahweh

Here "sight" is a metaphor for judging or considering. Alternate translation: "evil according to Yahweh" or "what Yahweh considered to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

He did not depart from any of the sins of Jeroboam

To stop sinning is spoken of as leaving a path. This can be stated in positive form. Alternate translation: "He did not stop committing the same sins as Jeroboam" or "He continued to commit the same sins as Jeroboam" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 14:25

He restored the border

This means his army restored the land up to the border. Alternate translation: "His soldiers conquered again some of the territory that had previously belonged to Israel" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Lebo Hamath

This city was also called Hamath. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

the Sea of the Arabah

Alternate translation: "the Dead Sea"

2 Kings 14:26

it was very bitter

Suffering that was difficult is spoken of as if it had a bitter taste. Alternate translation: "it was very difficult" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

there was no rescuer for Israel

Alternate translation: "there was no one who could rescue Israel"

2 Kings 14:27

blot out

To completely destroy Israel is spoken of as if Yahweh wiped them away with a cloth. Alternate translation: "completely destroy" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

the name of Israel

Here "the name of Israel" represents all of Israel and its inhabitants. Alternate translation: "the Israelite people" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

under heaven

Alternate translation: "on earth"

he saved them by the hand of Jeroboam son of Jehoash

Here "hand" is a metonym for power. Also, "Jehoash" is a synecdoche representing Jehoash and his army. Alternate translation: "he enabled King Jeroboam and his army to rescue them" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.821)**)

2 Kings 14:28

are they not written in the book of the events of the kings of Israel?

This question is used to remind the reader that the acts of Jehoahaz are recorded in another book. See how this phrase is translated in 2 Kings 1:18. Alternate translation: "they are written in the book of the events of the kings of Israel." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 14:29

Jeroboam slept with his ancestors, with the kings of Israel

This is a polite way to say that he died and was buried. Alternate translation: "Jeroboam died, and was buried where the other kings of Israel were buried" (See: **Euphemism (p.791)**) (See: **Euphemism (p.791)**)

2 Kings 15

2 Kings 15 General Notes

Special concepts in this chapter

Israel's evil

Israel assassinated one king after another. The Assyrians began attacking Israel. (See: **evil, wicked, unpleasant (p. 846)**)

2 Kings 15:1

In the twenty-seventh year of Jeroboam

It can be stated clearly that this is the twenty-seventh year of his reign. Alternate translation: "In year 27 of the reign of Jeroboam" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Azariah

This king is better known today by the name "Uzziah."

2 Kings 15:2

Jekoliah

This is the name of Azariah's mother. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

2 Kings 15:3

He did what was right

Alternate translation: "Azariah did what was right"

what was right in the eyes of Yahweh

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh considers to be right" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:4

the high places were not taken away

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 took away the high places" or "Azariah did not have anyone take the high places away" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

were not taken away

Being taken away represents being destroyed. Alternate translation: "were not destroyed" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:5

to the day of his death

If your language does not use an abstract noun for the idea behind the word **death**, you can express the same idea with a verbal form such as "die." Alternate translation: "until the day he died" (See: **Abstract Nouns (p.755)**) (See: **Abstract Nouns (p.755)**)

Jotham, the king's son, was over the household

The word "household" refers to the people living in the king's palace. Because Azariah was a leper, he had to live in a separate house. So his son, Jotham, took charge over the palace.

was over the household

Being over the household represents having authority over those in it. Alternate translation: "was in charge of the household" or "had authority over those in Azariah's palace" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:6

are they not written & Judah?

This question is used to either inform or remind the readers that the information about Azariah is in this other book. This can also be stated in active form. See how you translated this in 2 Kings 8:23. Alternate translation: "they are written … Judah." or "you can read about them … Judah." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Rhetorical Question (p.834)**)

2 Kings 15:7

Azariah slept with his ancestors

Sleeping represents dying. Alternate translation: "Azariah died as his ancestors had" or "like his ancestors, Azariah died" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-euphemism]]) (See: **Metaphor (p. 815)**)

they buried him with his ancestors

Alternate translation: "his family buried him where his ancestors had been buried"

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Azariah" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:8

In the thirty-eighth year of Azariah king of Judah

It can be stated clearly that this is the thirty-eighth year of his reign. Alternate translation: "In year 38 of the reign of Azariah king of Judah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Zechariah son of Jeroboam

This Jeroboam was the second king of Israel that had that name. He was the son of King Jehoash.

reigned over Israel in Samaria for six months

Samaria is the city that Zechariah lived in when he was king of Israel. Alternate translation: "lived in Samaria and reigned over Israel for six months"

2 Kings 15:9

He did what was evil

Alternate translation: "Zechariah did what was evil"

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

He did not depart from the sins of Jeroboam son of Nebat

Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

Jeroboam son of Nebat

This Jeroboam was the first king of the ten northern tribes that made up the kingdom of Israel.

who had caused Israel to sin

Here the word "Israel" represents the people of the kingdom of Israel. Alternate translation: "who had caused the people of Israel to sin" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 15:10

Shallum & Jabesh

These are the names of two men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

against Zechariah

Alternate translation: "against King Zechariah"

Ibleam

This was the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Then he became king in his place

Alternate translation: "Then Shallum became king in Zechariah's place"

2 Kings 15:11

they are written in the book of the events of the kings of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you can read about them in the book of the events of the kings of Israel" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 15:12

This was the word of Yahweh

It can be stated clearly that the events described in verse 10 fulfilled the word of Yahweh. Alternate translation: "What happened to Zechariah was according to the word of Yahweh" or "What happened to Zechariah fulfilled the word of Yahweh" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Your descendants will sit on the throne of Israel to the fourth generation

Sitting on the throne represents being the king. Alternate translation: "Your descendants will be the kings of Israel for four generations" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 15:13

in the thirty-ninth year of Azariah king of Judah

It can be stated clearly that this is the thirty-ninth year of his reign. Alternate translation: "in year 39 of the reign of Azariah king of Judah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Shallum & Jabesh

These are the names of two men. See how you translated these names in 2 Kings 15:10. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

he reigned only one month in Samaria

Samaria is the city that he lived in when was king of Israel. Alternate translation: "Shallum lived in Samaria and reigned over Israel for only one month" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 15:14

Menahem & Gadi

These are the names of two men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Shallum" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:15

the conspiracy that he formed

If your language does not use an abstract noun for the idea behind the word **conspiracy**, you can express the same idea with a verbal form such as "plan." It can be stated clearly what this conspiracy was. Alternate translation: "how he planned to murder King Zechariah" or "and how he murdered King Zechariah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

they are written in the book of the events of the kings of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you can read about them in the book of the events of the kings of Israel" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 15:16

Tiphsah

This is the name of a city. Some versions have "Tappuah," which is the name of another city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 15:17

In the thirty-ninth year of Azariah king of Judah

It can be stated clearly that this is the thirty-ninth year of his reign. Alternate translation: "In year 39 of the reign of Azariah king of Judah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]])
(See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 15:18

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

For his whole life

If your language does not use an abstract noun for the idea behind the word **life**, you can express the same idea with a verbal form such as "live." Alternate translation: "The whole time that he lived" (See: **Abstract Nouns (p.755)**) (See: **Abstract Nouns (p.755)**)

he did not depart from the sins of Jeroboam son of Nebat

Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

who had caused Israel to sin

Here the word "Israel" represents the people of the kingdom of Israel. Alternate translation: "who had caused the people of Israel to sin" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 15:19

Pul the king of Assyria came against the land

The phrase "Pul the king of Assyria" represents Pul and his army. Alternate translation: "Pul the king of Assyria came with his army against the land" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

Pul the king of Assyria

Pul is the name of a man who was king of Assyria. He was also named Tiglath-Pileser. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

came against the land

The phrase "came against" is an idiom meaning to attack. "The land" refers to the land of Israel and represents the people who live there. Alternate translation: "came with his army to attack the people of Israel" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Idiom (p.808)**)

one thousand talents of silver

"1,000 talents of silver." You may convert this to a modern measure. Alternate translation: "thirty-three thousand kilograms of silver" or "thirty-three metric tons of silver" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bmoney]]) (See: **Numbers (p.823)**)

so that Pul's support might be with him

If your language does not use an abstract noun for the idea behind the word **support**, you can express the same idea with a verbal form such as "support." Alternate translation: "so that Pul might support him" (See: **Abstract Nouns (p.755)**) (See: **Abstract Nouns (p.755)**)

to strengthen the kingdom of Israel in his hand

Having the kingdom in his hand represents ruling the kingdom. Alternate translation: "to strengthen his rule over the kingdom of Israel" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:20

exacted this money from Israel

Alternate translation: "took this money from Israel"

fifty shekels of silver

You may convert this to a modern measure. Alternate translation: "six hundred grams of silver" or "three-fifths of a kilogram of silver" (See: **Biblical Money (p.770)**) (See: **Biblical Money (p.770)**)

did not stay there in the land

Alternate translation: "did not stay there in Israel"

2 Kings 15:21

are they not written & Israel?

This question is used to either inform or remind the readers that the information about Menahem is in this other book. See how you translated this in 2 Kings 1:18. Alternate translation: "they are written in The Book of the Events of the Kings of Israel." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 15:22

Menahem slept with his ancestors

Sleeping represents dying. See how you translated this in 2 Kings 10:35. Alternate translation: "Menahem died as his ancestors had" or "like his ancestors, Menahem died" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-euphemism]]) (See: **Metaphor (p.815)**)

Pekahiah

This a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Menahem" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:23

In the fiftieth year of Azariah king of Judah

It can be stated clearly that this is the fiftieth year of his reign. Alternate translation: "In year 50 of the reign of Azariah king of Judah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Pekahiah

This is a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 15:24

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

He did not leave behind the sins of Jeroboam son of Nebat

Leaving behind sins represents refusing to do those sins. Alternate translation: "Pekahiah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

he had caused Israel to sin

Here the word "Israel" represents the people of the kingdom of Israel. (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 15:25

Pekah & Remaliah

These are men's names. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

conspired against him

Alternate translation: "secretly planned to kill Pekahiah"

fifty men

"50 men" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Argob & Arieh

These are men's names. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

the citadel of the king's palace

Alternate translation: "the fortified part of the king's palace" or "the safe place in the king's palace"

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Pekahiah" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:26

they are written in the book of the events of the kings of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you can read about them in the book of the events of the kings of Israel" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 15:27

In the fifty-second year of Azariah king of Judah

It can be stated clearly that this is the fifty-second year of his reign. Alternate translation: "In year 52 of the reign of Azariah king of Judah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]])
(See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 15:28

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

He did not depart from the sins of Jeroboam son of Nebat

Departing from sins represents refusing to do those sins. Alternate translation: "Zechariah did not refuse to commit the sins of Jeroboam son of Nebat" or "He sinned as Jeroboam son of Nebat had sinned" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:29

In the days of Pekah king of Israel

It can be stated clearly that this refers to the time of Pekah's reign. Alternate translation: "In the days of the reign of Pekah king of Israel" or "During the time that Pekah was king of Israel" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Tiglath-Pileser

In 2 Kings 15:19 this man was called "Pul." (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Ijon & Abel Beth Maacah & Janoah & Kedesh & Hazor & Gilead & Galilee & Naphtali

These are the names of cities or regions. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

He carried away the people to Assyria

Here "He" refers to Tiglath-Pileser and represents him and his army. Carrying the people to Assyria represents forcing them to go to Assyria. Alternate translation: "He and his army forced the people to go to Assyria (See: [[rc:///ta/man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/figs-metaphor]]) (See: **Synecdoche (p.843)**)

the people

It can be stated clearly which people these are. Alternate translation: "the people of those places" or "the people of Israel" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 15:30

Hoshea & Elah

These are men's names. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

a conspiracy

A conspiracy is a secret plan by a group to do harm to someone or something.

He attacked him and killed him

Alternate translation: "Hoshea attacked Pekah and killed him"

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Pekah" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

in the twentieth year of Jotham son of Uzziah

It can be stated clearly that this is the twentieth year of his reign. Alternate translation: "In year 20 of the reign of Jotham son of Uzziah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 15:31

they are written in the book of the events of the kings of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "you can read about them in the book of the events of the kings of Israel" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 15:32

In the second year of Pekah son of Remaliah, king of Israel

It can be stated clearly that this is the second year of his reign. Alternate translation: "In year 2 of the reign of Pekah son of Remaliah, king of Israel" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Jotham son of Azariah, king of Judah began to reign

Alternate translation: "Jotham son of Azariah, king of Judah became king of Judah"

2 Kings 15:33

He was twenty-five years old & sixteen years

"He was 25 years old … 16 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Jerushah

This is a woman's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 15:34

what was right in the eyes of Yahweh

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh considers to be right" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 15:35

the high places were not taken away

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 took away the high places" or "Jotham did not have anyone take the high places away" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

were not taken away

Being taken away represents being destroyed. Alternate translation: "were not destroyed" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

Jotham built the upper gate

"Jotham built" represents Jotham making his workers build it. Alternate translation: "Jotham had his workers build the upper gate" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 15:36

are they not written & Judah?

This question is used to either inform or remind the readers that the information about Jotham is in this other book. See how you translated this in 2 Kings 8:23. Alternate translation: "they are written in The Book of the Events of the Kings of Judah." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 15:37

In those days

This refers to a time period. What time period this refers to can be stated clearly. Alternate translation: "During that time" or "While Jotham was king of Judah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Rezin

This is a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Pekah & Remaliah

These are men's names. Pekah was the king of Israel. See how you translated them in 2 Kings 15:37. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 15:38

Jotham slept with his ancestors

Sleeping represents dying. Alternate translation: "Jotham died as his ancestors had" or "Like his ancestors, Jotham died" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-euphemism]]) (See: **Metaphor (p. 815)**)

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jotham" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 16

2 Kings 16 General Notes

Special concepts in this chapter

Ahaz

Ahaz was a wicked king. Israel and Aram united to fight against him, so he paid the Assyrian king to attack Aram. Assyria defeated the people of Aram and took them into captivity. The people were to trust in Yahweh and not rely on military alliances with other Gentile nations. This showed a lack of trust in the power of Yahweh. (See: [[rc:///tw/dict/bible/kt/evil]] and [[rc:///tw/dict/bible/kt/trust]])

2 Kings 16:1

In the seventeenth year of Pekah son of Remaliah

It can be stated clearly that this is the seventeenth year of his reign. Alternate translation: "In year 17 of the reign of Pekah son of Remaliah" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-numbers]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Pekah & Remaliah

These are men's names. Pekah was the king of Israel. See how you translated them in 2 Kings 15:25. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 16:2

what was right in the eyes of Yahweh his God

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "what was right in Yahweh's judgment" or "what Yahweh his God considers to be right" (See: **Metaphor (p.815)**) (See: **Metaphor (p. 815)**)

as David his ancestor had done

David had done what is right.

2 Kings 16:3

he walked in the way of the kings of Israel

Walking represents behavior and actions. Alternate translation: "King Ahaz acted the same way that the kings of Israel had acted" or "he did the things that the kings of Israel had done" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

following the detestable practices of the nations

Here "following" represents doing what others do. Alternate translation: "copying the disgusting things that the other nations did, the nations" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

the nations

The word "nations" represents the people of other nations. Here it refers to the people of the nations who had lived in that land. Alternate translation: "the people of other nations" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

which Yahweh had driven out

Alternate translation: "Drive out" means "force out." Alternate translation: "which Yahweh had forced to leave"

before the people of Israel

The people of those nations fled as the people of Israel moved into the land. The full meaning of this statement can be made explicit. Alternate translation: "before the people of Israel who moved into the land" or "as the people of Israel moved into the land" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 16:4

the high places, on the hilltops, and under every green tree

These are places where the people of the other nations worshiped their false gods.

under every green tree

God wanted his people to offer sacrifices to him in Jerusalem. The word "every" here is an exaggeration to show how determined King Ahaz was to disobey God by offering sacrifices in many other places instead. Alternate translation: "under many green trees" or "under many green trees around the country" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

2 Kings 16:5

Rezin & Pekah & Remaliah

These are men's names. See how you translated them in 2 Kings 15:37. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

besieged Ahaz

Ahaz was in Jerusalem. Here "Ahaz" represents himself and the people who were in Jerusalem with him. Alternate translation: "surrounded the city with Ahaz in it" or "surrounded Ahaz and the others in the city with him" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 16:6

recovered Elath for Aram

Here "Aram" represents the people who live there. Alternate translation: "took back control of the city of Elath for the people of Aram" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Elath

This is the name of a city. See how you translated it in 2 Kings 14:22. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

drove the men of Judah out of Elath

Alternate translation: "forced the men of Judah to leave Elath"

to this day

This means to the time of the writing of this book.

2 Kings 16:7

Tiglath-Pileser

In 2 Kings 15:19 this man was called "Pul." See how you translated his name in 2 Kings 15:29. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

I am your servant and your son

Being a servant and a son represents submitting to someone's authority. Alternate translation: "I will obey you as if I were your servant or your son" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

from the hand of the king of Aram and from the hand of the king of Israel

The hand is a metonym that represents power. Alternate translation: "from the power of the king of Aram and from the power of the king of Israel" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

who have attacked me

The kings attacking Ahaz represent the armies of those kings attacking Ahaz and his people. Alternate translation: "who have attacked me with their armies" or "whose armies have attacked me" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 16:8

(There are no notes for this verse.)

2 Kings 16:9

the king of Assyria went up against Damascus

The word "king" represents the king and his army. Also, Damascus represents the people who live there. Alternate translation: "the king of Assyria and his army attacked the people of Damascus" (See: [[rc://*ta/man/translate/figs-synecdoche]] and [[rc://*ta/man/translate/figs-metonymy]]) (See: **Synecdoche (p.843)**)

carried off its people as prisoners to Kir

Carrying off the people represents forcing them to go away. Alternate translation: "made the people his prisoners and forced them to go to Kir" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

Kir

This could mean: (1) this is the name of a city or (2) this word means "city" and refers to the capital city of Assyria. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 16:10

the design for all the workmanship needed

This can be translated in active form. Alternate translation: "all the instructions that the workers needed in order to build it" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 16:11

(There are no notes for this verse.)

2 Kings 16:12

(There are no notes for this verse.)

2 Kings 16:13

General Information:

General Information:

This is what King Ahaz did after he returned from Damascus and visited the new altar which Uriah the priest had built for him.

He made his burnt offering

Alternate translation: "King Ahaz made his burnt offering"

on the altar

This refers to the altar that King Ahaz told Uriah to build.

2 Kings 16:14

from the front of the temple & from between his altar and the temple of Yahweh

Both of these phrases tell where the bronze altar was. They refer to the same place.

2 Kings 16:15

the large altar

This refers to the new altar that Ahaz told Uriah to build.

the king's burnt offering and his grain offering

When Ahaz said "the king" and "his," he was referring to himself. The king treated his offerings as special. Alternate translation: "my burnt offering and my grain offering" or "the royal burnt offering and royal grain offering" (See: **First, Second or Third Person (p.793)**) (See: **First, Second or Third Person (p.793)**)

2 Kings 16:16

(There are no notes for this verse.)

2 Kings 16:17

the portable stands

"the movable stands" or "the carts." These stands had wheels on them so they could be moved around.

he also took down the sea

"he also removed the large bowl." The "sea" was a huge basin or water bowl that was made of bronze.

2 Kings 16:18

because of the king of Assyria

Why they did this can be stated explicitly. Alternate translation: "to please the king of Assyria" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 16:19

are they not written & Judah?

This question is used to either inform or remind the readers that the information about Ahaz is in this other book. This can also be stated in active form. See how you translated this in 2 Kings 8:23. Alternate translation: "they are written in The Book of the Events of the Kings of Judah." or "someone has written about them in The Book … Judah." (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Rhetorical Question (p.834)**)

2 Kings 16:20

Ahaz slept with his ancestors

Sleeping represents dying. Alternate translation: "Ahaz died as his ancestors had" or "like his ancestors, Ahaz died" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-euphemism]]) (See: **Metaphor (p.815)**)

was buried with his ancestors

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 buried him with his ancestors" (See: **Active or Passive (p. 757)**) (See: **Active or Passive (p.757)**)

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Ahaz" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 17

2 Kings 17 General Notes

Structure and formatting

This chapter ends the story about the kingdom of Israel and continues with Judah alone.

Special concepts in this chapter

Idol worship

Israel continued to worship idols, so God punished them by allowing Assyria to conquer them and take them away. Assyria brought people from other lands and settled them in what used to be Israel's territory and the new people worshiped their own gods in addition to Yahweh. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.848)**)

2 Kings 17:1

Hoshea son of Elah

Hoshea became the king of the northern kingdom of Israel.

Elah

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

He ruled in Samaria

Samaria was the capital city of Israel. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

2 Kings 17:2

evil in the sight of Yahweh

He did not obey Yahweh's laws as given to Moses. "In the sight of" is metaphor for judgment or opinion. Alternate translation: "evil to Yahweh" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 17:3

Shalmaneser

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Hoshea became his servant and brought him tribute

Hoshea did as the King of Assyria commanded and brought money to him so that the King would not destroy Israel.

2 Kings 17:4

So

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

year by year

Alternate translation: "every year"

shut him up and bound him in prison

Alternate translation: "put Hoshea in prison"

2 Kings 17:5

besieged it

put troops around the city in order to force it to surrender

2 Kings 17:6

carried Israel away to Assyria

The name "Israel" is metonymy for the people living there. Alternate translation: "took the Israelite people to Assyria" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Halah & Habor River & Gozan

These are the names of locations. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Medes

This is the name of a people group. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

2 Kings 17:7

General Information:

General Information:

The narrative pauses to summarize Yahweh's judgment on Israel.

This captivity

This refers to the capture of the Israelites by the Assyrians.

the hand of

"Hand" is metonymy for control, authority or power. Alternate translation: "the control of" (See: **Metonymy (p.821)**)
(See: **Metonymy (p.821)**)

2 Kings 17:8

walking in the practices

"Walking" is metaphor for the ways or patterns of behavior people use in their lives. Alternate translation: "doing the activities" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 17:9

(There are no notes for this verse.)

2 Kings 17:10

on every high hill and under every green tree

These are exaggerations to show that worship of false gods was widespread. Alternate translation: "on high hills and under green trees everywhere" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

2 Kings 17:11

performed wicked things to provoke Yahweh to anger

Possible ways to render this: (1) "did many wicked things that caused Yahweh to become angry" or (2) "did many sinful things that made Yahweh angry"

2 Kings 17:12

about which Yahweh had said to them

Alternate translation: "about which Yahweh had warned them"

2 Kings 17:13

Yahweh had testified & by every prophet

Yahweh spoke through the prophets.

Turn from your evil ways

Alternate translation: "Stop doing the evil things you have been doing"

I sent to you by my servants the prophets

The prophets were sent by Yahweh to remind the people of God's Laws and to obey them.

2 Kings 17:14

they were very stubborn

They were unwilling to follow God's laws and rely on Yahweh as their God.

2 Kings 17:15

rejected his statutes

They refused to obey God's Laws.

They followed useless practices

They followed the practices of the people around them.

not to imitate

Alternate translation: "not to copy"

2 Kings 17:16

cast metal figures

Cast metal figures are objects made by pouring melted metal into a form (or mold) to make a shape.

2 Kings 17:17

used & enchantments

used magic to say what would happen in the future

sold themselves to do that which was evil in the sight of Yahweh

To "sell themselves" is a metaphor for committing completely to do that which was evil. Alternate translation: "committed themselves to do things that Yahweh said were evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 17:18

removed them out of his sight

"Sight" is metonymy for being within the attention of Yahweh so he no longer cared for them. Alternate translation: "removed them from his attention" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 17:19

General Information:

General Information:

The summary of Yahweh's judgment on Israel includes how Judah also fell into idolatry.

Judah

The location "Judah" is metonymy for the people that live there. Alternate translation: "the people of Judah" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 17:20

he afflicted them

Alternate translation: "Yahweh punished the Israelites"

gave them into the hand of those who would take the possession as spoil

"Hand" is metonymy for control, power or authority. Alternate translation: "handed them over to those who robbed them of their property" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

until he had cast them out of his sight

"his sight" is metaphor for attention and caring. Alternate translation: "until he got rid of them all" or "until they were no longer in his presence" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 17:21

He tore Israel

"He tore" here is a metaphor for violent removal. Alternate translation: "Yahweh removed the people of Israel" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

from the royal line of David

Alternate translation: "from the rule of David's descendants"

drove Israel away from following Yahweh

Alternate translation: "turned the people of Israel away from following Yahweh"

2 Kings 17:22

they did not depart from them

Alternate translation: "the Israelites did not stop committing these sins" or "they did not turn away from those sins"

2 Kings 17:23

so Yahweh removed Israel from his sight

"Sight" here is a metaphor for attention and care. Alternate translation: "so Yahweh removed the people of Israel from his attention and care" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 17:24

Kuthah & Avva & Hamath & Sepharvaim

These are places in the Assyrian empire. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 17:25

It happened at the beginning of their residence there that

Alternate translation: "When those people first lived there"

2 Kings 17:26

The nations that you have carried away and placed in the cities of Samaria

Alternate translation: "The people you have moved from other lands and sent to live in the cities of Samaria"

do not know the practices required by the god of the land

Alternate translation: "do not know how to worship the God that the Israelites worshiped in this land"

2 Kings 17:27

Take one of the priests there whom you brought from there

Alternate translation: "Take a priest who came from Samaria back there"

let him teach them

Alternate translation: "let the Samaritan priest teach the people who are living there now"

2 Kings 17:28

(There are no notes for this verse.)

2 Kings 17:29

(There are no notes for this verse.)

2 Kings 17:30

Succoth Benoth & Nergal & Ashima

These are the names of gods, both male and female. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Kuthah & Hamath

These are the names of places. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 17:31

Nibhaz & Tartak

These are the names of gods, both male and female. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Avvites & Sepharvites

These are the names of people groups. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

burned their children in the fire

Alternate translation: "sacrificed their own children" or "burned their children in fire as an offering"

2 Kings 17:32

They

This refers to the pagan people that the king of Assyria moved into the cities of Samaria.

2 Kings 17:33

(There are no notes for this verse.)

2 Kings 17:34

they persist in their old customs

Alternate translation: "they continue in the same habits as before"

They neither honor Yahweh

The people were only interested in appeasing Yahweh. They were either not interested or not aware Yahweh was interested in a relationship with them.

2 Kings 17:35

(There are no notes for this verse.)

2 Kings 17:36

General Information:

General Information:

The summary comes toward the end with an appeal to worship only Yahweh.

with great power and a raised arm

The phrase "raised arm" is metonymy for displaying power and means basically the same thing as "great power." Alternate translation: "with very great power" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-doublet]]) (See: **Metonymy (p.821)**)

2 Kings 17:37

keep them

Alternate translation: "obey them"

2 Kings 17:38

(There are no notes for this verse.)

2 Kings 17:39

General Information:

General Information:

The summary now ends with an appeal to worship only Yahweh and a description of the sins of the people.

2 Kings 17:40

They would not listen

"Listen" here is a metaphor for paying attention and acting on the command. Alternate translation: "They did not obey" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 17:41

these nations feared Yahweh

These nations feared Yahweh only to the point of appeasing him the same way they treated their own gods.

up to this day

"and have continued ever since." The phrase "this day" refers to the time period in which the writer lived.

2 Kings 18

2 Kings 18 General Notes

Structure and formatting

This chapter begins the story of Hezekiah, one of the great kings of Judah (2 Kings 18 – 20). Because he was so important, there is more space dedicated to the history of his reign.

Special concepts in this chapter

Trust in Yahweh

Hezekiah trusted and obeyed God. He stopped paying tribute to Assyria so the Assyrians invaded Judah. The Assyrian king told the people of Judah that resistance was useless. Despite this, Hezekiah trusted in the power of Yahweh. (See: **trust, trusted, trustworthy, trustworthiness (p.864)**)

2 Kings 18:1

General Information:

General Information:

Hezekiah becomes king over Judah in place of his father King Ahaz.

Hoshea & Elah

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 18:2

Zechariah

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Abijah

This is the name of a woman. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 18:3

He did what was right in the eyes of Yahweh

"In the eyes" here is a metaphor for Yahweh's attention and care. Alternate translation: "King Hezekiah did what was right to Yahweh" or "Hezekiah did things that Yahweh said are right" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 18:4

He removed the high places, destroyed the stone pillars, and cut down the Asherah poles

Alternate translation: "Hezekiah removed the high places of worship, smashed into pieces the memorial stones, and cut down the wooden poles of Asherah"

Nehushtan

This name could be translated "Bronze Serpent Idol." (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 18:5

(There are no notes for this verse.)

2 Kings 18:6

he held on to Yahweh

To "hold on" is metaphor for staying loyal and attached. Alternate translation: "Hezekiah stayed loyal to Yahweh" or "Hezekiah remained faithful to Yahweh" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 18:7

wherever he went he prospered

Alternate translation: "wherever Hezekiah went he was successful"

2 Kings 18:8

fortified city

city with a wall all around it

2 Kings 18:9

Hoshea & Elah & Shalmaneser

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 18:10

(There are no notes for this verse.)

2 Kings 18:11

Halah & Habor River & Gozan

These are the names of places. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Medes

This is the name of a people group. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

So the king of Assyria carried Israel away to Assyria

Alternate translation: "So the king of Assyria commanded his army to take the Israelites away from their homes, and he made them live in Assyria"

2 Kings 18:12

the voice of Yahweh

"Voice" is metonymy for the message about the command of Yahweh. Alternate translation: "the command of Yahweh" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 18:13

Sennacherib

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

fortified cities

Cities with walls around them for protection. See how you translated "fortified city" in 2 Kings 18:8.

2 Kings 18:14

Lachish

This is the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Withdraw from me

This expression assumes that "me" represents the kingdom of Hezekiah. Alternate translation: "Take your army out of my territory" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

Whatever you put on me I will bear

Alternate translation: "I will pay you whatever you demand of me"

talents

This is the name of type of weight that was used for money. One talent weighted about 33 kilograms. (See: **Biblical Money (p.770)**) (See: **Biblical Money (p.770)**)

2 Kings 18:15

treasuries

This was the place in the palace where money and valuable things were stored.

2 Kings 18:16

(There are no notes for this verse.)

2 Kings 18:17

the king of Assyria mobilized his great army, sending Tartan and Rabsaris and the chief commander

Sennacherib sent a group of men from his army to Jerusalem to meet with King Hezekiah, including officials named Tartan and Rabsaris.

Tartan & Rabsaris

Some Bibles translate these as proper names. Other versions of the Bible translate them as titles. Alternate translation: "the Tartan … the Rabsaris" or "the leader of the soldier … a court official" (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Lachish

This is the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

the conduit of the upper pool

the channel where the water stored in the "upper pool" flows into the city of Jerusalem

stood by it

Alternate translation: "and waited there for King Hezekiah to meet with them"

2 Kings 18:18

Eliakim & Hilkiah & Shebna & Joah & Asaph

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 18:19

What is the source of your confidence?

The King of Assyria (through his messenger Rabshakeh) wants to make King Hezekiah doubt himself and Egypt's support. He does not ask this question looking for an answer. Alternate translation: "You have no reason to think that you can defeat me." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 18:20

In whom are you trusting, that you should rebel against me?

The King of Assyria (through his messenger Rabshakeh) wants to make King Hezekiah doubt himself and Egypt's support. He does not ask this question looking for an answer. Alternate translation: "You cannot trust anyone to help you rebel against me." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 18:21

walking stick of this bruised reed of Egypt

The King of Assyria compares Egypt to a weak walking stick; you expect that it will support you when you lean on it, but instead it breaks and cuts you. Alternate translation: "the weak support from Egypt" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

but if a man leans & and pierce it

The speaker is extending the metaphor by describing what happens when a reed is used as a support. Alternate translation: "but if someone uses this for support, he will be injured" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 18:22

is not he the one whose high places & Jerusalem'?

This question assumes the listeners know the answer and is used for emphasis. Alternate translation: "You need to remember that he is the one whose high places ... Jerusalem'!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 18:23

(There are no notes for this verse.)

2 Kings 18:24

How could you resist even one captain of the least of my master's servants?

He asks this question to emphasize that the army of Hezekiah does not have the resources to fight. He also uses exaggeration to mock Hezekiah's army. Alternate translation: This could mean: (1) "You could not defeat even one of the least of the king's soldiers." or (2) "You could not defeat a group of the king's soldiers commanded by his least important officer." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*ta/man/translate/figs-hyperbole]]) (See: **Rhetorical Question (p.834)**)

2 Kings 18:25

Have I traveled up here without Yahweh to fight against this place and destroy it?

He asks this question to emphasize that Yahweh is behind his success to obey the command to destroy Israel. Alternate translation: "Yahweh himself told us to come here and destroy this land!" (See: **Rhetorical Question (p. 834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 18:26

Eliakim & Hilkiah & Shebnah & Joah

Translate the names of these men as in 2 Kings 18:18. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

in the ears of the people who are on the wall

"In the ears" is metonymy for being able to listen. Alternate translation: "because the people standing on the city wall will hear it and be afraid" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 18:27

Has my master sent me to your master and to you to speak these words? Has he not sent me to the men who sit on the wall, who will have to eat their own dung and drink their own urine with you?

He asks these questions assuming the listeners know the answers to emphasize their intention to destroy and humiliate the leaders and people of Jerusalem. Alternate translation: "My master sent me not only to you and your master, but also to speak to the people in this city, who will suffer with you when they have to eat their own dung and drink their own urine to survive." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 18:28

(There are no notes for this verse.)

2 Kings 18:29

from my power

"my power" is metonymy for the ability of the king himself. Alternate translation: "from me" or "from the power of my army" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 18:30

this city will not be given into the hand of the king of Assyria

This can be expressed in an active form. Alternate translation: "Yahweh will never allow the king of Assyria's army to take this city" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

the hand

"Hand" is metonymy for control, authority and power. (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 18:31

Make peace with me and come out to me

Alternate translation: "Come out of the city and surrender to me" or "Make an agreement with me to surrender, and come out of the city to me"

his own vine & his own fig tree & his own cistern

These sources of food and water are metaphors for security and plenty. This also was a common way of expressing this idea. (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metaphor (p. 815)**)

2 Kings 18:32

a land of grain and new wine & bread and vineyards & olive trees and honey

These are metaphors for having good things and plenty in daily life. (See: **Metaphor (p.815)**) (See: **Metaphor (p. 815)**)

2 Kings 18:33

Has any of the gods & Assyria?

He asks this question for emphasis because they know the answer. Alternate translation: "None the gods of the peoples have rescued them ... Assyria." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 18:34

Where are the gods of & Arpad?

He asks this question for emphasis because they know the answer. Alternate translation: "I have destroyed the gods of ... Arpad!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

Hamath & Arpad & Sepharvaim & Hena & Ivvah & Samaria

These are the names of places that represent the people living there. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

out of my hand

"Hand" is metonymy for control, power, or authority. Alternate translation: "out from my control" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 18:35

is there any god who has rescued his land from my power?

He asks this question for emphasis because they know the answer. Alternate translation: "No god has rescued his land from my power." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

from my power

"My power" is metonymy for the person whose has the power. Alternate translation: "from me" (See: **Metonymy (p. 821)**) (See: **Metonymy (p.821)**)

How could Yahweh save Jerusalem from my might?

He asks this question for emphasis because they know the answer. Alternate translation: "There is no way Yahweh can save Jerusalem from my might!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 18:36

(There are no notes for this verse.)

2 Kings 18:37

Eliakim & Shebna & Joah & Asaph

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

who was over the household

Alternate translation: "who managed the king's palace"

the recorder

Alternate translation: "the history keeper"

chief commander

and is the translation of the Hebrew; some see this as a personal name, "Rabshakeh"

2 Kings 19

2 Kings 19 General Notes

Structure and formatting

The story of Hezekiah continues in this chapter.

Special concepts in this chapter

God's power

God is in control of everything. God caused the Assyrian king to fail in conquering Jerusalem because he mocked God.

Important figures of speech in this chapter

Idiom

"The virgin daughter of Zion" here is an idiom meaning the people of Jerusalem. "The virgin daughter of Zion despises you and laughs you to scorn" means that "the people of Jerusalem know that Assyria will fail because they have mocked God." (See: **Idiom (p.808)**)

2 Kings 19:1

house of Yahweh

This is another way of saying "temple of Yahweh."

2 Kings 19:2

Eliakim & Shebna & Isaiah & Amoz

These are all names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

He sent Eliakim

Alternate translation: "Hezekiah sent Eliakim"

all covered with sackcloth

Alternate translation: "all wearing sackcloth"

2 Kings 19:3

This day is a day of distress

Alternate translation: "This is a time of distress"

the children have come to the time of birth, but there is no strength for them to be born

This is a metaphor to describe how the people and their leaders have become so weak and unable to fight the enemy. (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 19:4

all the words of the chief commander

Alternate translation: "everything that the chief commander has said"

lift up your prayer

This a common way (an idiom) to use the action of lifting to metaphorically represent praying earnestly to Yahweh who is above us. Alternate translation: "pray earnestly" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metaphor (p.815)**)

2 Kings 19:5

(There are no notes for this verse.)

2 Kings 19:6

(There are no notes for this verse.)

2 Kings 19:7

I will put a spirit in him, and he will hear a certain report and go back to his own land

Alternate translation: "I will control the attitude of the king of Assyria, so when he hears a report, he will want to return to his own country"

I will put a spirit in him

"I will influence his thinking" or "I will cause him to think differently." Here "spirit" probably refers to his attitude and thoughts, rather than to a spirit being.

I will cause him to fall by the sword

"Fall by the sword" is metonymy for being killed. Alternate translation: "I will cause him to die by the sword" or "I will cause some men to kill him with a sword" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 19:8

the chief commander

Alternate translation: "the official from Assyria in charge under the king"

found the king of Assyria fighting

Alternate translation: "discovered that the Assyrian army was fighting"

Libnah & Lachish

The names of cities in the kingdom of Judah. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 19:9

Sennacherib & Tirhakah

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

had mobilized to fight against him

Alternate translation: "had prepared his army to fight against Assyria"

so he sent

Alternate translation: "so Sennacherib sent"

a message

This message was written in a letter.

2 Kings 19:10

General Information:

General Information:

This is the message that King Sennacharib of Assyria sent to King Hezekiah.

Do not let your God in whom you trust deceive you, saying

Alternate translation: "Do not believe your God in whom you trust. He is lying when he says"

the hand of the king of Assyria

"Hand" is metonymy for control, authority or power. Alternate translation: "the control of the government of Assyria" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 19:11

See, you have heard

"Notice, you have heard" or "You have certainly heard." Here "see" was used to draw attention to what he was about to say next.

So will you be rescued?

Sennacharib used this question to emphasize that God will not be able to rescue them. Alternate translation: "Your God will not rescue you!" or "You will not be able to escape either!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 19:12

Have the gods of the nations rescued them, the nations & destroyed: Gozan & Assar?

This question assumes Hezekiah knows the answer and provides emphasis. Alternate translation: "The gods of the nations, the nations … destroyed—Gozan … Assar—certainly did not rescue them!" (See: **Rhetorical Question (p. 834)**) (See: **Rhetorical Question (p.834)**)

my fathers

Alternate translation: "the previous kings of Assyria" or "the armies of the previous kings of Assyria"

Gozan & Haran & Rezeph & Eden & Tel Assar

These are all place names. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 19:13

Hamath & Arpad & Sepharvaim & Hena & Ivvah

These are all place names. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 19:14

this letter

This refers to the letter that King Sennacherib of Assyria sent to Hezekiah (2 Kings 19:8).

2 Kings 19:15

you who sit above 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: "you who sit on your throne above the cherubim on the ark of the covenant" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 19:16

Turn your ear, Yahweh, and listen. Open your eyes, Yahweh, and see

Both of these sentences urge Yahweh to pay attention to the things that Sennacherib is saying. (See: **Parallelism (p.828)**) (See: **Parallelism (p.828)**)

Turn your ear, Yahweh, and listen

The words "Turn your ear" and "listen" mean the same thing and add emphasis to the plea. Alternate translation: "Yahweh, please listen to what he is saying" (See: **Doublet (p.784)**) (See: **Doublet (p.784)**)

Open your eyes, Yahweh, and see

The words "Open your eyes" and "see" mean the same thing and add emphasis to the plea. Alternate translation: "Yahweh, please pay attention to what is happening" (See: **Doublet (p.784)**) (See: **Doublet (p.784)**)

2 Kings 19:17

(There are no notes for this verse.)

2 Kings 19:18

They have put their gods into the fire

Alternate translation: "The Assyrian kings have burned up the gods of the other nations"

Assyrians have destroyed them

Alternate translation: "Assyrians have destroyed both the nations and the nations' gods"

2 Kings 19:19

I implore you

Alternate translation: "I beg of you"

from his power

Alternate translation: "from the power of the King of Assyria" or "from the armies of the King of Assyria"

2 Kings 19:20

(There are no notes for this verse.)

2 Kings 19:21

The virgin daughter of Zion

"Virgin daughter" here is a metaphor for the people of Jerusalem as if they are young, vibrant and beautiful. The term "daughter" was used to give personal characteristics to cities by some biblical writers. Alternate translation: "The beautiful people of Jerusalem" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Metaphor (p.815)**)

The virgin daughter of Zion despises you and laughs you to scorn. The daughter of Jerusalem shakes her head at you.

Both of these sentences intend to give the same meaning. (See: **Parallelism (p.828)**) (See: **Parallelism (p.828)**)

The daughter of Jerusalem

"Daughter" is metaphor for the people of Jerusalem. Alternate translation: "The people of the city of Jerusalem" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

shakes her head at you

This action is a metaphor to represent disdain at the pride of the Assyrians. Alternate translation: "scorns you" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 19:22

Whom have you defied and insulted? Against whom have you exalted your voice and lifted up your eyes in pride? Against the Holy One of Israel!

Yahweh uses rhetorical questions to rebuke Sennacherib. Alternate translation: "You have defied and insulted me! You have exalted your voice and lifted up your eyes in pride against me, the Holy One of Israel!" (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

lifted up your eyes in pride

"lifted up your eyes in pride" is metonymy for a haughty or arrogant facial expression. Alternate translation: "looked at very proudly" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

the Holy One of Israel

An expression for the God of Israel, Yahweh.

2 Kings 19:23

you have defied the Lord

To "defy" is to openly resist or mock.

I have gone up & I will cut down & I will enter

These boasts made by Sennacherib could only be fulfilled by his army. The pronoun "I" represents him and his army. (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 19:24

I dried up all the rivers of Egypt under the soles of my feet.

This is a boast that Sennacherib has so many soldiers that their feet dry up the water when they cross a river. This is an exaggeration to emphasize the great number of soldiers he has. Alternate translation: "And by marching through the streams of Egypt, we dried them all up!" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

2 Kings 19:25

Have you not heard how & times?

To make the point strongly this question assumes the listener knows the answer. Alternate translation: "Surely you know how … times." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

impregnable cities

Alternate translation: "cities that cannot be captured" or "cities surrounded by high walls"

2 Kings 19:26

plants in the field, green grass

This metaphor compares the weak victims of the Assyrian advance to fragile plants. Alternate translation: "as frail as plants and grass in the fields" or "as weak as shallow rooted plants" (See: **Metaphor (p.815)**) (See: **Metaphor (p. 815)**)

the grass on the roof or in the field, burned before it has grown up

This continues the metaphor comparing the weak victims of the Assyrian advance to fragile plants in difficult conditions for growing fully. Alternate translation: "like grass before it has matured" or "like grass before it has grown tall" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 19:27

raging against me

Alternate translation: "angry shouting about me"

2 Kings 19:28

because your arrogance has reached my ears

"Ears" are metonymy for listening or hearing. Alternate translation: "because I have heard your proud words" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

I will put my hook in your nose, and my bit in your mouth

A "hook" and a "bit" (to control a horse) are metaphors for Yahweh's control of Sennacherib. Alternate translation: "I will lead you like an animal" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

I will turn you back the way you came

That Sennacherib will return home before he can conquer Jerusalem can be stated clearly. Alternate translation: "I will make you return to your own country the same way you came, without conquering Jerusalem" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 19:29

grows wild

Alternate translation: "grows without having been planted"

2 Kings 19:30

The remnant of the house of Judah that survives will again take root and bear fruit

This metaphor compares restoration of the remnant to plantings that take hold and produce results. Alternate translation: "The people of Judah who remain alive will restore their lives and prosperity" or "The people who remain in Judah will prosper and have many children" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 19:31

The zeal of Yahweh of hosts will do this

Alternate translation: "The strong action of Yahweh will make this happen"

2 Kings 19:32

General Information:

General Information:

This is the end of the message from Yahweh, spoken through the prophet Isaiah to King Hezekiah. It uses parallelism throughout. (See: **Parallelism (p.828)**) (See: **Parallelism (p.828)**)

nor shoot an arrow here

"Arrow" is metonymy representing all tools of warfare and destruction. Alternate translation: "nor do any fighting here" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

or build up a siege ramp against it

Alternate translation: "and they will not even build up high mounds of earth against the city wall to enable them to attack the city"

2 Kings 19:33

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.793)**) (See: **First, Second or Third Person (p.793)**)

2 Kings 19:34

for my own sake and for my servant David's sake

Alternate translation: "for the sake of my own reputation and because of what I promised to King David, who served me well"

2 Kings 19:35

It came about

Alternate translation: "It happened"

185,000 soldiers

"one hundred eighty-five thousand soldiers" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

When the men arose

Alternate translation: "When the men who were left alive got up"

2 Kings 19:36

(There are no notes for this verse.)

2 Kings 19:37

Adrammelek & Sharezer & Esarhaddon

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 20

2 Kings 20 General Notes

Structure and formatting

This chapter finishes the story of Hezekiah.

Special concepts in this chapter

Hezekiah's additional time

God hears the distressed call of his faithful believers. Hezekiah was dying but when he prayed, God gave him 15 more years of life. (See: [[rc:///tw/dict/bible/kt/faithful]] and [[rc:///tw/dict/bible/kt/believe]])

2 Kings 20:1

Set your house in order

"House" is metonymy for what was under Hezekiah's control. Alternate translation: "Give final instructions to your household and government" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 20:2

(There are no notes for this verse.)

2 Kings 20:3

call to mind

This is a common way of speaking, an idiom, urging Yahweh to remember. Alternate translation: "remember" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

walked

This is an idiom. Alternate translation: "lived my life" (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

good in your sight

Here sight represents judgment or evaluation. Alternate translation: "in your judgment" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 20:4

the word of Yahweh came

"Word" represents the message Yahweh revealed to Isaiah. This is a common way of speaking, an idiom. Alternate translation: "Yahweh spoke his word" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.821)**)

2 Kings 20:5

I have heard your prayer, and I have seen your tears

The second part reinforces the first part to make one message by using parallelism. Alternate translation: "I have heard your prayers and seen your tears" (See: **Parallelism (p.828)**) (See: **Parallelism (p.828)**)

on the third day

Alternate translation: "two days from now" The day Isaiah said this was the first day, so "the third day" would be the same as "two days from now."

2 Kings 20:6

fifteen years

15 years (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

from the hand of the king of Assyria

"Hand" is metonymy for power, authority and control. Alternate translation: "from the control of the king of Assyria" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 20:7

lump of figs

Alternate translation: "paste made of boiled figs"

They did so and put it on his boil

Alternate translation: "Hezekiah's servants did this and put the paste on Hezekiah's sore"

2 Kings 20:8

(There are no notes for this verse.)

2 Kings 20:9

Shall the shadow go forward ten steps, or go back ten steps?

The source of "the shadow" can be stated clearly. Alternate translation: "Do you want Yahweh to make the shadow caused by the sunlight on the stairway to go forward ten steps or to go back ten steps?" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

ten steps

This expression refers to the "stairway of Ahaz" in 2 Kings 20:11. This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun's rays advanced along them. In this way, the staircase served to tell the time during the day.

2 Kings 20:10

It is an easy thing for the shadow to go forward ten steps

Why "it is an easy thing" can be stated clearly. "It is easy to cause the shadow to move forward ten steps, because that is the normal thing for it to do" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 20:11

the stairway of Ahaz

This was probably a special stairway built for King Ahaz in such a way that its steps marked the hours of daylight as the sun's rays advanced along them. In this way, the staircase served to tell the time during the day. Alternate translation: "the steps that had been built for King Ahaz" (See: **Assumed Knowledge and Implicit Information (p. 760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 20:12

Marduk-Baladan & Baladan

These are the names of the king of Babylon and his son. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 20:13

listened to those letters

Alternate translation: "carefully considered those letters" or "heard the message from the king of Babylon"

There was nothing in his house, nor in all his kingdom, that Hezekiah did not show them

Here "There was nothing … did not show them" is an exaggeration used for emphasis. It means Hezekiah showed them all of his most valuable things. This can be stated in positive form. Alternate translation: "Hezekiah showed him absolutely everything valuable in his house and in all his kingdom" (See: [[rc:///*ta/man/translate/figs-doublenegatives]] and [[rc:///*ta/man/translate/figs-hyperbole]]) (See: **Double Negatives (p.781)**)

2 Kings 20:14

these men

This refers to the men sent to King Hezekiah with a message and gifts from Marduk-Baladan.

2 Kings 20:15

They have seen everything in my house. There is nothing among my valuable things that I have not shown them

Hezekiah repeats the same idea in two ways to emphasize his point. (See: [[rc:///*ta/man/translate/figs-hyperbole]] and [[rc:///*ta/man/translate/figs-parallelism]]) (See: **Hyperbole (p.804)**)

There is nothing among my valuable things that I have not shown them

"Nothing" and "not" cancel each other out to make the idea positive. This exaggeration is used for emphasis. Alternate translation: "I showed them absolutely every one of my valuable things" (See: **Double Negatives (p.781)**) (See: **Double Negatives (p.781)**)

2 Kings 20:16

So Isaiah said to Hezekiah

Why Isaiah spoke can be stated clearly. Alternate translation: "So, because Isaiah knew Hezekiah had been foolish to show the men all his valuable things, Isaiah said to him" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

the word of Yahweh

Alternate translation: "the message of Yahweh"

2 Kings 20:17

Look, the days are about to come when

"Listen to me, someday there will come a time when"; "Look" is used to draw attention to what Isaiah is about to tell Hezekiah.

the days

"Days" is synecdoche to refer to an undefined span of time. (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 20:18

(There are no notes for this verse.)

2 Kings 20:19

For he thought

Alternate translation: "Because Hezekiah thought"

Will there not be peace and stability in my days?

Hezekiah asks this question for emphasis knowing the answer already. Alternate translation: "I can be sure that there will be peace and stability in my days." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 20:20

pool

A small area of still water for storage

conduit

A tunnel for carrying the water

are they not written in the book of the events of the kings of Judah?

This question is used to remind the reader that these things are recorded. See how this phrase is translated in 2 Kings 8:23. Alternate translation: "they are written in the book of the history of the kings of Judah." (See: **Rhetorical Question (p.834)**) (See: **Rhetorical Question (p.834)**)

2 Kings 20:21

(There are no notes for this verse.)

2 Kings 21

2 Kings 21 General Notes

Special concepts in this chapter

God's judgment

God judges sin. When Manasseh worshiped idols and did many evil things, God said he would cause Judah to be destroyed by its enemies. (See: [[rc:///*tw/dict/bible/kt/judge]] and [[rc:///*tw/dict/bible/kt/sin]] and **evil, wicked, unpleasant (p.846)**)

Important figures of speech in this chapter

Simile

"I will wipe Jerusalem clean, as a man wipes a dish, wiping it and turning it upside down" means "God would completely destroy Jerusalem." (See: **Simile (p.838)**)

2 Kings 21:1

Hephzibah

The mother of King Manasseh (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 21:2

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

like the disgusting things

Another possible meaning is "including the disgusting things."

2 Kings 21:3

he rebuilt the high places & he built altars for Baal, made an Asherah pole

Manasseh would have commanded his workers to do the building for him. Alternate translation: "he had the high places rebuilt … he had altars built for Baal, had an Asherah pole made" or "he had his workers rebuild the high places … he had them build altars for Baal, make an Asherah pole" (See: **Metonymy (p.821)**) (See: **Metonymy (p. 821)**)

2 Kings 21:4

It is in Jerusalem that my name will be forever

The name is a metonym for the person. Alternate translation: "Jerusalem is where I will forever make known who I am" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 21:5

He built altars for all the stars of heaven in the two courtyards of the house of Yahweh

It is implied that he built these altars so people could make sacrifices and worship the stars. Also, he would not have built these altars himself, rather he would have commanded his workers to do it. Alternate translation: "He had his workers build altars in the two courtyards of the house of Yahweh so that the people could worship the stars and offer them sacrifices" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 21:6

He caused his son to pass through the fire

You may need to make explicit why he caused his son be put into the fire and what happened after he did so. Alternate translation: "He burned his son to death as an offering to his gods" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

consulted with

Alternate translation: "asked for information from"

much evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated a similar phrase in 2 Kings 3:2. Alternate translation: "many things that were evil in Yahweh's judgment" or "many things that Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 21:7

that he had made

Manasseh probably did not do the work. His servants would have done the work. Alternate translation: "that Manasseh had ordered his servants to make" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

that I will put my name forever

Here Yahweh putting his "name" on the temple represents him designating it as the place to worship him. Alternate translation: "where I want people to worship me forever" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 21:8

the feet of Israel

The feet are a synecdoche for the person. Alternate translation: "the people of Israel" or "the Israelites" (See:
Synecdoche (p.843)) (See: **Synecdoche (p.843)**)

2 Kings 21:9

even more than the nations that Yahweh had destroyed before the people of Israel

Here "nations" refers to the people who had lived in the land of Canaan before the Israelites had arrived. Alternate translation: "even more than the people whom Yahweh had destroyed as the people of Israel advanced through the land" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 21:10

(There are no notes for this verse.)

2 Kings 21:11

(There are no notes for this verse.)

2 Kings 21:12

(There are no notes for this verse.)

2 Kings 21:13

stretch over Jerusalem the measuring line used against Samaria, and the plumb line used against the house of Ahab

The words "measuring line" and "plumb line" are metaphors for the standards Yahweh uses to judge people. Alternate translation: "judge Jerusalem using the same measure I used when I judged Samaria and the house of Ahab" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

against Samaria

Samaria is the capital city and it represents all the people of the kingdom of Israel. Alternate translation: "against the people of Israel" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

plumb line

a tool made of a heavy weight and a thin rope used to show if a wall is straight

the house of Ahab

Here "house" represents family. Alternate translation: "the family of Ahab" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 21:14

I will throw off

Alternate translation: "I will abandon" or "I will reject"

give them into the hand of their enemies

Here the "hand" of the enemies refers to their enemies' control. Alternate translation: "let their enemies defeat them and take over their land" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 21:15

(There are no notes for this verse.)

2 Kings 21:16

Moreover, Manasseh

Alternate translation: "Also, Manasseh" or "In addition, Manasseh"

Manasseh shed much innocent blood

The words "shed much innocent blood" are a metonym for killing people violently. It might be best to translate this so the reader understands that other people helped Manasseh do this. Alternate translation: "Manasseh ordered his soldiers to kill many innocent people" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

he had filled Jerusalem from one end to another with death

This hyperbole emphasizes the great number of people Manasseh had killed throughout Jerusalem. If your language does not use an abstract noun for the idea behind the word **death**, you can express the same idea with a verbal form such as "dead people." Alternate translation: "there were very many dead people throughout Jerusalem" (See: [[rc:///*ta/man/translate/figs-hyperbole]] and [[rc:///*ta/man/translate/figs-abstractnouns]]) (See: **Hyperbole (p.804)**)

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 21:17

are they not written & Judah?

This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how this phrase is translated in 2 Kings 8:23. Alternate translation: "they are written … Judah." or "you can find them … Judah." (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-rquestion]]) (See: **Active or Passive (p.757)**)

2 Kings 21:18

slept with his ancestors and

This is a polite way of saying he "died, as his ancestors had, and" (See: **Euphemism (p.791)**) (See: **Euphemism (p. 791)**)

the garden of Uzza

This could mean: (1) "the garden that had once belonged to a man named Uzza" or (2) "Uzza Garden." (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Amon

This is a man's name (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 21:19

Amon & Haruz

These are names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Meshullemeth

This is the name of a woman. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Jotbah

This is the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 21:20

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 21:21

followed in all the way that his father had walked in

"walked in all the ways that his father walked in." The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "lived completely the way his father had lived" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 21:22

He abandoned Yahweh

Alternate translation: "He went away from Yahweh" or "He paid no more attention to Yahweh"

2 Kings 21:23

conspired against him

Alternate translation: "made plans and worked together to harm him"

2 Kings 21:24

the people of the land

This is a generalization. Alternate translation: "some of the people in Judah" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

conspired against

"made plans and worked together to harm." See how you translated this in 2 Kings 21:23.

2 Kings 21:25

are they not written & Judah?

This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in 2 Kings 8:23. Alternate translation: "they are written … Judah." or "you can find them … Judah." (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-rquestion]]) (See: **Active or Passive (p.757)**)

2 Kings 21:26

the garden of Uzza

This could mean: (1) "the garden that had once belonged to a man named Uzza" or (2) "Uzza Garden." See how you translated this in 2 Kings 21:18. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 22

2 Kings 22 General Notes

Structure and formatting

The next two chapters (2 Kings 22-23) tell about the spiritual revival under King Josiah. A revival occurs when the people begin to worship Yahweh properly again. (See: **spirit, wind, breath (p.860)**)

Special concepts in this chapter

The law

The priests found a copy of the law in the temple and took it to the king. He was upset because the people had disobeyed the law so badly. Josiah asked God about it. God said that he would destroy Judah for these sins but not in Josiah's lifetime, since he humbled himself and wanted to do better. Many scholars believe this was a copy of the book of Deuteronomy. (See: [[rc:///tw/dict/bible/kt/priest]], [[rc:///tw/dict/bible/kt/lawofmoses]] and [[rc:///tw/dict/bible/kt/temple]] and [[rc:///tw/dict/bible/kt/sin]])

2 Kings 22:1

thirty-one years

"31 years" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Jedidah

This is the name of a woman. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Adaiah

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Bozkath

This is the name of a town in Judah. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p. 800)**)

2 Kings 22:2

He did what was right in the eyes of Yahweh

Here "eyes" represents Yahweh's thoughts or what he considered about something. Alternate translation: "He did what Yahweh considered to be right" or "He did what was right according to Yahweh" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

He walked in all the way of David his ancestor

"He walked in all the ways of David his ancestor" Josiah behaving as David did is spoken of as if he walked on the same road or way as David. Alternate translation: "He lived the way David his ancestor had lived" or "He followed the example of David his ancestor" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

he did not turn away either to the right or to the left

To fully obey Yahweh is spoken of as if a person were on the correct road and never turned from it. Alternate translation: "he did not do anything that would displease Yahweh" or "he fully obeyed all the laws of Yahweh" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 22:3

It came about that

If your language has a way to mark the beginning of a new part of the story, consider using it here.

the eighteenth year

"Eighteenth" is the ordinal form of 18. Alternate translation: "year 18" (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

Shaphan & Azaliah & Meshullam

These are men's names. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 22:4

Go up to Hilkiah

The phrase "Go up" is used because Yahweh's temple was higher in elevation than where King Josiah was located. Alternate translation: "Go to Hilkiah"

Hilkiah

This is a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

that has been brought into the house of Yahweh, which the temple guards have gathered 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: "that the temple guards who gathered the money from the people brought into the temple of Yahweh" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

house of Yahweh

This is another name for the "temple" (verse 3).

2 Kings 22:5

house of Yahweh & in the temple

Here "house of Yahweh" and "temple" mean the same thing.

Let it be given into the hand of the workmen

Here "hand" represents the workmen as a whole. 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: "Tell Hilkiah to give the money to the workmen" (See: [[rc:///ta/man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Synecdoche (p.843)**)

2 Kings 22:6

Let them give money

Here "them" refers to the workmen who are in charge of the house of Yahweh in 2 Kings 22:5.

the carpenters, the builders, and the masons

These are the same as the workmen who are in the house of Yahweh in 2 Kings 22:5. Here the workers are described in more detail.

carpenters

workers who build with wood

masons

workers who build with stone

2 Kings 22:7

was given to them & because they handled

Here "them" and "they" refer to the workmen who are in charge of the house of Yahweh in 2 Kings 22:5.

no accounting was required for the money that was given to them

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the workmen who were in charge did not have to report how they used the money that the temple guards gave them" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

because they handled it faithfully

Alternate translation: "because they used the money honestly"

2 Kings 22:8

Hilkiah

This is the name of a man. See how you translated this in 2 Kings 18:18. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

the book of the law

Most likely these laws were written on a scroll. A scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

2 Kings 22:9

given it into the hand of the workmen

Here "hand" represents the workmen as a whole. Alternate translation: "given it to the workmen" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 22:10

(There are no notes for this verse.)

2 Kings 22:11

It came about that

If your language has a way to mark the beginning of a new part of the story, consider using it here.

had heard the words of the law

Here "words" represents the message of the law. Alternate translation: "had heard the laws that were written in the book" or "had heard the laws that were written in the scroll" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

he tore his clothes

This is a symbolic action that indicates intense grief or sadness. (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

2 Kings 22:12

Ahikam & Shaphan & Akbor & Micaiah & Asaiah

These are names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 22:13

Go and consult with Yahweh

It is made clear in 22:14 that the king means for the men to go to the prophetess of Yahweh to determine Yahweh's will.

consult

to go to someone to ask for advice

the words of this book that has been found

Here "words" represents the laws. 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 laws in this book that Hilkiah has found" (See:[[rc:///ta/man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Synecdoche (p.843)**)

For great is the anger of Yahweh that has been kindled against us

Yahweh's anger is spoken of as if it were a fire that was lit. Alternate translation: "For Yahweh is very angry with us" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

all that was written concerning us

This refers to the law that was given to 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: "all that Moses wrote in the law that we should do" or "all the laws that God gave through Moses to the people of Israel" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 22:14

Huldah

This is a woman's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Shallum & Tikvah & Harhas

These are men's names. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

keeper of the wardrobe

This could mean: (1) the person who took care of the clothing that priests wore in the temple or (2) the person who took care of the king's clothing.

she lived in Jerusalem in the second quarter

Here "second quarter" refers to the new part of the city that was built on the north side of Jerusalem. Also, "second" is the ordinal form of 2. Alternate translation: "she lived in Jerusalem in the new part of the city" or "she lived in the new part of Jerusalem" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-ordinal]]) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 22:15

the man who sent you to me

Here "the man" refers to King Josiah.

2 Kings 22:16

I will bring disaster to this place and to its inhabitants

Yahweh causing terrible things to happen is spoken of as if disaster were an object that he could bring to a place. Alternate translation: "I will cause terrible things to happen to this place and to those who live there" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

to this place

"to Jerusalem." This refers to the city of Jerusalem which represents the whole land of Judah. Alternate translation: "to Judah" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

2 Kings 22:17

my anger has been kindled against this place, and it will not be extinguished

Yahweh's anger is spoken of as if it were a fire that was lit. Alternate translation: "my anger against this place is like a fire that cannot be put out" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

this place

Here "place" represents the people who live in Jerusalem and Judah. Alternate translation: "these people" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 22:18

About the words that you heard

Here "words" represents the message that Huldah just spoke. Alternate translation: "About the message that you heard" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 22:19

because your heart was tender

Here "heart" represents a person's inner being. Feeling sorry is spoken of as if the heart were tender. Alternate translation: "because you felt sorry" or "because you repented" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.821)**)

that they would become a desolation and a curse

The abstract nouns "desolation" and "curse" can be stated as an adjective and a verb. Alternate translation: "that I would make the land desolate and would curse them" (See: **Abstract Nouns (p.755)**) (See: **Abstract Nouns (p.755)**)

torn your clothes

This is a symbolic action that indicates intense grief or sadness. (See: **Symbolic Action (p.841)**) (See: **Symbolic Action (p.841)**)

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. See how you translated this in 2 Kings 19:33. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared" (See: **First, Second or Third Person (p.793)**) (See: **First, Second or Third Person (p.793)**)

2 Kings 22:20

General Information:

General Information:

This is the end of the message from Yahweh to King Josiah through the prophetess Huldah.

See, I will gather you to your ancestors, and you will be gathered to your grave in peace

Both statements mean basically the same thing. They are polite ways of saying he will die. Alternate translation: "So I will allow you to die and be buried peacefully" (See: [[rc:///ta/man/translate/figs-parallelism]] and [[rc:///ta/man/translate/figs-euphemism]]) (See: **Parallelism (p.828)**)

Your eyes will not see

Here "will not see" represents not experiencing something. Alternate translation: "You will not experience" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Your eyes

Here "eyes" represents the whole person. (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

the disaster that I will bring upon this place

Yahweh causing terrible things to happen is spoken of as if disaster were an object that Yahweh would bring to a place. Alternate translation: "the terrible things I will cause to happen in this place" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 23

2 Kings 23 General Notes

Structure and formatting

The story of Josiah ends in this chapter.

Special concepts in this chapter

Ending idolatry

Josiah destroyed idolatry in Judah and in the deserted areas of Israel. But he fought against Egypt and was killed in battle. After his death, Egypt set up a government of Judah that it controlled.

2 Kings 23:1

(There are no notes for this verse.)

2 Kings 23:2

all the men of Judah and all the inhabitants of Jerusalem

This is a generalization. Alternate translation: "many other people" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p. 804)**)

from small to great

This merism includes everyone in between. Alternate translation: "from the least important to the most important" (See: **Merism (p.813)**) (See: **Merism (p.813)**)

He then read in their hearing

Alternate translation: "Then the king read aloud so that they could hear"

that had been found

In 2 Kings 22:8 it states that Hilkiah found the book. This can be translated in active form. Alternate translation: "that Hilkiah had found" or "that they had found" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 23:3

walk after Yahweh

The way a person lives is spoken of as if that person were walking on a path, and "to walk after" someone is a metonym for doing what that other person does or wants others to do. Alternate translation: "live obeying Yahweh" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.815)**)

his commandments, his regulations, and his statutes

These words all share similar meanings. Together they emphasize everything that Yahweh had commanded in the law. (See: **Doublet (p.784)**) (See: **Doublet (p.784)**)

with all his heart and all his soul

The idiom "with all his heart" means "completely" and "with all his soul" means "with all his being." These two phrases have similar meanings. Alternate translation: "with all his being" or "with all his energy" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-doublet]]) (See: **Idiom (p.808)**)

that were written in this book

This can be translated in active form. Alternate translation: "that this book contained" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

stand by the covenant

This idiom means to "obey the terms of the covenant." (See: **Idiom (p.808)**) (See: **Idiom (p.808)**)

2 Kings 23:4

the priests under him

Alternate translation: "the other priests who served him"

gatekeepers

men who guarded the gates to the temple

for Baal & for all the stars

Alternate translation: "so people could use them to worship Baal … so people could use them to worship all the stars"

He burned & and carried

The word "he" refers to Josiah. He would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "he had them burn them … and carry them" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Kidron Valley & Bethel

names of places (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 23:5

He got rid

The word "He" refers to Josiah. He would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them get rid" (See: **Metonymy (p. 821)**) (See: **Metonymy (p.821)**)

to Baal, to the sun and the moon, to the planets, and to all the stars

Alternate translation: "as a way to worship Baal, the sun and the moon, the planets, and all the stars"

2 Kings 23:6

He brought out & and burned it & He beat it & and threw

The word "he" refers to Josiah. He would have commanded his workers to do these things. Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them bring out … and burn it … He had them beat it … and throw" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 23:7

He cleared

The word "He" refers to Josiah. He would have commanded his workers to do these things. Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them clear" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

wove garments

Alternate translation: "made clothes"

2 Kings 23:8

Josiah brought & and defiled & He destroyed

Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He commanded them to bring ... and to defile ... He had them destroy" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Geba & Beersheba

names of places (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Joshua (the city governor)

"the city ruler named Joshua" or "the city leader named Joshua." This is a different Joshua from the Joshua in the Old Testament Book of Joshua.

2 Kings 23:9

their brothers

Here "brothers" refers to their fellow priests who served at the temple.

2 Kings 23:10

Topheth & Ben Hinnom

place names (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

cause his son or his daughter to pass through the fire as a sacrifice to Molech

Alternate translation: "put his son or his daughter in the fire and burn them as an offering to Molech"

2 Kings 23:11

He took away

It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him" (2 Kings 23:4), might have helped Josiah do this. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

the horses

This could mean: (1) real horses or (2) statues of horses.

had given to the sun

Here "given" represents being dedicated for worship. Alternate translation: "had used to worship the sun" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Nathan-Melek

a man's name (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 23:12

Josiah the king destroyed & Josiah smashed & and threw

Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "Josiah the king commanded them to destroy … He had them smash … had them throw" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

the kings of Judah had made & Manasseh had made

Manasseh and the kings of Judah probably commanded their workers to make these things. Alternate translation: "the kings of Judah had their workers make … Manasseh had his workers make" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Kidron Valley

place name. See how you translated this in 2 Kings 23:4. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 23:13

The king ruined

Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them ruin … He had them break … they filled" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

Solomon the king of Israel had built

Solomon would have commanded his workers to do these things. Alternate translation: "Solomon the king of Israel had his workers build" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 23:14

He broke & he filled

Josiah would have commanded his workers to do these things. It is likely that Hilkiah and the priests who assisted him did these things. Alternate translation: "He had them break … they filled" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

filled those places with the bones of human beings

"covered the ground with human bones so people could not use it as a shrine anymore" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 23:15

Josiah also completely destroyed & He also burned & and beat & He also burned

It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him" (2 Kings 23:4), might have helped Josiah do these things. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 23:16

spoke of these things beforehand

Alternate translation: "had said that these things would happen"

2 Kings 23:17

monument

marker or statue that honors a person. A tomb is one kind of monument.

2 Kings 23:18

So they let his bones alone, along with the bones of

Alternate translation: "So they did not touch his bones or the bones of"

2 Kings 23:19

Josiah removed & He did

It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him" (2 Kings 23:4), might have helped Josiah do these things. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

the kings of Israel had made

It might be best to translate so that the reader understands that other people, probably the kings' workers, might have helped the kings make these things. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

what had been done

Alternate translation: "what he had done"

2 Kings 23:20

He slaughtered & he burned

It might be best to translate so that the reader understands that other people, perhaps Hilkiah and "the priests under him" (2 Kings 23:4), might have helped Josiah do these things. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

he burned human bones on them

You may need to make explicit why he burned the bones. "he burned human bones on them so no one would use them again" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 23:21

Keep the Passover

Alternate translation: "You must celebrate the Passover"

2 Kings 23:22

Such a Passover celebration had never been held from the days of

This can be translated in active form. Alternate translation: "The descendants of Israel had not celebrated the Passover festival in such a great way in the time of" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

ruled Israel

The name "Israel" is a metonym for "the descendants of Israel." (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

the days of the kings of Israel or Judah

Alternate translation: "the time when the people of Israel had their own king and the people of Judah had their own king"

2 Kings 23:23

this Passover of Yahweh was celebrated

This can be translated in active form. Alternate translation: "the people of Judah celebrated this Passover of Yahweh" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 23:24

banished & spirits

Alternate translation: "forced those … spirits to leave" or "made a law that those … spirits had to leave"

those who talked with the dead or with spirits

See how you translated "those who talked with the dead and … those who talked with spirits," in 2 Kings 21:6.

fetishes

things that people wrongly believe have special power

2 Kings 23:25

who turned to Yahweh

Alternate translation: "who gave himself completely to Yahweh"

Nor did any king like Josiah arise after him

Alternate translation: "And since then there has never been a king who was like Josiah"

2 Kings 23:26

Nevertheless

The writer uses this word to show that even though all of these things that Josiah did were good, Yahweh was still angry with Judah.

Yahweh did not turn away from the burning of his fierce anger, which burned against

Fire is a metaphor for anger, and starting a fire is a metaphor for becoming angry. If your language does not use an abstract noun for the idea behind the word *anger, you can express the same idea with an adjective. Alternate translation: "Yahweh did not stop being fierce because he was angry with" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-abstractnouns]]) (See: **Metaphor (p.815)**)

had done to provoke him

Alternate translation: "had done to cause him to be angry"

2 Kings 23:27

out of my sight

Alternate translation: "from where I am" or "from being near me"

My name will be there

The name is a metonym for the honor that people should give to the person. Alternate translation: "People should worship me there" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 23:28

are they not written & Judah?

This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. See how you translated this in 2 Kings 8:23. Alternate translation: "you can find them … Judah." (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-rquestion]]) (See: **Active or Passive (p. 757)**)

2 Kings 23:29

In his days, Pharaoh Necho, king of Egypt

Alternate translation: "During the time of Josiah, Pharaoh Necho, king of Egypt"

Necho & Megiddo

Necho is the name of a man. Megiddo is the name of a city. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 23:30

(There are no notes for this verse.)

2 Kings 23:31

twenty-three years old

"23 years old" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Hamutal

This is a woman's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Libnah

This is the name of a place. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 23:32

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 23:33

Riblah & Hamath

These are names of places. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

put him in chains

Being put "in chains" represents being captured and imprisoned. Alternate translation: "put him in prison" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

fined Judah

Alternate translation: "forced the people of Judah to give him"

one hundred talents & one talent

A talent was about 33 kilograms. Alternate translation: "3,300 kilograms … 33 kilograms" (See: **Biblical Money (p. 770)**) (See: **Biblical Money (p.770)**)

2 Kings 23:34

(There are no notes for this verse.)

2 Kings 23:35

Jehoikim taxed the land

Alternate translation: "Jehoikim collected taxes from the people who owned land"

people of the land

This could mean: (1) "the people who lived in the land of Judah" or (2) "the richest and most powerful of those who lived in Judah."

2 Kings 23:36

Zebidah

This is a woman's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Pedaiah

This is a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Rumah

This is the name of a place. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 23:37

did what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 24

2 Kings 24 General Notes

Structure and formatting

These last two chapters are the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

God's punishment

God punished Judah because of their sin. The Babylonians conquer Jerusalem and carry away all the craftsmen, soldiers and wealthy. They make Zedekiah the king. He was not truly a king because he lacked absolute authority. (See: **sin, sinful, sinner, sinning (p.858)**)

2 Kings 24:1

In Jehoiakim's days

Alternate translation: "During the time that Jehoiakim ruled Judah"

attacked Judah

You may need to make explicit what happened after Nebuchadnezzar attacked Judah. Alternate translation: "attacked and defeated Judah" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 24:2

This was in conformity with the word of Yahweh that had been spoken through his servants the prophets

This can be translated in active form. Alternate translation: "This was according to the word of Yahweh that his servants the prophets had spoken" or "This was exactly what Yahweh had told his servants the prophets to say would happen" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 24:3

It was certainly at the mouth of Yahweh

Some versions have, "It was certainly because of the wrath of Yahweh," which is just as good a reading of the original text. If translators have access to versions in major languages in their region, they should probably follow their choice.

at the mouth of Yahweh

Here "mouth" represents Yahweh's command. Alternate translation: "as Yahweh had commanded" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

remove them out of his sight

Alternate translation: "get rid of them" or "destroy them"

2 Kings 24:4

innocent blood that he shed

Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. Alternate translation: "innocent people whom he killed" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

he filled Jerusalem with innocent blood

Blood is a metonym for innocent life, and shedding blood is a metonym for killing innocent people. Alternate translation: "he killed many innocent people in Jerusalem" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 24:5

are they not written & Judah?

This is written as a rhetorical question because at the time this was written people were already aware of this information. If it would be helpful in your language, you could express this question as a statement. It can be translated in active form. See how you translated this in 2 Kings 8:23. Alternate translation: "they are indeed written … Judah." or "you could find them … Judah" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-rquestion]]) (See: **Active or Passive (p.757)**)

2 Kings 24:6

slept with his ancestors

Sleeping is a euphemism for dying. Alternate translation: "died and was buried along with his ancestors" (See:
Euphemism (p.791)) (See: **Euphemism (p.791)**)

2 Kings 24:7

The king of Egypt did not attack any more out of his land

Alternate translation: "The king of Egypt did not come out of his land any more to attack other people groups"

2 Kings 24:8

Nehushta & Elnathan

Nehushta is the name of a woman. Elnathan is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 24:9

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

he did all that his father had done

Here "all" is a generalization. It means he did the same sinful things as his father. Alternate translation: "he committed the same kinds of sins his father had committed" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

2 Kings 24:10

(There are no notes for this verse.)

2 Kings 24:11

(There are no notes for this verse.)

2 Kings 24:12

Jehoiachin the king of Judah went out to the king of Babylon, he, his mother, his servants, his princes, and his officers

You may need to make explicit why Jehoiachin went out to meet Nebuchadnezzar. Alternate translation: "Jehoiachin the king of Judah, with his mother, his servants, his princes, and his officers, went out to where the king of Babylon was, to surrender to him" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

The king of Babylon captured him in the eighth year of his own reign

Alternate translation: "After the king of Babylon had been king for more than seven years, he captured Jehoiachin"

2 Kings 24:13

Solomon king of Israel had made

You might want to translate this so the reader understands that Solomon might have had others help him do this. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 24:14

He took into exile all Jerusalem

Here "Jerusalem" is a metonym for the people who lived there. And, "all" is a generalization. It means all the most important people Alternate translation: "Nebuchadnezzar took all the important people away from Jerusalem" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-hyperbole]]) (See: **Metonymy (p.821)**)

the craftsmen and the smiths

Alternate translation: "the men who knew how to make and repair things that are made from metal"

No one was left except the poorest people in the land

This can be translated as a positive statement. Alternate translation: "Only the poorest people in the land still lived there" (See: **Double Negatives (p.781)**) (See: **Double Negatives (p.781)**)

2 Kings 24:15

(There are no notes for this verse.)

2 Kings 24:16

seven thousand & one thousand

"7,000 … 1,000" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

2 Kings 24:17

Mattaniah

This is a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 24:18

twenty-one & eleven

"21 ... 11" (See: **Numbers (p.823)**) (See: **Numbers (p.823)**)

Hamutal

This is a woman's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Jeremiah

This is a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Libnah

This is the name of a place. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 24:19

what was evil in the sight of Yahweh

The sight of Yahweh represents Yahweh's judgment or evaluation. See how you translated this in 2 Kings 3:2. Alternate translation: "what was evil in Yahweh's judgment" or "what Yahweh considers to be evil" (See: **Metaphor (p.815)**) (See: **Metaphor (p.815)**)

2 Kings 24:20

(There are no notes for this verse.)

2 Kings 25

2 Kings 25 General Notes

Structure and formatting

This chapter is the final defeat of Judah and the beginning of their exile to Babylon.

Special concepts in this chapter

Zedekiah's revolt

Zedekiah revolted against the Babylonians, so they came and completely destroyed Jerusalem. They tore down the city walls and took the rest of the people to Babylon as slaves, except the very poorest people remained.

2 Kings 25:1

in the ninth year

(See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

in the tenth month, and on the tenth day of the month

This is the tenth month of the Hebrew calendar. The tenth day is near the end of December on Western calendars. This is during the cold season when there may be rain and snow. (See: [[rc:///*ta/man/translate/translate-ordinal]] and [[rc:///*ta/man/translate/translate-hebrewmonths]]) (See: **Ordinal Numbers (p.826)**)

came with all his army against Jerusalem

The name "Jerusalem" is a metonym for the people who lived in it. Alternate translation: "came with his whole army to fight against the people of Jerusalem" or "came with his whole army to conquer Jerusalem" (See: **Metonymy (p. 821)**) (See: **Metonymy (p.821)**)

2 Kings 25:2

(There are no notes for this verse.)

2 Kings 25:3

the ninth day of the fourth month

This is the fourth month of the Hebrew calendar. The ninth day is near the end of June on Western calendars. This is during the dry season when there is very little or no rain. (See: [[rc:///*ta/man/translate/translate-ordinal]] and [[rc:///*ta/man/translate/translate-hebrewmonths]]) (See: **Ordinal Numbers (p.826)**)

the people of the land

These are the inhabitants of Jerusalem, including refugees from the surrounding villages that fled to Jerusalem when the war started.

2 Kings 25:4

Then the city was broken into

This can be translated in active form. Alternate translation: "Then the Babylonian army broke into the city" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

all the fighting men

Alternate translation: "all the warriors"

by the way of the gate

Alternate translation: "by using the gate"

the Chaldeans

Some translations use "Chaldeans" and others use "Babylonians." Both terms refer to the same people group.

The king went in the direction of

Alternate translation: "King Zedekiah also fled and he went toward"

2 Kings 25:5

All his army was scattered away from him

This can be translated in active form. Alternate translation: "His whole army ran away from him" or "The Chaldeans chased away his whole army" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

2 Kings 25:6

Riblah

This is the name of a place. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

passed sentence on him

Alternate translation: "decided what they would do to punish him"

2 Kings 25:7

they slaughtered them before his eyes

The eyes are synecdoche for the whole person. Alternate translation: "they forced king Zedekiah to watch them kill his sons" (See: **Synecdoche (p.843)**) (See: **Synecdoche (p.843)**)

he put out his eyes

"Nebuchadnezzar put out Zedekiah's eyes." It might be best to translate so that the reader understands that other people might have helped Nebuchadnezzar do this. (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 25:8

in the fifth month, on the seventh day of the month

This is the fifth month of the Hebrew calendar. The seventh day is near the end of July on Western calendars. (See: [[rc:///*ta/man/translate/translate-ordinal]] and [[rc:///*ta/man/translate/translate-hebrewmonths]]) (See: **Ordinal Numbers (p.826)**)

the nineteenth year

This is the ordinal form of the number 19. (See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

Nebuzaradan

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 25:9

(There are no notes for this verse.)

2 Kings 25:10

As for all the walls around Jerusalem, all

Alternate translation: "This is what happened to all the walls around Jerusalem: all"

who were under

Alternate translation: "who were following the orders of"

2 Kings 25:11

As for the rest of the people & city, those

Alternate translation: "This is what happened to the rest of the people … city: those"

the rest of the people who were left in the city

Alternate translation: "the people who remained in the city"

deserted to the king

Alternate translation: "left the city and gone to be with the king"

2 Kings 25:12

(There are no notes for this verse.)

2 Kings 25:13

As for the bronze pillars & Yahweh, the Chaldeans

Alternate translation: "This is what happened to the bronze pillars … Yahweh: the Chaldeans"

the stands

This refers to the large, moveable bronze stands with bronze wheels and axles. "the moveable bronze stands" or "the bronze stands with wheels"

the bronze sea

Alternate translation: "the large bronze basin"

broke them into pieces

Alternate translation: "cut them into pieces" or "chopped them up into small pieces"

2 Kings 25:14

shovels

A shovel was a tool that was used to clean the altar, typically used to move big piles of dirt, sand, or ashes.

with which the priests had served in the temple

Alternate translation: "which the priests had used in the temple service"

2 Kings 25:15

The pots for removing ashes

You may need to make explicit which ashes are spoken of. Alternate translation: "The pots that were used for removing ashes from the altar" (See: **Assumed Knowledge and Implicit Information (p.760)**) (See: **Assumed Knowledge and Implicit Information (p.760)**)

2 Kings 25:16

the sea

"the large bronze basin." See how you translated this in 2 Kings 25:13.

the stands

See how you translated this in 2 Kings 25:13.

2 Kings 25:17

eighteen cubits & three cubits

A cubit was 46 centimeters. Alternate translation: "about 8.3 meters … about 1.4 meters" (See: **Biblical Distance (p. 767)**) (See: **Biblical Distance (p.767)**)

a capital of bronze

Alternate translation: "an artistic, bronze design" or "a bronze piece with designs"

latticework

This was a design made of crossed strips that looked like a net.

all made of bronze

Alternate translation: "completely made of bronze"

2 Kings 25:18

The commander of the bodyguard

See how you translated this in 2 Kings 25:8.

Seraiah

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

the second priest

These words refer to Zephaniah. Another possible meaning is "the priest under Seraiah."

gatekeepers

See how you translated this in 2 Kings 7:10.

2 Kings 25:19

took prisoner

Alternate translation: "captured and kept from escaping"

an officer who was in charge of soldiers

Other translations may read "a eunuch who was in charge of soldiers." A eunuch is a man whose private parts have been removed.

officer responsible for drafting men into the army

This could mean: (1) the officer forced men to become soldiers or (2) the officer wrote down the names of the men who became soldiers.

2 Kings 25:20

Nebuzaradan

This is the name of a man. See how you translated this in 2 Kings 25:8.

Riblah

This is the name of a place. See how you translated this in 2 Kings 25:6.

2 Kings 25:21

put them to death

This is a polite way of saying "killed them." It might be best to translate so that the reader understands that other people might have helped the king do this. (See: [[rc:///*ta/man/translate/figs-euphemism]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Euphemism (p.791)**)

In this way, Judah went out of its land into exile

Alternate translation: "So Judah was taken into exile out of its land"

Judah went out of its land

Judah, the name of the people group, is a metonym for the people themselves. Alternate translation: "the people of Judah went out of their land" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 25:22

Gedaliah & Ahikam & Shaphan

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 25:23

Ishmael & Nethaniah & Johanan & Kareah & Seraiah & Tanhumeth & Jaazaniah

These are the names of men. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Netophathite

This refers to a person who is a descendant of a man named Netophah. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

Maakathite

This refers to a person who comes from a place called Maakah. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 25:24

(There are no notes for this verse.)

2 Kings 25:25

the seventh month

This is the seventh month on the Hebrew calendar. It is during the last part of September and the first part of October on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.797)**)

Elishama

This is the name of a man. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 25:26

all the people

This is a generalization. Alternate translation: "many people" (See: **Hyperbole (p.804)**) (See: **Hyperbole (p.804)**)

from the least to the greatest

This is a merism that means "everyone," which is a generalization. Alternate translation: "from the least important to the most important" or "everyone" (See: **Merism (p.813)**) (See: **Merism (p.813)**)

2 Kings 25:27

in the thirty-seventh year

(See: **Ordinal Numbers (p.826)**) (See: **Ordinal Numbers (p.826)**)

in the twelfth month, on the twenty-seventh day of the month

This is the twelfth month of the Hebrew calendar. The twenty-seventh day is near the beginning of April on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.797)**)

Awel-Marduk

This is a man's name. (See: **How to Translate Names (p.800)**) (See: **How to Translate Names (p.800)**)

2 Kings 25:28

a seat more honorable than that of the other kings

Giving a good place at the dining table is a metonym for honoring him. Alternate translation: "more honor than the other kings" (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

2 Kings 25:29

removed Jehoiachin's prison clothes

The act of removing Jehoiachins' prison clothes represents making him a free man. (See: **Metonymy (p.821)**) (See: **Metonymy (p.821)**)

at the king's table

Alternate translation: "with the king and his officials"

2 Kings 25:30

A regular food allowance was given to him

This can be translated in active form. Alternate translation: "The king made sure that he had a regular food allowance" (See: **Active or Passive (p.757)**) (See: **Active or Passive (p.757)**)

A regular food allowance

Alternate translation: "Money to buy food"

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Version 80

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:

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

> • Active: **My father** built the house in 2010.
> • Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

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 Kings 2:9; 2 Kings 2:22; 2 Kings 3:17; 2 Kings 4:13; 2 Kings 5:10; 2 Kings 5:14; 2 Kings 5:17; 2 Kings 6:5; 2 Kings 6:25; 2 Kings 7:11; 2 Kings 7:16; 2 Kings 8:29; 2 Kings 9:7; 2 Kings 9:15; 2 Kings 9:20; 2 Kings 9:27; 2 Kings 10:17; 2 Kings 10:21; 2 Kings 10:24; 2 Kings 11:3; 2 Kings 11:8; 2 Kings 12:3; 2 Kings 12:9; 2 Kings 12:15; 2 Kings 14:4; 2 Kings 14:5; 2 Kings 14:6; 2 Kings 14:12; 2 Kings 15:4; 2 Kings 15:11; 2 Kings 15:15; 2 Kings 15:26; 2 Kings 15:31; 2 Kings 15:35; 2 Kings 16:10; 2 Kings 16:20; 2 Kings 18:30; 2 Kings 21:17; 2 Kings 21:25; 2 Kings 22:4; 2 Kings 22:7; 2 Kings 22:13; 2 Kings 23:2; 2 Kings 23:3; 2 Kings 23:22; 2 Kings 23:23; 2 Kings 23:28; 2 Kings 24:2; 2 Kings 24:5; 2 Kings 25:4; 2 Kings 25:5; 2 Kings 25:30

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

> This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**."

> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**. or: At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit *(UTA PDF)*

"

Referenced in: 2 Kings 1:2; 2 Kings 1:4; 2 Kings 1:5; 2 Kings 1:6; 2 Kings 1:8; 2 Kings 1:9; 2 Kings 1:13; 2 Kings 1:16; 2 Kings 1:17; 2 Kings 2:9; 2 Kings 2:14; 2 Kings 2:16; 2 Kings 2:17; 2 Kings 2:19; 2 Kings 3:1; 2 Kings 3:4; 2 Kings 3:7; 2 Kings 3:12; 2 Kings 3:17; 2 Kings 3:19; 2 Kings 3:25; 2 Kings 3:27; 2 Kings 4:4; 2 Kings 4:7; 2 Kings 4:8; 2 Kings 4:13; 2 Kings 4:19; 2 Kings 4:21; 2 Kings 4:22; 2 Kings 4:23; 2 Kings 4:27; 2 Kings 4:31; 2 Kings 4:39; 2 Kings 5:5; 2 Kings 5:7; 2 Kings 5:16; 2 Kings 5:17; 2 Kings 5:22; 2 Kings 5:23; 2 Kings 6:2; 2 Kings 6:10; 2 Kings 6:12; 2 Kings 6:15; 2 Kings 6:19; 2 Kings 6:23; 2 Kings 6:31; 2 Kings 6:32; 2 Kings 6:33; 2 Kings 7:1; 2 Kings 7:10; 2 Kings 7:13; 2 Kings 7:14; 2 Kings 8:3; 2 Kings 8:5; 2 Kings 8:6; 2 Kings 8:12; 2 Kings 8:15; 2 Kings 8:16; 2 Kings 8:19; 2 Kings 8:21; 2 Kings 8:22; 2 Kings 8:25; 2 Kings 8:27; 2 Kings 9:5; 2 Kings 9:9; 2 Kings 9:10; 2 Kings 9:13; 2 Kings 9:15; 2 Kings 9:24; 2 Kings 9:25; 2 Kings 9:26; 2 Kings 9:29; 2 Kings 9:33; 2 Kings 9:34; 2 Kings 10:5; 2 Kings 10:6; 2 Kings 10:9; 2 Kings 10:19; 2 Kings 10:21; 2 Kings 10:25; 2 Kings 11:1; 2 Kings 11:7; 2 Kings 11:15; 2 Kings 12:3; 2 Kings 12:16; 2 Kings 13:14; 2 Kings 13:17; 2 Kings 13:21; 2 Kings 13:23; 2 Kings 14:3; 2 Kings 14:4; 2 Kings 14:5; 2 Kings 14:14; 2 Kings 15:1; 2 Kings

15:8; 2 Kings 15:12; 2 Kings 15:13; 2 Kings 15:15; 2 Kings 15:17; 2 Kings 15:23; 2 Kings 15:27; 2 Kings 15:29; 2 Kings 15:30; 2 Kings 15:32; 2 Kings 15:37; 2 Kings 16:1; 2 Kings 16:3; 2 Kings 16:18; 2 Kings 18:14; 2 Kings 19:15; 2 Kings 19:28; 2 Kings 20:9; 2 Kings 20:10; 2 Kings 20:11; 2 Kings 20:16; 2 Kings 21:5; 2 Kings 21:6; 2 Kings 22:14; 2 Kings 23:11; 2 Kings 23:14; 2 Kings 23:15; 2 Kings 23:19; 2 Kings 23:20; 2 Kings 24:1; 2 Kings 24:12; 2 Kings 24:13; 2 Kings 25:7; 2 Kings 25:15

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 Kings 3:21; 2 Kings 8:4; 2 Kings 9:14; 2 Kings 9:16; 2 Kings 13:20

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-decimal]] *Fractions (UTA PDF)*

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> "They are to make an ark of acacia wood. Its length must be **one meter**;[1] its width will be **two thirds of a meter**;[2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1]
> its width will be **two thirds of a meter**; [2] and its height will be **two thirds
> of a meter**."

The footnotes would look like:

> [1] two and a half cubits [2] one cubit and a half

"

Referenced in: 2 Kings 14:13; 2 Kings 25:17

Biblical Money

Description

In early Old Testament times, people weighed their metals, such
as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

This page answers the question: *How can I translate the values of money in the Bible?*

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

>> "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

>> "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

>> "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

>> "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

>> [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

>> "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)

>> [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
Translate Unknowns (UTA PDF)

"

Referenced in: 2 Kings 7:1; 2 Kings 7:16; 2 Kings 7:18; 2 Kings 15:20; 2 Kings 18:14; 2 Kings 23:33

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-decimal]]

probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as "3.7 liters," readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as "three and a half liters" or "four liters."
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say "about" in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**."

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> "For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**."

> "For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> "For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> "For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3]."

The footnotes would look like:

[1] one bath [2] one homer [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word "measure."

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

(1) Translate literally by using the number without a unit.
(2) Use a generic word like "measure" or "quantity" or "amount."
(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
(4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like "measure" or "quantity" or "amount."

> When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.

> When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Next we recommend you learn about:

Fractions *(UTA PDF)*

Making Assumed Knowledge and Implicit Information Explicit *(UTA PDF)*

Referenced in: 2 Kings 6:25; 2 Kings 7:1; 2 Kings 7:16; 2 Kings 7:18

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 Kings 5:22; 2 Kings 5:23

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

> This page answers the question: *What does it mean to borrow words from another language and how can I do it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns (UTA PDF)*

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָ ה — A man's name in Hebrew letters.
>
> > "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

"

Referenced in: 2 Kings 9:9

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 Kings 6:8; 2 Kings 14:9

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)
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"

Referenced in: 2 Kings 2:21; 2 Kings 3:14; 2 Kings 5:17; 2 Kings 10:21; 2 Kings 20:13; 2 Kings 20:15; 2 Kings 24:14

Doublet

Description

We are using the word "doublet" to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word "and." Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

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.

> 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)*

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 Kings 19:16; 2 Kings 23:3

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.

English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

"

Referenced in: 2 Kings 5:13; 2 Kings 5:17; 2 Kings 6:25; 2 Kings 6:32; 2 Kings 9:7

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

> This page answers the question: *What kinds of information are given at the end of a story?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles (UTA PDF)*
> *Background Information (UTA PDF)*

The following are purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a comment about what happened in the story

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

• To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, "My soul magnifies the Lord, and my spirit rejoiced in God my savior." **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

• To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

• To tell what happens after the story as a result of the events that happened in the story itself

> "Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

"

Referenced in:

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 Kings 4:31; 2 Kings 6:31; 2 Kings 6:32; 2 Kings 8:24; 2 Kings 9:8; 2 Kings 9:33; 2 Kings 10:6; 2 Kings 10:11; 2 Kings 10:35; 2 Kings 13:9; 2 Kings 13:13; 2 Kings 14:16; 2 Kings 14:22; 2 Kings 14:29; 2 Kings 21:18; 2 Kings 24:6; 2 Kings 25:21

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)*

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.

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

> 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)*

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 Kings 6:25

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as "the first month" or "the second month" refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> > At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> > At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> > It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> [1] The Hebrew says, "the seventh month, on the tenth day of the month."

<div>
Next we recommend you learn about:

Ordinal Numbers (UTA PDF)
</div>
"

Referenced in: 2 Kings 25:25; 2 Kings 25:27

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: 2 Kings 1:2; 2 Kings 1:3; 2 Kings 3:3; 2 Kings 3:11; 2 Kings 3:25; 2 Kings 4:8; 2 Kings 4:12; 2 Kings 4:42; 2 Kings 5:12; 2 Kings 5:20; 2 Kings 6:13; 2 Kings 6:24; 2 Kings 8:7; 2 Kings 8:8; 2 Kings 8:22; 2 Kings 8:26; 2 Kings 9:1; 2 Kings 9:2; 2 Kings 9:14; 2 Kings 9:21; 2 Kings 9:25; 2 Kings 9:27; 2 Kings 9:31; 2 Kings 9:36; 2 Kings 10:12; 2 Kings 10:15; 2 Kings 10:29; 2 Kings 10:32; 2 Kings 10:33; 2 Kings 10:35; 2 Kings 11:1; 2 Kings 11:2; 2 Kings 11:4; 2 Kings 11:18; 2 Kings 12:1; 2 Kings 12:17; 2 Kings 12:20; 2 Kings 12:21; 2 Kings 13:10; 2 Kings 13:17; 2 Kings 13:24; 2 Kings 13:25; 2 Kings 14:2; 2 Kings 14:7; 2 Kings 14:11; 2 Kings 14:13; 2 Kings 14:19; 2 Kings 14:22; 2 Kings 14:25; 2 Kings 15:2; 2 Kings 15:10; 2 Kings 15:13; 2 Kings 15:14; 2 Kings 15:16; 2 Kings 15:19; 2 Kings 15:22; 2 Kings 15:23; 2 Kings 15:25; 2 Kings 15:29; 2 Kings 15:30; 2 Kings 15:33; 2 Kings 15:37; 2 Kings 16:1; 2 Kings 16:5; 2 Kings 16:6; 2 Kings 16:7; 2 Kings 16:9; 2 Kings 17:1; 2 Kings 17:3; 2 Kings 17:4; 2 Kings 17:6; 2 Kings 17:24; 2 Kings 17:30; 2 Kings 17:31; 2 Kings 18:1; 2 Kings 18:2; 2 Kings 18:4; 2 Kings 18:9; 2 Kings 18:11; 2 Kings 18:13; 2 Kings 18:14; 2 Kings 18:17; 2 Kings 18:18; 2 Kings 18:26; 2 Kings 18:34; 2 Kings 18:37; 2 Kings 19:2; 2 Kings 19:8; 2 Kings 19:9; 2 Kings 19:12; 2 Kings 19:13; 2 Kings 19:37; 2 Kings 20:12; 2 Kings 21:1; 2 Kings 21:18; 2 Kings 21:19; 2 Kings 21:26; 2 Kings 22:1; 2 Kings 22:3; 2 Kings 22:4; 2 Kings 22:8; 2 Kings 22:12; 2 Kings 22:14; 2 Kings 23:4; 2 Kings 23:8; 2 Kings 23:10; 2 Kings 23:11; 2 Kings 23:12; 2 Kings 23:29; 2 Kings 23:31; 2 Kings 23:33; 2 Kings 23:36; 2 Kings 24:8; 2 Kings 24:17; 2 Kings 24:18; 2 Kings 25:6; 2 Kings 25:8; 2 Kings 25:18; 2 Kings 25:22; 2 Kings 25:23; 2 Kings 25:25; 2 Kings 25:27

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 Kings 4:2; 2 Kings 7:15; 2 Kings 11:18; 2 Kings 11:20; 2 Kings 14:21; 2 Kings 16:4; 2 Kings 17:10; 2 Kings 19:24; 2 Kings 20:15; 2 Kings 21:16; 2 Kings 21:24; 2 Kings 23:2; 2 Kings 24:9; 2 Kings 25:26

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

> This page answers the question: *What are idioms and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*

- You are pulling my leg. (This means, "You are teasing me by telling me something that is not true.")
- Do not push the envelope. (This means, "Do not take a matter to its extreme.")
- This house is under water. (This means, "The debt owed for this house is greater than its actual value.")
- We are painting the town red. (This means, "We are going around town tonight celebrating very intensely.")

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words "set his face" is an idiom that means "decided."

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase "come under my roof" is an idiom that means "enter my house."

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

This means, "We and you belong to the same race, the same family."

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)
>
>> Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
>> He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
>> I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
>> **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
>> I am crying my **eyes out**

"

Referenced in: 2 Kings 2:3; 2 Kings 2:5; 2 Kings 2:7; 2 Kings 2:15; 2 Kings 2:22; 2 Kings 2:23; 2 Kings 3 General Notes; 2 Kings 3:3; 2 Kings 3:11; 2 Kings 4:1; 2 Kings 4:7; 2 Kings 4:13; 2 Kings 4:38; 2 Kings 5:22; 2 Kings 5:27; 2 Kings 6:1; 2 Kings 6:11; 2 Kings 6:16; 2 Kings 6:17; 2 Kings 6:20; 2 Kings 6:32; 2 Kings 8:8; 2 Kings 8:18; 2 Kings 8:27; 2 Kings 9:1; 2 Kings 9:32; 2 Kings 9:34; 2 Kings 10:6; 2 Kings 10:14; 2 Kings 10:20; 2 Kings 10:22; 2 Kings 10:27; 2 Kings 10:31; 2 Kings 14:10; 2 Kings 15:19; 2 Kings 19 General Notes; 2 Kings 20:3; 2 Kings 23:3

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)

Referenced in: 2 Kings 2:1; 2 Kings 14:5

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 Kings 11:8; 2 Kings 23:2; 2 Kings 25:26

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 Kings 1:13; 2 Kings 1:14; 2 Kings 2:21; 2 Kings 3:2; 2 Kings 3:14; 2 Kings 3:18; 2 Kings 5:10; 2 Kings 5:16; 2 Kings 7:2; 2 Kings 7:9; 2 Kings 7:17; 2 Kings 7:19; 2 Kings 8:9; 2 Kings 8:13; 2 Kings 8:18; 2 Kings 8:27; 2 Kings 9:31; 2 Kings 10:5; 2 Kings 10:10; 2 Kings 10:29; 2 Kings 10:30; 2 Kings 12:2; 2 Kings 12:18; 2 Kings 13 General Notes; 2 Kings 13:2; 2 Kings 13:3; 2 Kings 13:6; 2 Kings 13:11; 2 Kings 13:23; 2 Kings 14:3; 2 Kings 14:9; 2 Kings 14:24; 2 Kings 14:26; 2 Kings 14:27; 2 Kings 15:3; 2 Kings 15:4; 2 Kings 15:5; 2 Kings 15:7; 2 Kings 15:9; 2 Kings 15:14; 2 Kings 15:18; 2 Kings 15:19; 2 Kings 15:22; 2 Kings 15:24; 2 Kings 15:25; 2 Kings 15:28; 2 Kings 15:30; 2 Kings 15:34; 2 Kings 15:35; 2 Kings 15:38; 2 Kings 16:2; 2 Kings 16:3; 2 Kings 16:7; 2 Kings 16:9; 2 Kings 16:20; 2 Kings 17:2; 2 Kings 17:8; 2 Kings 17:17; 2 Kings 17:20; 2 Kings 17:21; 2 Kings 17:23; 2 Kings 17:40; 2 Kings 18:3; 2 Kings 18:6; 2 Kings 18:21; 2 Kings 18:31; 2 Kings 18:32; 2 Kings 19:3; 2 Kings 19:4; 2 Kings 19:21; 2 Kings 19:26; 2 Kings 19:28; 2 Kings 19:30; 2 Kings 20:3; 2 Kings 21:2; 2 Kings 21:6; 2 Kings 21:13; 2 Kings 21:16; 2 Kings 21:20; 2 Kings 21:21; 2 Kings 22:2; 2 Kings 22:13; 2 Kings 22:16; 2 Kings 22:17; 2 Kings 22:20; 2 Kings 23:3; 2 Kings 23:26; 2 Kings 23:32; 2 Kings 23:37; 2 Kings 24:9; 2 Kings 24:19

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 Kings 2:9; 2 Kings 2:15; 2 Kings 3:13; 2 Kings 3:14; 2 Kings 3:15; 2 Kings 3:21; 2 Kings 4:15; 2 Kings 4:24; 2 Kings 4:40; 2 Kings 4:44; 2 Kings 5:1; 2 Kings 5:11; 2 Kings 6:13; 2 Kings 6:17; 2 Kings 6:21; 2 Kings 6:23; 2 Kings 6:30; 2 Kings 7:9; 2 Kings 7:16; 2 Kings 8:6; 2 Kings 8:12; 2 Kings 8:18; 2 Kings 8:19; 2 Kings 8:20; 2 Kings 8:22; 2 Kings 8:27; 2 Kings 9:7; 2 Kings 9:9; 2 Kings 10:1; 2 Kings 10:3; 2 Kings 10:6; 2 Kings 10:7; 2 Kings 10:11; 2 Kings 10:15; 2 Kings 10:24; 2 Kings 10:30; 2 Kings 10:31; 2 Kings 11:3; 2 Kings 13:3; 2 Kings 13:5; 2 Kings 13:12; 2 Kings 13:13; 2 Kings 14:11; 2 Kings 14:25; 2 Kings 14:27; 2 Kings 15:9; 2 Kings 15:12; 2 Kings 15:18; 2 Kings 15:24; 2 Kings 15:35; 2 Kings 16:3; 2 Kings 16:6; 2 Kings 16:7; 2 Kings 17:6; 2 Kings 17:7; 2 Kings 17:18; 2 Kings 17:19; 2 Kings 17:20; 2 Kings 17:36; 2 Kings 18:12; 2 Kings 18:26; 2 Kings 18:29; 2 Kings 18:30; 2 Kings 18:34; 2 Kings 18:35; 2 Kings 19:7; 2 Kings 19:10; 2 Kings 19:22; 2 Kings 19:28; 2 Kings 19:32; 2 Kings 20:1; 2 Kings 20:4; 2 Kings 20:6; 2 Kings 21:3; 2 Kings 21:4; 2 Kings 21:7; 2 Kings 21:9; 2 Kings 21:13; 2 Kings 21:16; 2 Kings 22:2; 2 Kings 22:11; 2 Kings 22:17; 2 Kings 22:18; 2 Kings 22:19; 2 Kings 22:20; 2 Kings 23:4; 2 Kings 23:5; 2 Kings 23:6; 2 Kings 23:7; 2 Kings 23:8; 2 Kings 23:11; 2 Kings 23:12; 2 Kings 23:13; 2 Kings 23:14; 2 Kings 23:22; 2 Kings 23:27; 2 Kings 23:33; 2 Kings 24:3; 2 Kings 24:4; 2 Kings 24:14; 2 Kings 25:1; 2 Kings 25:21; 2 Kings 25:28; 2 Kings 25:29

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 Kings 1:9; 2 Kings 1:11; 2 Kings 1:13; 2 Kings 2:7; 2 Kings 2:16; 2 Kings 2:24; 2 Kings 3:4; 2 Kings 3:26; 2 Kings 4:42; 2 Kings 4:43; 2 Kings 5:5; 2 Kings 6:25; 2 Kings 8:9; 2 Kings 8:17; 2 Kings 8:26; 2 Kings 10:1; 2 Kings 10:6; 2 Kings 10:7; 2 Kings 10:14; 2 Kings 10:36; 2 Kings 11:4; 2 Kings 11:9; 2 Kings 11:15; 2 Kings 11:19; 2 Kings 11:21; 2 Kings 12:1; 2 Kings 13:1; 2 Kings 13:10; 2 Kings 14:2; 2 Kings 14:7; 2 Kings 14:13; 2 Kings 14:23; 2 Kings 15:19; 2 Kings 15:25; 2 Kings 15:33; 2 Kings 19:35; 2 Kings 20:6; 2 Kings 22:1; 2 Kings 23:31; 2 Kings 24:16; 2 Kings 24:18

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

> This page answers the question: *What are ordinal numbers and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Numbers (UTA PDF)*

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)

Parallelism

Description

> This page answers the question: *What is parallelism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*

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)*

Referenced in: 2 Kings 3:14; 2 Kings 19:16; 2 Kings 19:21; 2 Kings 19:32; 2 Kings 20:5; 2 Kings 22:20

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

> This page answers the question: *What is possession and how can I translate phrases that show it?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*
>
> *Sentence Structure (UTA PDF)*

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
  - The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.
  - The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
  - A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.
  - The sickness of David - David's sickness — the sickness that David is experiencing
  - the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

- Contents — Something has something in it.
  - a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

- Part and whole: One thing is part of another.
  - my head — the head that is part of my body
  - the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
>> "On their heads were **gold crowns**"

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
>> Whoever gives you a **cup that has water in it** to drink … will not lose his reward.

> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
>> Wealth is worthless on **the day when God shows his wrath**. or: Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
>> Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
>> You will only observe and see **how Yahweh punishes the wicked**.

> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
>> You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in:

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.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> 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 express surprise or other emotion? 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!

But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)

> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: 2 Kings 1 General Notes; 2 Kings 1:3; 2 Kings 1:6; 2 Kings 1:16; 2 Kings 1:18; 2 Kings 2:18; 2 Kings 3:10; 2 Kings 3:11; 2 Kings 3:13; 2 Kings 4:28; 2 Kings 4:43; 2 Kings 5:7; 2 Kings 5:8; 2 Kings 5:12; 2 Kings 5:13; 2 Kings 5:26; 2 Kings 6:11; 2 Kings 6:22; 2 Kings 6:27; 2 Kings 6:32; 2 Kings 7:2; 2 Kings 7:3; 2 Kings 7:19; 2 Kings 8:13; 2 Kings 8:23; 2 Kings 9:18; 2 Kings 9:19; 2 Kings 9:22; 2 Kings 9:31; 2 Kings 10:4; 2 Kings 10:9; 2 Kings 10:34; 2 Kings 12:7; 2 Kings 12:19; 2 Kings 13:8; 2 Kings 13:12; 2 Kings 14:10; 2 Kings 14:15; 2 Kings 14:18; 2 Kings 14:28; 2 Kings 15:6; 2 Kings 15:21; 2 Kings 15:36; 2 Kings 16:19; 2 Kings 18:19; 2 Kings 18:20; 2 Kings 18:22; 2 Kings 18:24; 2 Kings 18:25; 2 Kings 18:27; 2 Kings 18:33; 2 Kings 18:34; 2 Kings 18:35; 2 Kings 19:11; 2 Kings 19:12; 2 Kings 19:22; 2 Kings 19:25; 2 Kings 20:19; 2 Kings 20:20

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 Kings 2:2; 2 Kings 2:4; 2 Kings 2:6; 2 Kings 3:2; 2 Kings 3:14; 2 Kings 3:22; 2 Kings 5:14; 2 Kings 5:16; 2 Kings 5:20; 2 Kings 5:27; 2 Kings 9:37; 2 Kings 13:7; 2 Kings 21 General Notes

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.

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 Kings 2:12; 2 Kings 4:37; 2 Kings 5:7; 2 Kings 6:30; 2 Kings 10:15; 2 Kings 11:12; 2 Kings 11:14; 2 Kings 22:11; 2 Kings 22:19

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech *(UTA PDF)*

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 Kings 3:6; 2 Kings 3:7; 2 Kings 3:9; 2 Kings 3:10; 2 Kings 3:21; 2 Kings 3:23; 2 Kings 3:24; 2 Kings 4:20; 2 Kings 5:2; 2 Kings 5:20; 2 Kings 6:22; 2 Kings 6:24; 2 Kings 7:2; 2 Kings 7:6; 2 Kings 7:19; 2 Kings 8:8; 2 Kings 8:12; 2 Kings 8:28; 2 Kings 8:29; 2 Kings 9:1; 2 Kings 9:8; 2 Kings 9:13; 2 Kings 9:14; 2 Kings 9:15; 2 Kings 10:3; 2 Kings 10:25; 2 Kings 10:32; 2 Kings 12:11; 2 Kings 12:17; 2 Kings 13:25; 2 Kings 14:6; 2 Kings 14:7; 2 Kings 14:8; 2 Kings 14:11; 2 Kings 14:13; 2 Kings 14:14; 2 Kings 14:22; 2 Kings 15:19; 2 Kings 15:29; 2 Kings 16:5; 2 Kings 16:7; 2 Kings 16:9; 2 Kings 19:23; 2 Kings 20:17; 2 Kings 21:8; 2 Kings 21:14; 2 Kings 22:5; 2 Kings 22:9; 2 Kings 22:13; 2 Kings 22:16; 2 Kings 22:20; 2 Kings 25:7

unfoldingWord® Translation Words

Version 80

evil, wicked, unpleasant

Definition:

In the Bible, the term "evil" can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"

- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

"

Referenced in:

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

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Referenced in: 2 Kings 1 General Notes; 2 Kings 17 General Notes

heaven, sky, heavens, heavenly

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.

Translation Suggestions:

- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as "sun, moon, and stars" or "all the stars in the universe."
- The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called "manna."
- **23:7** Suddenly, the skies were filled with angels praising God, saying, "Glory to God in **heaven** and peace on earth to the people he favors!"
- **29:9** Then Jesus said, "This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart."
- **37:9** Then Jesus looked up to **heaven** and said, "Father, thank you for hearing me."
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong's: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

"

Referenced in: 2 Kings 6 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

"

Referenced in:

miracle, wonder, sign

Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
- The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
- Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God's acts of judgment, such as when he sent a worldwide flood in Noah's time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God's miracles were the physical healings of sick people or bringing dead people back to life.
- God's power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- **16:8** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:6** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."

- **49:2** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

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Referenced in: 2 Kings 4 General Notes; 2 Kings 5 General Notes; 2 Kings 6 General Notes; 2 Kings 7 General Notes; 2 Kings 8 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

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Referenced in: 2 Kings 2 General Notes; 2 Kings 3 General Notes; 2 Kings 9 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 Kings 24 General Notes

spirit, wind, breath

Definition:

The term "spirit" refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person's spirit was closely related to the concept of a person's breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term "spirit" can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term "spiritual" describes things in the non-physical world.
- The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah." Sometimes the Bible applies this term in the context of a person's attitude or emotional state, such as "spirit of fear" and "spirit of jealousy."
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
- In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
- Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
- The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
- Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
- The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
- The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives."
- Sometimes this term can be translated as "wind" when referring to the simple movement of air or "breath" when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, demon, breath)

Bible References:

- 1 Corinthians 5:5
- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- **13:3** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:7** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **45:5** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **48:7** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong's: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

"

Referenced in: 2 Kings 11 General Notes; 2 Kings 22 General Notes

temple, house, house of God

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **20:7** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:4** Then Satan took Jesus to the highest point on the **Temple** and said, "If you are the Son of God, throw yourself down, for it is written, 'God will command his angels to carry you so your foot does not hit a stone.'"
- **40:7** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

  • Strong's: H1004, H1964, H1965, G14930, G24110, G34850

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Referenced in: 2 Kings 11 General Notes; 2 Kings 12 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 Kings 18 General Notes

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