unfoldingWord® Translation Notes

2 Chronicles

Version 80

[en]

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2 Chronicles

Introduction to 2 Chronicles

Part 1: General Introduction

Outline of 2 Chronicles

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- Solomon builds the temple of Yahweh (2:1–5:1)
- Solomon dedicates the temple (5:2–7:22)
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- From Rehoboam to Zedekiah (10:1–36:21)
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What are 1 and 2 Chronicles about?

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

How should the title of this book be translated?

Translators can use the traditional title "2 Chronicles" or "Second Chronicles." You may also call this book "The Events of the Kings of Judah and Israel, Book 2" or "The Second Book of the Events of the Kings of Judah and Israel."

Who wrote 1 and 2 Chronicles?

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

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

The books of Chronicles and the books of Kings tell much of the same history, but they are not exactly the same. The writers of Chronicles wrote mostly about the kings of Judah who were faithful to Yahweh and his covenant. The writers wanted the Jews to think carefully about David and Solomon. They also wanted the Jews to think about how Jehoshaphat, Hezekiah, and Josiah caused their ancestors to repent and to worship Yahweh. The writers wanted to encourage the Jews and their leaders to obey the law and to honor God's covenant with them. (See: **covenant (p. 988)**)

Part 2: Important Religious and Cultural Concepts

Why did God punish the people of Israel?

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

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

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

Part 3: Important Translation Issues

What is the meaning of the term "Israel"?

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

What does it mean to "seek God?"

The writers of 1 and 2 Chronicles often wrote about "seeking God." To "seek God" means to make an effort to please and honor God. It can also mean to ask God for help. It does not imply that God is hidden. (See: **Metaphor (p.942)**)

What does the phrase "to this day" mean?

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

2 Chronicles 1

2 Chronicles 1 General Notes

Structure and formatting

This chapter begins a section about King Solomon's reign (2 Chronicles 1-9).

Special concepts in this chapter

Wisdom

Solomon asks God for wisdom to rule God's people. God is pleased with this request because it is used to serve others. Therefore, God also gives Solomon tremendous wealth and a long life. (See: [[rc:///*tw/dict/bible/kt/wise]] and [[rc:///*tw/dict/bible/kt/peopleofgod]])

2 Chronicles 1:1

was strengthened in his rule

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: "gained complete control over his kingdom" or "ruled powerfully over his kingdom" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

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.

God was with him

Here "was with him" is an idiom. Alternate translation: "God supported him" or "God helped him" (See: **Idiom (p. 934)**) (See: **Idiom (p.934)**)

2 Chronicles 1:2

General Information:

General Information:

It may be helpful to reorder the events in these verses as in the UST. (See: **Order of Events (p.956)**) (See: **Order of Events (p.956)**)

spoke to all Israel, to the commanders & heads of the fathers' house

Here "all of Israel" means those people mentioned afterwards. They represent all of Israel. Alternate translation: "spoke to the commanders … heads of the father's house"

the commanders of thousands and of hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers and the commanders of 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "the commanders of large military divisions and the commanders of smaller military divisions" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

to every prince in all Israel, the heads of the fathers' houses

Here "the heads of the fathers' houses" further describe the princes. Alternate translation: "to every prince in all Israel, that is, the heads of the fathers' houses"

to every prince

Here "prince" means leaders in general. They are not necessarily the sons of the king. Alternate translation: "to every leader"

the heads of the fathers' houses

Here "heads" is a metaphor for the most important part. And "houses" represents families. Alternate translation: "the leaders of the families in Israel" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

2 Chronicles 1:3

(There are no notes for this verse.)

2 Chronicles 1:4

Kiriath Jearim

A little town about 9 miles west of Jerusalem. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

pitched a tent

Alternate translation: "set up a tent"

2 Chronicles 1:5

the bronze altar made by Bezalel son of Uri son of Hur

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 bronze altar that Bezalel son of Uri son Hur made" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

Bezalel son of Uri son of Hur

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 1:6

went up there

Alternate translation: "went up to the high place at Gibeon"

one thousand

"1,000" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 1:7

Ask! What should I give you?

If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Ask for whatever you want from me."

2 Chronicles 1:8

You have shown great covenant faithfulness to David

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you can express the same idea with a verbal form such as "faithfully" or "faithful." Alternate translation: "You have greatly and faithfully loved David" or "You have been very faithful to David" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 1:9

Now

Here the word "Now" is used to draw attention to the important point that follows.

let your promise to David my father be carried out

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "please do what you promised to David my father that you would do" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

a people as numerous as the dust of the earth

This simile emphasizes the great number of Israelites. Alternate translation: "countless people" or "very many people" (See: **Simile (p.975)**) (See: **Simile (p.975)**)

2 Chronicles 1:10

give me wisdom and knowledge

This can be restated to remove the abstract nouns "wisdom" and "knowledge." Alternate translation: "cause me to be wise and to know many things" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

who can judge your people, who are so many in number?

Here "judge" means to govern or rule. Solomon uses a question to state that it is impossible to rule over so many people without God's help. Alternate translation: "no one can judge all of your countless people without your help." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 1:11

Because this was in your heart

Here "heart" represents desire. Alternate translation: "Because this was your desire" or "Because this is what you wanted" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

nor for the life of those who hate you

Alternate translation: "nor to be able to defeat those who hate you" or "nor to be able to kill your enemies"

2 Chronicles 1:12

I will now give you wisdom and knowledge

This can be restated to remove the abstract nouns "wisdom" and "knowledge." Alternate translation: "I will now cause you to be wise and to know many things" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 1:13

So Solomon came to Jerusalem

Here "Solomon" represents all the people with him. Also "came" can be stated as "went." Alternate translation: "So Solomon and the people with him went to Jerusalem" (See: [[rc:///ta/man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/figs-go]]) (See: **Synecdoche (p.980)**)

from before the tent of meeting

Alternate translation: "from the tent of meeting"

2 Chronicles 1:14

1,400 chariots

"one thousand four hundred chariots" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

twelve thousand horsemen

"12,000 horsemen" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

in the chariot cities

This is a reference to cities which stored his chariots.

2 Chronicles 1:15

The king made silver and gold as common in Jerusalem as the stones

The narrator uses exaggeration to emphasize the great amount of silver that was in Jerusalem. Alternate translation: "The king had so much silver in Jerusalem, it was like there was as much silver as there was stones on the ground" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

the sycamore trees

This is a tree that grows fruit that looks like figs. (See: **Translate Unknowns (p.982)**) (See: **Translate Unknowns (p. 982)**)

2 Chronicles 1:16

As for the importation of horses from Egypt and Kue for Solomon

"Importation" is the act of bringing something into one country from another country. This can be stated as a verb. Alternate translation: "As for the horses Solomon imported from Egypt and Kue" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

Kue

This is the name of a region. Some think that Kue was the same as Cilicia, in Asia Minor. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

at a price

Alternate translation: "at a set price" or "for money"

2 Chronicles 1:17

six hundred shekels of silver & 150 shekels

A shekel is a unit of weight equal to about 11 grams. Alternate translation: "about 6.6 kilograms of silver ... about 1.7 kilograms" (See: **Biblical Weight (p.888)**) (See: **Biblical Weight (p.888)**)

six hundred

"600" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

exported

to send something out of one country into another

2 Chronicles 2

2 Chronicles 2 General Notes

Structure and formatting

The story of Solomon's reign continues in this chapter. This chapter also begins a section on building the temple. (2 Chronicles 2-4 and **temple, house, house of God (p.998)**)

Special concepts in this chapter

House of God

The temple is repeatedly referred to as the "house of God" because Yahweh will dwell in the temple. (See: **house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh (p.994)**)

2 Chronicles 2:1

Now

This marks a new part of the story.

commanded the building of a house for Yahweh's name

The word "name" is a metonym for the person. Alternate translation: "commanded his people to build a house where Yahweh may live" or "commanded his people to build a house where they could worship Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

of a palace for his kingdom

Alternate translation: "of a royal palace for his kingdom" or "of a palace for himself"

2 Chronicles 2:2

seventy thousand men & eighty thousand men

"70,000 men … 80,000 men" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

to carry loads

It is understood that these are loads of materials for building Yahweh's house. Alternate translation: "to carry loads of materials" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

3,600

"three thousand six hundred" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 2:3

Hiram

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 2:4

I am about to build a house for the name of Yahweh my God

Here "name" represents the person. See how you translated a similar phrase in 2 Chronicles 2:1. Alternate translation: "I am about to build a house where Yahweh my God may live" or "I am about to build a house where people may worship Yahweh my God" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

I am about to build

Solomon would command his people to build the house. Alternate translation: "I am about to command my people to build" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the bread of the presence

This is a reference to the 12 loaves of bread that were placed in front of the altar.

new moons

This was the time of a festival coinciding with the movement of the moon.

This is forever, for Israel

Here "This" refers back to all the ways the people will worship Yahweh at his temple. Alternate translation: "These are the things Yahweh has commanded Israel to do forever"

2 Chronicles 2:5

God is greater

This is a reference to God being more important and more powerful than other gods, not to being larger than other gods.

2 Chronicles 2:6

who is able to build God a house, since the entire universe and even heaven itself cannot contain him? Who am I to build him a house, except to burn sacrifices before him?

Solomon uses a question to emphasize that no one is able or worthy to build a house for God. Alternate translation: "no one is able to build a house for God because not even the universe or heaven is big enough to contain him. I am not worthy to build a house for him, except as a place to offer sacrifices to him. (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 2:7

(There are no notes for this verse.)

2 Chronicles 2:8

Connecting Statement:

Connecting Statement:

This continues Solomon's message to Hiram, the king of Tyre.

cedar, cypress, and algum trees

These are different types of tress. (See: **Translate Unknowns (p.982)**) (See: **Translate Unknowns (p.982)**)

2 Chronicles 2:9

(There are no notes for this verse.)

2 Chronicles 2:10

twenty thousand cors

A cor is 220 liters. Twenty thousand cors equals 4,400 kiloliters. (See: **Biblical Volume (p.885)**) (See: **Biblical Volume (p.885)**)

twenty thousand

"20,000" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

ground wheat

Alternate translation: "wheat flour"

twenty thousand baths

A bath is 22 liters. Twenty thousand baths equals 440 kiloliters. (See: **Biblical Volume (p.885)**) (See: **Biblical Volume (p.885)**)

2 Chronicles 2:11

(There are no notes for this verse.)

2 Chronicles 2:12

gifted with prudence and understanding

This can be restated to remove the abstract nouns "prudence" and "understanding." Alternate translation: "who is very intelligent and understands many things" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 2:13

gifted with understanding

If your language does not use an abstract noun for the idea behind the word **understanding**, you can express the same idea with a verbal form such as "understands" or "wise." Alternate translation: "who understand many things" or "who is very wise" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

Huram-Abi

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 2:14

He is skilled at work in gold & crimson wool

Translate many of these words as you did in 2 Chronicles 2:7.

fine linen

Alternate translation: "high quality cloth" or "the best cloth"

He is the son of a woman of the daughters of Dan

Alternate translation: "His mother is from the tribe of Dan" or "His mother is a descendant of Dan"

2 Chronicles 2:15

Connecting Statement:

Connecting Statement:

This continues the message from Hiram, king of Tyre, to Solomon.

of which my master has spoken, let him send these things to his servants

Hiram refers to Solomon as "my master" and to himself and his own people as "his servants." This is a way of showing respect. Alternate translation: "of which you, my master, have spoken, please send these things to us, your servants" (See: **First, Second or Third Person (p.911)**) (See: **First, Second or Third Person (p.911)**)

2 Chronicles 2:16

you will carry it up to Jerusalem

Here "you" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "you will command your people to take the wood to Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 2:17

Solomon counted

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon had his servants count" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

They were found to be 153,600

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 were 153,600 foreigners" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Active or Passive (p.871)**)

153,600

"one hundred and fifty-three thousand six hundred" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

3,600

"three thousand six hundred" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 2:18

seventy thousand & eighty thousand

"70,000 men ... 80,000 men" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

to carry loads

It is understood that these are loads of materials for building Yahweh's house. Alternate translation: "to carry loads of materials" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

2 Chronicles 3

2 Chronicles 3 General Notes

Structure and formatting

The story of King Solomon and the building of the temple continues in this chapter. (See: **temple, house, house of God (p.998)**)

Special concepts in this chapter

Location of the temple

The location of the temple was very significant. Many important events in history occurred at this location.

2 Chronicles 3:1

Then Solomon began to build & He prepared

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Then Solomon's workers began to build … They prepared" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Mount Moriah

This is the name of a mountain. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Ornan the Jebusite

"Ornan" is the name of a man. "Jebusite" is the name of a people group. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 3:2

He began

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They began" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the second day of the second month

"day 2 of month 2." This is the second month of the Hebrew calendar. The second day is near the middle of April on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

in the fourth year

"in year 4" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

2 Chronicles 3:3

that Solomon laid

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "that Solomon's workers laid" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Now

This word is used here to mark a break in the main story line. Here the narrator begins to explain the dimensions and the design of the temple.

sixty cubits & twenty cubits

"60 cubits … 20 cubits." A cubit is 46 centimeters. Alternate translation: "27.6 meters long … 9.2 meters" (See: [[rc:///ta/man/translate/translate-numbers]] and [[rc:///ta/man/translate/translate-bdistance]]) (See: **Numbers (p.953)**)

2 Chronicles 3:4

portico

an area of a building made of columns and a roof that leads to and connects with the building's entrance door. This portico was probably attached to the front part of the wall that surrounded the temple.

twenty cubits

A cubit is 46 centimeters. Alternate translation: "9.2 meters" (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p.880)**)

Solomon overlaid

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers overlaid" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 3:5

He fashioned & which he overlaid & which he carved

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers fashioned … which they overlaid … which they carved" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the main hall

This is a reference to a large room, not a hallway.

2 Chronicles 3:6

He decorated

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers decorated" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

precious stones

Stones that were beautiful, highly valued, and used for decorations.

Parvaim

This is probably the name of a region. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p. 923)**)

2 Chronicles 3:7

He also overlaid & he carved

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers also overlaid … they carved" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

beams

A beam is a long heavy piece of wood used to support a building.

2 Chronicles 3:8

He built & He overlaid

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers built … They overlaid" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

twenty cubits

A cubit is 46 centimeters. Alternate translation: "9.2 meters" (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p.880)**)

six hundred talents

"600 talents." A talent is 33 kilograms. Alternate translation: "about 20 metric tons" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bmoney]]) (See: **Numbers (p.953)**)

2 Chronicles 3:9

fifty shekels

"50 shekels." A shekel is 11 grams. Alternate translation: ".55 kilograms" or "about a half a kilogram"(See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bmoney]]) (See: **Numbers (p.953)**)

2 Chronicles 3:10

He made

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 3:11

twenty cubits & five cubits

A cubit is 46 centimeters. Alternate translation: "9.2 meters … 2.3 meters" (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p.880)**)

2 Chronicles 3:12

(There are no notes for this verse.)

2 Chronicles 3:13

twenty cubits

A cubit is 46 centimeters. Alternate translation: "9.2 meters" (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p.880)**)

2 Chronicles 3:14

He made & he fashioned

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made … they fashioned" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

blue, purple, and crimson wool

Translate these words as you did in 2 Chronicles 2:7.

fine linen

Alternate translation: "high quality cloth" or "the best cloth"

2 Chronicles 3:15

Solomon also made

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers also made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

thirty-five cubits & five cubits

"35 cubits … 5 cubits." A cubit is 46 centimeters. Alternate translation: "16.1 meters … 2.3 meters" (See: [[rc:///*ta/ man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bdistance]]) (See: **Numbers (p.953)**)

the capitals

decorations on top of the pillars

2 Chronicles 3:16

He made & he also made

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They made … they also made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

one hundred pomegranates

"100 pomegranates" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 3:17

He set up

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They set up" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

on the right hand & on the left

Alternate translation: "on the right side … on the left side" or "on the south side … on the north side"

he named

Alternate translation: "Solomon named"

Jakin

Possibly a name to describe God as "The One who establishes." (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Boaz

This name means "in strength" and is possibly used here to describe God because it means, "In Him is strength." (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 4

2 Chronicles 4 General Notes

Structure and formatting

The story of King Solomon and the building of the temple continues in this chapter. (See: **temple, house, house of God (p.998)**)

Special concepts in this chapter

Special construction

Not only is the temple constructed in a special way, the things that are used in the temple's sacrificial system and its decorations are constructed in a special way.

2 Chronicles 4:1

he made

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

twenty cubits & ten cubits

A cubit is 46 centimeters. Alternate translation: "20 cubits … 10 cubits" or "9.2 meters … 4.6 meters" (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p.880)**)

2 Chronicles 4:2

ten cubits & five cubits & thirty cubits

A cubit is 46 centimeters. Alternate translation: "4.6 meters … 2.3 meters … 13.8 meters" (See: **Biblical Distance (p. 880)**) (See: **Biblical Distance (p.880)**)

the round sea

This refers to a tank or basin that would hold water.

cast metal

This is metal that was melted then formed in a mold.

from brim to brim

Alternate translation: "from one edge to the other"

in circumference

Circumference is the distance or measurement around a circular object or area.

2 Chronicles 4:3

each cubit

A cubit is 46 centimeters. Alternate translation: "every 46 centimeters" (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p.880)**)

ten to each cubit

Alternate translation: "ten per cubit"

when the sea itself was cast

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "when the workers cast the sea itself" (See: **Active or Passive (p. 871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 4:4

The Sea

This refers to the tank or basin that held water for sacrifices.

was set upon twelve oxen

Alternate translation: "was on top of twelve oxen"

twelve oxen

These are images of oxen made of bronze. Alternate translation: "twelve large figures of bulls" or "twelve bronze oxen" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

"The Sea" was set on top of 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: "Solomon's workers set 'The Sea' on top of the oxen" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

hindquarters

This is the back quarter of the body of an animal with four feet.

2 Chronicles 4:5

thick as the width of a hand

This is about 8 centimeters. (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p.880)**)

its brim was forged like the brim of a cup, like a lily blossom

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: "Solomon's workers forged the brim to look like the brim of a cup, to curve outward like a lily" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

three thousand baths

"3,000 baths." A bath is a unit of volume equal to about 22 liters. Alternate translation: "66 kiloliters" (See: [[rc:///*ta/ man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bvolume]]) (See: **Numbers (p.953)**)

2 Chronicles 4:6

He made & he put

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made … they put" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

items used in performing the burnt offering were to be washed in 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: "people were to wash the items used in performing the burnt offering in them" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 4:7

He made & he placed

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made … they placed" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

that were made from the instructions for their design

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "according to the instructions for their design" or "according to how Solomon instructed his workers to design them" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p. 871)**)

on the right hand & on the left

Alternate translation: "on the right side … on the left side" or "on the south side … on the north side"

2 Chronicles 4:8

He made & He made

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made … They made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

one hundred basins

"100 basins" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

basins

shallow bowls used for washing

2 Chronicles 4:9

he made the courtyard & and overlaid

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made … they overlaid … They placed" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the great court

Alternate translation: "the large court"

2 Chronicles 4:10

He placed

Here "he" refers to Solomon. The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "They placed" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

on the east side of the temple, facing toward the south

Alternate translation: "next to the southeast corner of the temple"

2 Chronicles 4:11

Huram

See how you translated this name in 2 Chronicles 2:13.

the sprinkling bowls

bowls that held blood that was used in the house of God for sprinkling the altar

Huram finished the work that he did

Here Huram represents all who worked on the temple. Alternate translation: "Huram and the other workers finished the work that they did" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 4:12

bowl-like capitals

The upper part of a pillar is called a capital. See how you translated "capital" in 2 Chronicles 3:15. Alternate translation: "bowl-shaped tops" or "bowl-shaped upper parts"

decorative latticework

This refers to the decorative carving or markings on the upper part of the pillars. Alternate translation: "carvings that resembled chains"

2 Chronicles 4:13

He had made

Here Huram represents all who worked on the temple. Alternate translation: "Huram and the other workers had made" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

the four hundred pomegranates

"the 400 pomegranates." Translate "pomegranates" as you did in 2 Chronicles 3:16. (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 4:14

He also made

Here Huram, who is also called Huram-Abi, represents all those who worked with him. Alternate translation: "They also made" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

the basins

Alternate translation: "the bowls"

2 Chronicles 4:15

one sea and the twelve bulls

This is a large decorative washing container. Translate "sea" as you did in 2 Chronicles 4:2 and "bulls" as you did in 2 Chronicles 4:3.

2 Chronicles 4:16

Huram-Abi made

Here Huram, who is also called Huram-Abi, represents all those who worked with him. Alternate translation: "Huram-Abi and his craftsmen made" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

other implements

Alternate translation: "other tools" or "other objects used for the altar"

polished bronze

Bronze that the workmen polished so that it would reflect light.

2 Chronicles 4:17

The king had cast them

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "The king commanded his workers to cast them" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Zarethan

This is the name of a city. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 4:18

Solomon made

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made" or "Solomon had his workers make" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the weight of the bronze could not be known

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. This could mean: (1) there was so much bronze no one tried to weigh it. Alternate translation: "no one even tried to weigh the bronze" or (2) this is a hyperbole that emphasizes the great amount of bronze. Alternate translation: "no one could even determine how much all the bronze weighed" (See: [[rc:///*ta/man/ translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-hyperbole]]) (See: **Active or Passive (p.871)**)

2 Chronicles 4:19

Solomon made

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "Solomon's workers made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

all the furnishings

This refers to all of the bowls and tools that were used in the house of God.

the tables on which the bread of the presence was to be placed

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 tables on which the priests were to place the bread of the presence" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the bread of the presence

This is a reference to the 12 loaves of bread that were placed in front of the altar. See how you translated this in 2 Chronicles 2:4.

2 Chronicles 4:20

(There are no notes for this verse.)

2 Chronicles 4:21

the flowers, the lamps

The "flowers" and "lamps" were part of the lampstands.

the tongs

This is a tool made from two sticks of wood or metal connected at one end and used for picking up objects.

2 Chronicles 4:22

Also the lamp trimmers & were all made of pure gold

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 workers also made the lamp trimmers … out of pure gold" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

lamp trimmers

These would have been used to trim the wicks of the lamps.

its inner doors & were made of gold

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 workers made its inner doors … out of gold" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 5

2 Chronicles 5 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Moving the contents of the tent

Everything from the tent was moved into the new temple. This too was done in a special way. (See: **temple, house, house of God (p.998)**)

2 Chronicles 5:1

When all the work that Solomon did for the house of Yahweh was completed, Solomon brought

The readers should understand that Solomon probably commanded other people to do the actual work. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "When Solomon's workers completed all of the work for the house of Yahweh, they brought" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.948)**)

treasuries

storerooms, rooms where things are kept or stored

2 Chronicles 5:2

assembled the elders of Israel

Alternate translation: "called together the leaders of Israel"

all the heads of the tribes

Here "heads" is a metaphor for the most important part of something. Alternate translation: "all the leaders of the tribes" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 5:3

All the men of Israel

This may refer either: (1) to the people whom Solomon called to Jerusalem and who are listed in 5:2 or (2) generally to those who traveled to Jerusalem for the feast, not necessarily to every male person who lived in Israel. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

at the feast, which was in the seventh month

This is the Festival of Shelters which is on the fifteenth day of the seventh month of the Hebrew calendar. This is near the beginning of October on Western calendars. (See: [[rc://*ta/man/translate/translate-hebrewmonths]] and [[rc://*ta/man/translate/translate-ordinal]] and **Assumed Knowledge and Implicit Information (p.874)**) (See: **Hebrew Months (p.917)**)

2 Chronicles 5:4

(There are no notes for this verse.)

2 Chronicles 5:5

furnishings

This refers to all of the bowls and tools that were used in the house of God. See how you translated this in 2 Chronicles 4:19

2 Chronicles 5:6

all the assembly of Israel

Here "all" is a generalization meaning very many Israelites. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

sacrificing sheep and oxen that could not be counted

This is an exaggeration that emphasizes the great number of animals that were sacrificed. 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: "sacrificing more sheep and oxen than anyone could count" or "sacrificing very many sheep and oxen" (See: [[rc:///*ta/man/translate/figs-hyperbole]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Hyperbole (p.927)**)

2 Chronicles 5:7

into the inner room of the house, to the most holy place, under

Alternate translation: "into the inner room of the house—that is, to the most holy place—under"

2 Chronicles 5:8

poles by which it was carried

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: "poles by which the priests carried it" (See: **Active or Passive (p. 871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 5:9

their ends were seen & they could not be seen

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 could see their ends … people could not see them"

to this day

This means the day on which the writer wrote.

2 Chronicles 5:10

(There are no notes for this verse.)

2 Chronicles 5:11

It came about that

This phrase is used here to mark an important event in the story. If your language has a way of doing this, you could consider using it here.

2 Chronicles 5:12

Asaph, Heman, Jeduthun

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

sons and brothers

Alternate translation: "sons and other relatives"

cymbals

two thin, round metal plates that are hit together to make a loud sound (See: **Translate Unknowns (p.982)**) (See: **Translate Unknowns (p.982)**)

120 priests

"one hundred and twenty priests" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 5:13

making one sound to be heard for praising and thanking Yahweh

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "making one sound as they praised and thanked Yahweh" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

raised their voices

This is an idiom. Alternate translation: "sang loudly" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

for his covenant loyalty endures forever

If your language does not use an abstract noun for the idea behind the word **covenant loyalty**, you can express the same idea with a verbal form such as "faithful." Alternate translation: "for he is faithful forever" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

Then the house, the house of Yahweh, was filled with a cloud

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 a cloud filled the house of Yahweh" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 5:14

(There are no notes for this verse.)

2 Chronicles 6

2 Chronicles 6 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Temple dedication

Solomon dedicated the temple with a prayer asking God to honor the temple. It was common to dedicate something important to God when it was completed. (See: **temple, house, house of God (p.998)**)

2 Chronicles 6:1

Yahweh has said that he

Solomon speaks to Yahweh as if he were speaking to someone else to show that he respects Yahweh. Alternate translation: "Yahweh, you have said that you" (See: **First, Second or Third Person (p.911)**) (See: **First, Second or Third Person (p.911)**)

in thick darkness

Here the word "thick" shows that the darkness is extreme. Yahweh spoke of not allowing sinful people to see him as if he were to live in darkness. Alternate translation: "in great darkness" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:2

I have built you a lofty residence

Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "I and your people have built you a lofty residence" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

a lofty residence

a magnificent house, appropriate for someone who is very important

2 Chronicles 6:3

while all the assembly of Israel was standing

The phrase "all the assembly" is a generalization. It does not mean that every person of Israel was standing, but that all of the people who were gathered there were standing. Alternate translation: "while the people of Israel there were standing" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 6:4

May Yahweh, the God of Israel, be praised

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Praise Yahweh, the God of Israel" (See: **Active or Passive (p. 871)**) (See: **Active or Passive (p.871)**)

David my father

King Solomon actually was one of King David's sons.

has fulfilled it

"has caused it to happen." The word "it" refers to what God had promised. Alternate translation: "has ensured that he fulfilled his promises" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

with his own hands

The hand is a metonym for power. Alternate translation: "by his own power" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 6:5

in order for my name to be there

Here the metonym "my name" represents Yahweh's reputation, and his name being there represents people recognizing his greatness and worshiping him there. Alternate translation: "for people to worship me there" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

to be prince over my people Israel

Being "prince over people" represents ruling them. Alternate translation: "to rule my people Israel" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:6

so that my name might be there

Here the metonym "my name" represents Yahweh's reputation, and his name being there represents people recognizing his greatness and worshiping him there. Alternate translation: "so that people might worship me there" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

to be over my people Israel

Being "over" people represents ruling them. Alternate translation: "to rule my people Israel" (See: **Metaphor (p. 942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:7

Connecting Statement:

Connecting Statement:

King Solomon continues speaking to the people at the temple.

it was in the heart of David my father

Here David's heart is spoken of as if it were a container, and what he desired is spoken of as if it were an item in the container. Alternate translation: "David my father desired" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

for the name of Yahweh

This could mean: (1) Yahweh's name represents himself. Alternate translation: "for Yahweh ... for me" or (2) Yahweh's name represents his reputation. Alternate translation: "for Yahweh's reputation" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 6:8

it was in your heart & for it to be in your heart

Here David's heart is spoken of as if it were a container, and what he desired is spoken of as if it were an item in the container. Alternate translation: "you desired … to desire to do that" (See: **Metaphor (p.942)**) (See: **Metaphor (p. 942)**)

for my name

This could mean: (1) Yahweh's name represents himself. Alternate translation: "for me" or (2) Yahweh's name represents his reputation. Alternate translation: "for my reputation" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

In that it was in your heart

Alternate translation: "Because it was in your heart" or "Because you wanted"

2 Chronicles 6:9

one who will come from your loins

Alternate translation: "one who will be your own offspring" or "one whom you yourself will father"

2 Chronicles 6:10

has carried out the word that he had said

This is an idiom. Alternate translation: "has done exactly what he said he would do" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

I have arisen in the place of David my father

Height is a metaphor for power. Alternate translation: "I have gained the power that David my father had" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

I sit on the throne of Israel

The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "I rule over Israel" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

for the name of Yahweh

This could mean: (1) Yahweh's name represents himself. Alternate translation: "for Yahweh" or (2) Yahweh's name represents his reputation. Alternate translation: "for the reputation of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 6:11

in which is Yahweh's covenant, which

The stone tablets on which Yahweh had written the terms of the covenant are spoken of as if they were the covenant itself. Alternate translation: "in which are the tablets on which Yahweh wrote the terms of the covenant that" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 6:12

in the presence of all the assembly of Israel

Alternate translation: "in front of the people of Israel who had gathered there"

spread out his hands

"raised his hands." This was to show that he was praying. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p. 978)**)

2 Chronicles 6:13

five cubits long, five cubits wide, and three cubits high

You may convert these to modern measures. Alternate translation: "two and one-third meters long, two and one-third meters wide, and one and one-half meters high" (See: **Biblical Distance (p.880)**) (See: **Biblical Distance (p. 880)**)

he spread out his hands toward the heavens

Solomon lifted up his hands and held them high as he knelt on the platform to pray. Spreading out his hands toward the heavens was a way of showing that he was praying to Yahweh. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

2 Chronicles 6:14

on the earth, who keeps covenant and steadfast love with your servants

This can be stated as a new sentence. Alternate translation: "on the earth. You keep your promise to love your servants" or "on the earth. You faithfully love your servants"

walk before you with all their heart

The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "live wholeheartedly the way that you want them to" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:15

you who have kept with your servant David my father, what you promised him

"you who have kept your promise to your servant David my father." To keep a promise is an idiom that means to do what one has promised. Alternate translation: "you who have done what you promised your servant David my father" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

you spoke with your mouth

The phrase "with your mouth" may emphasize that God himself spoke. It was not someone else who made the promise. Alternate translation: "you yourself spoke"

and have fulfilled it with your hand

The hand is a metonym for the power of the hand. Alternate translation: "and, by your power, have fulfilled what you said" or "and by your power have done what you said" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

as it is today

This refers to the day when Solomon was saying this prayer.

2 Chronicles 6:16

Connecting Statement:

Connecting Statement:

King Solomon continues praying.

carry out what you have promised

This is a request. To carry out what one has said is an idiom meaning to do what one has said. Alternate translation: "please do what you have promised" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

You will not fail to have a man

God speaking in terms of David having a man implies that the man would be a descendant of David. This can be stated positively. Alternate translation: "you will always have a descendant" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-doublenegatives]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

a man in my sight to sit on the throne of Israel

The phrase "in my sight" here implies that God would choose the man and the man would want to obey God. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

to sit on the throne of Israel

The throne is a metonym for the activity of the one who sits on the throne. Alternate translation: "to rule over Israel" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

to walk in my law, as you have walked before me

The way a person behaves is spoken of as if that person were walking on a path. Alternate translation: "to obey my law, as you have obeyed me" or "to be faithful to my law as you have been faithful to me" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:17

let your word be confirmed, which you have spoken to your servant David

Alternate translation: "I want you to make come true the word that you have spoken to your servant David"

let your word be confirmed

This can be translated in active form. Alternate translation: "confirm your word" or "make your word come true" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

your word

Alternate translation: "your promise"

2 Chronicles 6:18

Connecting Statement:

Connecting Statement:

King Solomon continues praying.

But will God actually live with mankind on the earth?

Possible meanings of this question are: (1) Solomon is asking a real question and expecting an answer or (2) the question is rhetorical and Solomon is emphasizing that God is too big and mighty to live on earth. Alternate translation: "But it surely cannot be that God will actually live on the earth!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

But will God

Here Solomon speaks about God in the third person to show his great respect for God. It can be stated in the second person. Alternate translation: "But will you" (See: **First, Second or Third Person (p.911)**) (See: **First, Second or Third Person (p.911)**)

Look

Here "Look" indicates that he is about to say something important.

you—how much less can this temple that I have built

Alternate translation: "you, so this temple that I have built certainly cannot contain you"

this temple that I have built

Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "this temple that your people have built under my leadership" or "this house that I and your people have built" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 6:19

respect this prayer of your servant and his request

The words "prayer" and "request" mean basically the same thing and emphasize that he is sincere as he makes his request. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "respect me, your servant, as I make this request" (See: [[rc:///*ta/man/translate/figs-doublet]] and [[rc:///*ta/man/translate/figs-123person]]) (See: **Doublet (p.900)**)

listen to the cry and prayer that your servant prays before you

The words "cry" and "prayer" mean basically the same thing and emphasize that he is sincere as he asks Yahweh to help him. Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "listen to me, your servant, as I call for you to help me" (See: [[rc:///*ta/man/translate/figs-doublet]] and [[rc:///*ta/man/translate/figs-123person]]) (See: **Doublet (p.900)**)

2 Chronicles 6:20

May your eyes be open toward this temple

The eyes being open is a metonym for watching, and here watching represents protecting. "Please watch over this temple" or "Please protect this temple" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

day and night

This is a merism. Alternate translation: "all the time" or "continually" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

where you promised to put your name

This could mean: (1) Yahweh's name represents himself. Alternate translation: "where you promised to be" or (2) Yahweh's name represents his reputation. Alternate translation: "where you promised to make people know you" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the prayer your servant prays toward this place

Solomon refers to himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "the prayer that I, your servant, pray toward this place" (See: **First, Second or Third Person (p.911)**) (See: **First, Second or Third Person (p.911)**)

2 Chronicles 6:21

Connecting Statement:

Connecting Statement:

King Solomon continues praying.

So listen to the requests of your servant and of your people Israel

Solomon speaks of himself as "your servant" to show that he respects Yahweh. This can be stated in first person. Alternate translation: "So listen to my requests and the requests of your people Israel" (See: **First, Second or Third Person (p.911)**) (See: **First, Second or Third Person (p.911)**)

when you listen, forgive

Alternate translation: "when you hear our prayers, please forgive our sins"

2 Chronicles 6:22

Connecting Statement:

Connecting Statement:

King Solomon continues praying.

is required to swear an oath

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone requires him to swear an oath" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

this house

This refers to the temple.

2 Chronicles 6:23

bringing what he has done upon his own head

To bring someone's conduct on him represents punishing him for his bad conduct. Alternate translation: "punishing him as he deserves" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

upon his own head

Here the "head" refers to the whole person. Alternate translation: "on him" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

give to him according to his righteousness

Alternate translation: "give him what he deserves because he is innocent"

2 Chronicles 6:24

When your people Israel are defeated by an enemy

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "When an enemy defeats your people Israel" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

because they have sinned against you

Alternate translation: "because your people Israel have sinned against you"

if they turn back to you

Here "turn back to you" represents submitting again to God. Alternate translation: "if they submit to you again" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

confess your name

This could mean: (1) "confess that they have sinned against you" or (2) "praise you" or (3) "say that they will obey you from now on."

request forgiveness before you

If your language does not use an abstract noun for the idea behind the word **forgiveness**, you can express the same idea with a verbal form. Alternate translation: "ask you to forgive them" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 6:25

please listen from the heavens

To "listen" is an idiom for responding to prayer. Alternate translation: "please honor their prayer" or "please answer their prayer" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

bring them back to the land that you gave to them and to their ancestors

This implies that when their enemies defeated them, God's people will have gone to live in other lands. Alternate translation: "bring them back to their own land" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 6:26

When the skies are shut up and there is no rain

The sky is spoken of as if it were a building in which God stores the rain, and when God does not want it to rain he closes the door to the building. Alternate translation: "When you do not allow rain to fall from the skies" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

confess your name

This could mean: (1) "confess that they have sinned against you" or (2) "praise you" or (3) "say that they will obey you from now on."

turn from their sin

Here "turn from" is a metaphor for stopping doing it. Alternate translation: "stop committing their sins" or "stop acting sinfully" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:27

the good way in which they should walk

The way a person lives is spoken of as if that person were walking on a path. Alternate translation: "the good way that they should live" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

your land, which you have given to your people as an inheritance

The land is spoken of as if it were an inheritance because God wanted them to possess it forever. Alternate translation: "your land, which you have given to your people to own forever" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:28

blight or mildew

These are agricultural terms that refer to the death of crops from either too little or too much rain, respectively.

locusts or caterpillars

A "locust" is a type of grasshopper that causes destruction by eating crops. The word "caterpillar" refers to an early growth stage of the locust.

2 Chronicles 6:29

prayers and requests

The words "prayers" and "requests" mean basically the same thing and emphasize that the person is sincere as he makes his requests. (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

knowing the plague and sorrow in his own heart

Here "plague" is a metaphor for sin, and sin and sorrow are spoken of as being in people's hearts. Alternate translation: "knowing the sin and sorrow in his own heart" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

he spreads out his hands toward this temple

This was a way of showing that they were praying to the God of the temple. See how you translated "spread out his hands" in 2 Chronicles 6:12. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

2 Chronicles 6:30

for all his ways

Here "his ways" represents the person's behavior. Alternate translation: "for what he has done" (See: **Metaphor (p. 942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:31

so that they may walk in your ways

Here "walk in your ways" represents living and behaving the way God wants. Alternate translation: "so that they may live as you want them to" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:32

Connecting Statement:

Connecting Statement:

King Solomon continues praying.

who—because of your great name, your mighty hand, and your outstretched arm—comes

It is implied that the foreigners come because they hear about God's greatness. Alternate translation: "who hears about your great name, your mighty hand, and your outstretched arm—if he comes" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

your great name

Here God's name represents his reputation. Alternate translation: "your great reputation" or "your greatness" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

your mighty hand, and your outstretched arm

These two phrases mean basically the same thing and refer to God's power. (See: [[rc:///*ta/man/translate/figs-doublet]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Doublet (p.900)**)

prays toward this house

Praying toward Yahweh's temple shows that one is praying to Yahweh. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

2 Chronicles 6:33

may know your name

Here God's name represents his reputation. Alternate translation: "may know your reputation" or "may know your greatness" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

as do your own people Israel

Alternate translation: "as your own people Israel know your name and fear you"

this house I have built is called by your name

The phrase "is called by your name" shows that God possesses and owns the house. 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 own this house that I have built" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

this house I have built

Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. See how you translated a similar phrase in 2 Chronicles 6:18. Alternate translation: "this house that your people have built under my leadership" or "this house that I and your people have built" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 6:34

Connecting Statement:

Connecting Statement:

King Solomon continues praying.

Suppose that your people go out & suppose that they pray

When Solomon was speaking, these hypothetical situations had not happened, but Solomon knew that they might happen in the future. Use the form in your language for talking about events that have not happened but might happen in the future. (See: **Hypothetical Situations (p.931)**) (See: **Hypothetical Situations (p.931)**)

they pray to you toward this city & and toward the house

Praying toward Jerusalem and the temple shows that they are praying to Yahweh. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

the house that I have built

Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "this house that your people have built under my leadership" or "this house that I and your people have built" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

for your name

This could mean: (1) Yahweh's name represents himself. Alternate translation: "for you" or (2) Yahweh's name represents his reputation. Alternate translation: "for your reputation" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

2 Chronicles 6:35

to their prayer, their request

The abstract nouns "prayer" and "request" can be stated as verbs. Alternate translation: "to what they request when they pray to you" (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

help their cause

This refers to helping them fight against their enemies.

2 Chronicles 6:36

Connecting Statement:

Connecting Statement:

King Solomon continues praying.

Suppose they sin & suppose that you are angry

When Solomon was speaking, these hypothetical situations had not happened, but Solomon knew that they might happen in the future. Use the form in your language for talking about events that have not happened but might happen in the future. (See: **Hypothetical Situations (p.931)**) (See: **Hypothetical Situations (p.931)**)

hand them over to the enemy

Here "hand them over to the enemy" represents allowing the enemy to capture them. (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

so that the enemy carries them away

Here "carries them away" represents forcing them to leave their own country. Alternate translation: "so that the enemy forces them to leave" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 6:37

suppose they realize & suppose that they repent & Suppose that they say

When Solomon was speaking, these hypothetical situations had not happened, but Solomon knew that they might happen in the future. Use the form in your language for talking about events that have not happened but might happen in the future. (See: **Hypothetical Situations (p.931)**) (See: **Hypothetical Situations (p.931)**)

where they have been exiled

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "where their enemies have taken them as exiles" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

seek favor from you

Alternate translation: "beg you to be merciful to them"

We have acted perversely and sinned. We have behaved wickedly

These two sentences mean the same thing. Together they emphasize how bad the people's actions were. (See: **Parallelism (p.963)**) (See: **Parallelism (p.963)**)

acted perversely and sinned

The words mean basically the same thing and emphasize how badly the people sinned. (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

2 Chronicles 6:38

Suppose that they return & suppose that they pray

When Solomon was speaking, these hypothetical situations had not happened, but Solomon knew that they might happen in the future. Use the form in your language for talking about events that have not happened but might happen in the future. (See: **Hypothetical Situations (p.931)**) (See: **Hypothetical Situations (p.931)**)

they return to you

Here "return to you" represents submitting to Yahweh again. Alternate translation: "they submit to you again" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

with all their heart and with all their soul

The idioms "with all their heart" means "completely" and "with all their soul" means "with all their being." These two phrases have similar meanings. Alternate translation: "completely" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-doublet]]) (See: **Idiom (p.934)**)

where they took them as captives

Alternate translation: "where their enemies took them as captives"

that they pray toward their land

This refers to Israel. Praying toward Israel would show that they were praying to Yahweh, the God of Israel. Alternate translation: "that they pray facing their land" (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p. 978)**)

toward the city that you chose

This refers to Jerusalem.

the house that I have built

Solomon speaks of commanding the people to build the temple and telling them how to do it as if he himself had built it. Alternate translation: "the house that your people have built under my leadership" or "the house that I and your people have built" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

for your name

This could mean: (1) Yahweh's name represents himself. Alternate translation: "for you" or (2) Yahweh's name represents his reputation. Alternate translation: "for your reputation" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

2 Chronicles 6:39

to their prayer and to their requests

The words "prayer" and "requests" mean basically the same thing and emphasize that the people are sincere as they make their requests. Alternate translation: "their requests" (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

2 Chronicles 6:40

Now

Here the word "now" is used to draw attention to the important point that follows.

let your eyes be open

The eyes being open is a metonym for seeing. Here it represents looking attentively. Alternate translation: "please pay attention to us" or "please look at us" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

let your ears be attentive to the prayer

The ears being attentive is a metonym for listening attentively. Alternate translation: "please listen to the prayer" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

to the prayer that is made in this place

This can be expressed in active form. Alternate translation: "to the prayer that we make in this place" or "to us as we pray to you in this place" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 6:41

arise, Yahweh God, to your resting place

This pictures God as if he were sitting on his throne, and asks that he will get up from his throne and come to this place. Alternate translation: "arise, Yahweh God, and come to your resting place" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the ark of your strength

Alternate translation: "the ark, which is a symbol of your power"

Let your priests & be clothed with salvation

If your language does not use an abstract noun for the idea behind the word **salvation**, you can express the same idea with a verbal form such as "to save." This could mean: (1) being clothed with salvation is a metaphor for experiencing salvation. Alternate translation: "Let your priests … know that you have saved them" or (2) being clothed with salvation is a metaphor for demonstrating salvation. Alternate translation: "Let your priests … demonstrate how you save people" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-abstractnouns]]) (See: **Metaphor (p.942)**)

2 Chronicles 6:42

do not turn the face of your anointed away from you

Turning the face of someone away represents rejecting him. Alternate translation: "do not reject your anointed one" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

your anointed

"your anointed one." Being anointed is a metonym for being chosen by God. King Solomon may have been speaking specifically about himself. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the one you anointed" or "me, the one you chose to be king" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.948)**)

Keep in mind your acts of covenant loyalty for David, your servant

The phrase "your acts" can be expressed with the phrase "what you have done." Alternate translation: "Remember what you have done for David, your servant, because of your covenant loyalty"

Keep in mind

Alternate translation: "Remember"

2 Chronicles 7

2 Chronicles 7 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Solomon's dream

God appeared again to Solomon in a dream and said the temple was acceptable and he honored it with his presence. He would remain as long as Israel obeyed him. If they worshiped other gods and idols he would let their enemies destroy the temple. (See: [[rc:///*tw/dict/bible/kt/temple]] and [[rc:///*tw/dict/bible/kt/falsegod]])

2 Chronicles 7:1

the house

Alternate translation: "Yahweh's house" or "the temple"

2 Chronicles 7:2

(There are no notes for this verse.)

2 Chronicles 7:3

they bowed down with their faces to the ground on the stone pavement

This is a position of humility and worship. Alternate translation: "they lay down on the ground with their faces touching the stone pavement" (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

his covenant loyalty endures forever

If your language does not use an abstract noun for the idea behind the word **covenant loyalty**, you can express the same idea with the adjective "loyal" and the verb "promise." Alternate translation: "God will always be loyal to us because of his covenant" or "God will always faithfully do for us what he promised" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 7:4

all the people

This generalization refers either: (1) to the people whom Solomon called to Jerusalem and who are listed in 2 Chronicles 5:2, or (2) to those who traveled to Jerusalem for the feast, not necessarily to every person who lived in Israel. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 7:5

twenty-two thousand oxen

"22,000 oxen" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

120,000 sheep and goats

"one hundred and twenty thousand sheep and goats" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 7:6

each standing where they serve

Alternate translation: "each standing in their appointed place"

the Levites also with instruments of music of Yahweh

The word "stood" is understood from the previous phrase. Alternate translation: the Levites also stood with instruments of music of Yahweh" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

For his covenant faithfulness endures for ever

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you can express the same idea with a verbal form such as "faithfully" or "faithful." See how you translated "covenant faithfulness" in 2 Chronicles 7:3. Alternate translation: "God will always be faithful to his covenant with us" or "God will always faithfully love us" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

all Israel

This generalization refers to those who were at the feast in Jerusalem, not necessarily to every person who lived in Israel. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 7:7

the bronze altar that he had made

The author speaks of Solomon commanding someone to make the bronze altar and telling him how to do it as if Solomon himself had made it. Alternate translation: "the bronze altar that he had commanded someone to make" or "the bronze altar that he had caused to be made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

was not able to hold the burnt offerings, the grain offerings, and the fat

This was because there were so many offerings. Alternate translation: "was not able to hold the large amount of burnt offerings, grain offerings, and fat" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 7:8

all Israel with him

This generalization refers to those who were at the feast in Jerusalem, not necessarily to every person who lived in Israel. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

from Lebo Hamath to the brook of Egypt

Lebo Hamath was north of Israel, and the brook of Egypt was south of Israel. These are used together to emphasize that people from every part of Israel were at the festival. Alternate translation: "from Lebo Hamath in the north to the brook of Egypt in the south" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-merism]] and **How to Translate Names (p.923)**) (See: **Assumed Knowledge and Implicit Information (p. 874)**)

2 Chronicles 7:9

the eighth day

The word "eighth" is the ordinal form of "8." (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

a solemn assembly

This was a special religious gathering.

they kept the dedication of the altar

Here "kept the dedication" is an idiom meaning "celebrated the dedication." (See: **Idiom (p.934)**) (See: **Idiom (p. 934)**)

2 Chronicles 7:10

the twenty-third day of the seventh month

This is the seventh month of the Hebrew calendar. The twenty-third day is near the middle of October on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

with glad and joyful hearts

The words "glad" and "joyful" mean basically the same thing. Together they emphasize the intensity of joy. Alternate translation: "with very glad hearts" or "and they were very joyful" (See: **Doublet (p.900)**) (See: **Doublet (p. 900)**)

because of the goodness that Yahweh had shown

Alternate translation: "because Yahweh had shown wonderful goodness" or "because Yahweh had been so good"

Israel, his people

"Israel, God's people." The phrase "his people" emphasizes God's faithfulness to Israel. (See: **Distinguishing Versus Informing or Reminding (p.894)**) (See: **Distinguishing Versus Informing or Reminding (p.894)**)

2 Chronicles 7:11

Solomon finished the house of Yahweh and his own house

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "the workers whom Solomon commanded finished the house of Yahweh and Solomon's own house" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Everything that came into Solomon's heart to make

The heart is spoken of as if it were a container, and desires are spoken of as if they came into the heart. Alternate translation: "Everything that Solomon desired to make" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

he successfully carried out

This is an idiom. Alternate translation: "he successfully finished" or "he caused to be done successfully (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 7:12

by night

Alternate translation: "at night" or "one night"

a house of sacrifice

Alternate translation: "the house where people will offer sacrifices to me"

2 Chronicles 7:13

Suppose that I shut up the heavens so that there is no rain

Here "heavens" refers to the sky, and is spoken of as if it were a building in which God stores the rain. See how you translated a similar phrase in 2 Chronicles 6:26. Alternate translation: "Suppose that I do not allow the rain to fall from the skies" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

devour the land

The word "land" represents the plants and crops on the land. (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

if I send disease among my people

Here "send disease" represents causing diseases. Alternate translation: "if I cause my people to have diseases" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 7:14

who are called by my name

Here being called by God's name is an idiom meaning belonging to God. Alternate translation: "who belong to me" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

seek my face

Here God's face represents his acceptance of them. Possible meanings are **seek my face** represents: (1) urgently asking him for forgiveness. Alternate translation: "beg me to forgive them" or (2) strongly wanting to please him. Alternate translation: "choose to please me" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

turn from their wicked ways

Here "turn from" is a metaphor meaning to stop doing something, and "ways" represent behavior. Alternate translation: "stop their wicked behavior" or "stop doing wicked things" (See: **Metaphor (p.942)**) (See: **Metaphor (p. 942)**)

heal their land

Here land that does not produce much is spoken of as though it were sick. Alternate translation: "make their land good again" or "make their land produce good crops" (See: **Personification (p.966)**) (See: **Personification (p.966)**)

2 Chronicles 7:15

my eyes will be open

The eyes being open is a metonym for seeing. Here it represents looking attentively. Alternate translation: "I will pay attention to you" or "I will watch you" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

my ears attentive to the prayers

The ears being attentive is a metonym for listening attentively. Alternate translation: "I will listen to the prayers" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the prayers that are made in this place

This can be expressed in active form. Alternate translation: "to the prayers that you make in this place" or "to you as you pray to me in this place" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 7:16

that my name may be there forever

This could mean: (1) God's name represents himself. Alternate translation: "that I may be there forever" or (2) God's name represents Yahweh's reputation, and his name being there represents people worshiping him there. Alternate translation: "for people to worship me there forever" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

My eyes and my heart will be there every day

Here "My eyes" represents God's careful attention, and "my heart" represents his love. These being at his temple implies that he will protect his temple. Alternate translation: "I will watch and protect it forever" (See: [[rc:///*ta/man/ translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.948)**)

2 Chronicles 7:17

As for you

Here "you" refers to King Solomon.

if you walk before me as David your father walked

Here walking is a metaphor for living. Walking before God represents living in obedience to him. Alternate translation: "If you obey me as David your father did" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

David your father

Solomon was one of David's sons.

keeping my statutes and my decrees

Alternate translation: "obeying my statutes and my decrees"

2 Chronicles 7:18

I will establish the throne of your kingdom

Here the throne represents ruling. Establishing the throne of Solomon's kingdom represents causing Solomon to have descendants who will rule over Israel. Alternate translation: "I will make descendants of yours rule over your kingdom" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

A descendant of yours will never fail to be ruler in Israel

This can be stated positively. Alternate translation: "One of your descendants will always be ruler in Israel" or "Descendants of yours will always rule in Israel"

2 Chronicles 7:19

But if you turn away

Here "turn away" from God is a metaphor meaning to stop worshiping him. Alternate translation: "But if you stop worshiping me" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

you turn away

Possible meanings are that the word **you** refers: (1) to all the people of Israel, or (2) to Solomon and his descendants.

my statutes and my commandments

Here the words "commandments" and "statutes" mean basically the same thing and emphasize all that Yahweh has commanded. (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

2 Chronicles 7:20

I will uproot them from out of my ground that I have given them

The word "them" refers to the people of Israel. God speaks of making his people leave his land as if they were plants that he would pull up by their roots out of the soil. Alternate translation: "I will make them leave the land I have given them" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

This house

This refers to the temple.

that I have set apart for my name

This could mean: (1) Yahweh's name represents himself. Alternate translation: "that I have set apart for myself" or (2) Yahweh's name represents his reputation. Alternate translation: "that I have set apart for my reputation" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

I will cast away from before me

God speaks of rejecting his temple as if he were to throw it far away from himself. Alternate translation: "I will reject it" or "I will ignore it" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

I will make it a proverb and a joke among all the peoples

Alternate translation: "I will cause all the peoples to make proverbs and jokes about it" or "because of what I do to it, all the nations will mock and ridicule it"

2 Chronicles 7:21

will be shocked

Alternate translation: "will be amazed"

will hiss

This is how they would show that they are shocked by what happened to the temple (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

2 Chronicles 7:22

they forsook Yahweh

Alternate translation: "they were unfaithful to Yahweh" or "they did not obey Yahweh"

who had brought their ancestors out of the land of Egypt

This phrase tells why they should have worshiped God. (See: **Distinguishing Versus Informing or Reminding (p. 894)**) (See: **Distinguishing Versus Informing or Reminding (p.894)**)

they laid hold of other gods

Here "laid hold of" represents choosing to be loyal to them. Alternate translation: "they chose to be loyal to other gods" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

bowed down to them and worshiped them

These two phrases mean the same thing. The phrase "bowed down to them" describes the posture that people used in worship. (See: **Parallelism (p.963)**) (See: **Parallelism (p.963)**)

2 Chronicles 8

2 Chronicles 8 General Notes

Structure and formatting

The story of King Solomon continues in this chapter.

Special concepts in this chapter

Solomon's victories

Solomon achieved many victory when he was king. This chapter records many of these victories. Israel is at its height of power when Solomon was king.

2 Chronicles 8:1

It came about

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

at the end of twenty years

"after 20 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Solomon had built the house of Yahweh and his own house

The author writes of Solomon commanding the people to build the temple and palace and telling them how to do it as if he himself had built them. Alternate translation: "Solomon caused the house of Yahweh and his own house to be built" or "Solomon directed the building of the temple and his house" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 8:2

Hiram

Hiram was the king of Tyre. See how you translated his name in 2 Chronicles 2:11. Alternate translation: "Hiram, the king of Tyre" or "King Hiram" (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Solomon rebuilt the towns that Hiram had given to him

The author speaks of Solomon commanding the people to rebuild the towns as if he himself had rebuilt them. Alternate translation: "Solomon caused the towns that Hiram had given to him to be rebuilt" or "Solomon commanded and the people rebuilt the towns that Hiram had given to him" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 8:3

Solomon attacked Hamathzobah

Solomon represents his whole fighting army. Alternate translation: "Solomon's army attacked the town of Hamathzolbah" (See: [[rc:///ta/man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/translate-names]]) (See: **Synecdoche (p.980)**)

2 Chronicles 8:4

He built Tadmor in the wilderness

Tadmor was a city north of Israel, in modern-day Syria. The author writes of Solomon commanding the people to build Tadmor as if Solomon himself built it. Alternate translation: "Solomon caused the town of Tadmor in the wilderness to be rebuilt" or "Solomon commanded, and the people built the town of Tadmor in the wilderness" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Tadmor

Tadmor was a city north of Israel, in modern-day Syria. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

store cities

"storage cities" or "supply cities." These are cities where the government stored food or supplies.

2 Chronicles 8:5

Beth Horon the Upper and Beth Horon the Lower

These were two cities in Judah. The upper city was on top of a hill and the lower city was in a valley. Alternate translation: "Higher Beth Horon and Lower Beth Horon" or "Beth Horon of the Hill and Beth Horon of the Valley" (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 8:6

Baalath

This was a city in Israel. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

all the lands under his rule

Alternate translation: "all the lands that he ruled"

2 Chronicles 8:7

(There are no notes for this verse.)

2 Chronicles 8:8

their descendants who were left after them in the land

Alternate translation: "after those people died, their descendants who remained in the land"

forced laborers

Alternate translation: "slaves"

which they are to this day

This phrase adds information about the descendants of those that Solomon had made into forced laborers. Alternate translation: "and their descendants are still forced laborers even now" (See: **Distinguishing Versus Informing or Reminding (p.894)**) (See: **Distinguishing Versus Informing or Reminding (p.894)**)

to this day

This refers to the time when the book of 2 Chronicles was written. See how you translated it in 2 Chronicles 5:9.

2 Chronicles 8:9

Solomon made no forced laborers of the people of Israel

Alternate translation: "Solomon did not make any of the people of Israel become slaves"

2 Chronicles 8:10

(There are no notes for this verse.)

2 Chronicles 8:11

the daughter of Pharaoh

Alternate translation: "his wife, the daughter of Paharaoh"

to the house that he had built for her

The author writes about Solomon having his workers build a house for his wife as if he himself had built it. Alternate translation: "the house that he had his workers build for her" or "to the house he had commanded his workers to build for her" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

David king of Israel

David was Solomon's father and had been king before Solomon.

because wherever the ark of Yahweh has come is holy

It can be stated that the ark had been brought into King David's house. Alternate translation: "because the ark of Yahweh was brought into that house, and wherever the ark of Yahweh has come is holy" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 8:12

his altar that he had built

The author writes about Solomon having his workers build the altar as if he himself had built it. Alternate translation: "on Yahweh's altar that Solomon had his workers build" or "the Yahweh's altar that he had commanded his workers to build" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

his altar

Alternate translation: "Yahweh's altar" or "the altar of Yahweh"

the portico

"the temple porch" or "the entrance to the temple." This was a covered porch supported by columns, attached to the front of the temple.

2 Chronicles 8:13

the daily schedule required

Alternate translation: "as was required each day"

following the directions

Here "following the directions" represents obeying them. Alternate translation: "obeying the directions" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the directions found in the commandment of Moses

Alternate translation: "what Moses had commanded them"

the set festivals three times every year

Alternate translation: "the three festivals that they were to celebrate every year"

the Festival of Shelters

"the Festival of Tents." This is a festival to celebrate God's provision for his people. When the people of Israel wandered in the desert, they lived in temporary shelters. Each year when they harvested their crops, they stayed in temporary shelters in their gardens. In both situations, God provided for them.

2 Chronicles 8:14

In keeping with the decrees of his father David

Alternate translation: "According to the decrees of his father David" or "As his father David had decreed"

He also appointed the gatekeepers by their divisions to every gate

Alternate translation: "He also appointed groups of gatekeepers to each gate"

gatekeepers

These were Levites who guarded the gates and only let inside those who had permission to go inside.

2 Chronicles 8:15

These people did not deviate from the commands

Here "deviate from the commands" represents to do something different from what was commanded. It can be stated positively. Alternate translation: "These people carefully obeyed the commands" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 8:16

All the work ordered by Solomon was completed

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 completed all the work that Solomon had ordered" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

from the day the foundation of the house of Yahweh was laid

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: "from the day they laid the foundation of the house of Yahweh" or "from the day they built the foundation of the house of Yahweh" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

until it was finished

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: "until they finished building the temple" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

The house of Yahweh was completed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The house of Yahweh was complete" or "They completed building the house of Yahweh" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 8:17

Ezion Geber and then to Elath on the coast

These are towns along the Sea of Reeds. They had ports where people who had ships could stop. Alternate translation: "the towns of Ezion Geber and Elath, on the coast of the Sea of Reeds" (See: [[rc:///*ta/man/translate/translate-names]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **How to Translate Names (p.923)**)

2 Chronicles 8:18

Ophir

This is the name of a place. Its location is not known. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

450 talents of gold

"four hundred and fifty talents of gold." You may convert this to a modern measure. Alternate translation: "about sixteen thousand kilograms of gold" or "about fifteen metric tons of gold" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bweight]]) (See: **Numbers (p.953)**)

2 Chronicles 9

2 Chronicles 9 General Notes

Structure and formatting

The story of King Solomon ends.

Special concepts in this chapter

Solomon's fame

Solomon was famous outside of Israel because of his wisdom and tremendous wealth. (See: **wise, wisdom (p. 1002)**)

2 Chronicles 9:1

She came with a very long caravan

Alternate translation: "a very large group of servants" or "a very long line of servants"

all that was in her heart

This is a generalization. Alternate translation: "everything she wanted to know" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 9:2

there was no question that he did not answer

This can be stated positively. Alternate translation: "he answered every question" (See: **Double Negatives (p.897)**) (See: **Double Negatives (p.897)**)

2 Chronicles 9:3

When the queen of Sheba saw Solomon's wisdom and the palace that he had built

Here "saw Solomon's wisdom" represents realizing that Solomon was very wise. Alternate translation: "When the queen of Sheba realized how wise Solomon was, and when she saw the palace that he had built" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the palace that he had built

The author writes about Solomon having his workers build his palace as if he himself had built it. Alternate translation: "the palace that Solomon had his workers build" or "the palace that he had commanded his workers to build" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 9:4

the seating of his servants

This could mean: (1) where his servants lived or (2) how his servants sat around the table.

his cupbearers

"his wine servers." These were servants who tasted the king's wine to make sure that there was no poison in it. If it was safe to drink the wine, they would give it to the king.

there was no more breath in her

This is an idiom. Alternate translation: "she was completely amazed" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 9:5

I heard in my own land

Alternate translation: "I heard while I was in my own land"

your words and your wisdom

Here the word "wisdom" can describe the word "words." Alternate translation: "your wise words" (See: **Hendiadys (p.920)**) (See: **Hendiadys (p.920)**)

2 Chronicles 9:6

now my eyes have seen it

The phrase "my eyes" emphasizes that she herself saw it. Alternate translation: "now I have seen it for myself" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Not half was told me about your wisdom and wealth

This can be stated it active form. Alternate translation: "They did not tell me about even half of your wisdom and wealth" or "You are much more wise and wealthy than what they told me" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 9:7

How blessed are your people

This is an exclamation that shows her amazement. Alternate translation: "Your people are greatly blessed" (See: **Exclamations (p.907)**) (See: **Exclamations (p.907)**)

how blessed are your servants who constantly stand before you

This is an exclamation that shows her amazement. Alternate translation: "your servants who constantly stand before you are greatly blessed" (See: **Exclamations (p.907)**) (See: **Exclamations (p.907)**)

they hear your wisdom

Hear "wisdom" represents the wise things that he says. Alternate translation: "they hear the wise things that you say" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 9:8

who has taken pleasure in you, who placed you on his throne

These phrases tell why people should praise Yahweh. Alternate translation: "because he has taken pleasure in you and placed you on his throne" (See: **Distinguishing Versus Informing or Reminding (p.894)**) (See: **Distinguishing Versus Informing or Reminding (p.894)**)

who has taken pleasure in you

Alternate translation: "who is pleased with you"

who placed you on his throne, to be king for Yahweh your God

The idea of being on Yahweh's throne represents having the authority to rule as Yahweh does. Being king "for Yahweh" means to represent Yahweh as king. Alternate translation: "who gave you authority to rule as he does, to represent Yahweh your God as king" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

in order to establish them forever

This could mean: (1) "establish" represents helping them in general. Alternate translation: "in order to help them forever" or (2) "establish" represents making them strong as a nation. Alternate translation: "in order to make them a nation forever" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

for you to do justice and righteousness

The abstract nouns "justice" and "righteousness" can be expressed with the words "fairly" and "righteously." Alternate translation: "for you to rule fairly and righteously" or "for you to do what is just and right" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 9:9

120 talents

"one hundred and twenty talents." A talent is a unit of weight equal to about 33 kilograms. You may convert this to a modern measure. Alternate translation: "about four thousand kilograms of gold" or "about four metric tons of gold" (See: [[rc:///ta/man/translate/translate-numbers]] and [[rc:///ta/man/translate/translate-bweight]]) (See: **Numbers (p.953)**)

No greater amount of spices & was ever given to him again

The verb "was ever given" can be expressed in active form. Alternate translation: "No one ever gave more spices than the queen of Sheba gave to King Solomon" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 9:10

Hiram

Hiram was the king of Tyre. See how you translated his name in 2 Chronicles 2:11. Alternate translation: "Hiram, the king of Tyre" or "King Hiram" (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Ophir

This is the name of a place. Its location is not known. See how you translated this in 2 Chronicles 8:18. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

algum wood

Algum is a kind of tree that grows in Lebanon. King Hiram sent this kind of wood to Solomon. See how you translated it in 2 Chronicles 2:8.

2 Chronicles 9:11

the king made steps & well as harps and lyres

The author speaks of the king having his workers make these things as if he himself had made them. Alternate translation: "the king had his workers make the steps … as well as harps and lyres" or "the king's workers made steps … well as harps and lyres" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

No wood like this had been seen before in the land of Judah

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "No one had seen wood like this before in the land of Judah" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 9:12

(There are no notes for this verse.)

2 Chronicles 9:13

in one year

This could mean: (1) this refers to each year or (2) this refers to a particular year.

666 talents of gold

A talent is a unit of weight equal to about 33 kilograms. You may convert this to a modern measure. Alternate translation: "about twenty-two thousand kilograms of gold" or "about twenty-two metric tons of gold" (See: [[rc:///ta/man/translate/translate-bweight]] and [[rc:///ta/man/translate/translate-numbers]]) (See: **Biblical Weight (p.888)**)

2 Chronicles 9:14

(There are no notes for this verse.)

2 Chronicles 9:15

King Solomon made

The author writes about Solomon having his workers make the shields as if he himself had made them. Alternate translation: "King Solomon had his workers make" or "King Solomon's workers made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

two hundred large shields

"200 large shields" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

beaten gold

Alternate translation: "gold that people had beaten into thin sheets"

Six hundred shekels of gold went into each one

Here the phrase "went into" represents being made with. This could mean: (1) the shields were covered with sheets of gold. Alternate translation: "They covered each shield with six hundred shekels of gold" or (2) the shields were made of gold. Alternate translation: "They made each shield out of six hundred shekels of gold"

Six hundred shekels of gold

A shekel is a unit of weight equal to about 11 grams. You may convert this to a modern measure. Alternate translation: "Six and one half kilograms of gold" (See: **Biblical Weight (p.888)**) (See: **Biblical Weight (p.888)**)

Six hundred shekels

The word "shekels" does not appear here in the Hebrew text. Some modern versions assume instead the unit called bekah, which was equivalent to only a half shekel. Any version making this assumption would signal a metric equivalent of about three kilograms.

2 Chronicles 9:16

He also made

The author writes about Solomon having his workers make the shields as if he himself had made them. Alternate translation: "King Solomon had his workers also make" or "His workers also made"(See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

three hundred shields

"300 shields" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Three minas of gold went into each shield

Here the phrase "went into" represents being made with. This could mean: (1) the shields were covered with sheets of gold. Alternate translation: "They covered each shield with three minas of gold" or (2) the shields were made of gold. Alternate translation: "They made each shield out of three minas of gold"

Three minas of gold

A mina is about 600 grams. You may convert this to a modern measure. Alternate translation: "One and three-quarters kilograms of gold" (See: **Biblical Weight (p.888)**) (See: **Biblical Weight (p.888)**)

the king put them

The author writes about Solomon having his workers put the shields in the palace as if he himself had put them there. Alternate translation: "King Solomon had his workers put them" or "King Solomon's workers put them" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the House of the Forest of Lebanon

Solomon's palace was built of trees from Lebanon. This could mean: (1) this was the name of a large room in the palace. Alternate translation: "the Hall of the Forest of Lebanon" or (2) this was the name of his whole palace. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 9:17

the king made a great throne

The author speaks of commanding his workers to build the throne as if he himself had built it. Alternate translation: "the king had his workers make a great throne" or "the king's workers made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

a great throne of ivory

Alternate translation: "a great throne decorated with ivory"

ivory

Ivory is the hard, white substance from the tusks or teeth of large animals, such as the elephant, walrus, or hippopotamus. (See: **Translate Unknowns (p.982)**) (See: **Translate Unknowns (p.982)**)

2 Chronicles 9:18

two lions

These were statues. Alternate translation: "two statues of lions" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 9:19

(There are no notes for this verse.)

2 Chronicles 9:20

the House of the Forest of Lebanon

Solomon's palace was built of trees from Lebanon. See how you translated this in 2 Chronicles 9:16. This could mean: (1) this was the name of a large room in the palace. Alternate translation: "the Hall of the Forest of Lebanon" or (2) this was the name of his whole palace. Alternate translation: "the Palace of the Forest of Lebanon" (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

silver was not considered valuable in Solomon's days

Silver was so common in Solomon's days that if a king wanted to show his wealth, he would not do it by making things out of silver. Instead he would use gold, which was less common and more valuable. 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 did not value silver so much" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

in Solomon's days

Here "Solomon's days" refers to the time when Solomon ruled. Alternate translation: "when Solomon ruled" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 9:21

a fleet of oceangoing ships

Alternate translation: "a group of ships that travel on the ocean"

along with the fleet of Hiram

Alternate translation: "along with Hiram's fleet of ships"

apes and baboons

It is not certain whether the word translated as "apes" here refers to apes, baboons, or monkeys. It is not certain whether the word translated as "baboons" here refers to baboons or peacocks. This can be translated more generally as "animals from far away" or "animals from Africa." (See: **Translate Unknowns (p.982)**) (See: **Translate Unknowns (p.982)**)

2 Chronicles 9:22

(There are no notes for this verse.)

2 Chronicles 9:23

All the kings of the earth

The word "all" here is a generalization. Alternate translation: "Kings from around the world" (See: **Hyperbole (p. 927)**) (See: **Hyperbole (p.927)**)

sought the presence of Solomon

The presence of a person is a metonym for being able to speak and listen to the person. Alternate translation: "wanted to visit Solomon" or "came to visit Solomon" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

to hear his wisdom, which God had put in his heart

The heart is a metonym for what a person thinks, and here it is spoken of as if it were a container. Here, **wisdom** is a metonym for the wise things a person thinks or says. If your language does not use an abstract noun for the idea behind the word **wisdom**, you can express the same idea with a verbal form. Alternate translation: "to hear how wise God had enabled him to be" or "to hear him speak the wise words that God had enabled him to speak" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

which God had put in his heart

God putting wisdom in Solomon's heart represents God making Solomon wise. Alternate translation: "which God had given him" or "because God had made him wise" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 9:24

year after year

This is an idiom. Alternate translation: "every year" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 9:25

four thousand stalls & twelve thousand horsemen

"4,000 stalls ... 12,000 horsemen" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

stalls

This is a small enclosure where horses are kept.

2 Chronicles 9:26

(There are no notes for this verse.)

2 Chronicles 9:27

as much as the stones on the ground

This is an exaggeration to emphasize that there was such a great amount of silver. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 9:28

They brought horses for Solomon from Egypt and from all the lands

The word "they" may refer to Solomon's merchants. However this sentence is not about what the merchants did, but about where Solomon's horses came from. Alternate translation: "Horses were brought to Solomon from Egypt and from all the lands" or "Solomon's horses were from Egypt and all the lands"

from all the lands

The word "all" is a generalization. Alternate translation: "from many other places" or "from many other countries" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 9:29

first and last

The phrase "first and last" represents the whole time of Solomon's reign. Alternate translation: "from the beginning to the end of his reign" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

are they not written & (which also had information about Jeroboam son of Nebat)?

The author uses the question to remind the readers that other people had written about Solomon. It can be expressed in active form Alternate translation: "they are written … (which also had information about Jeroboam son of Nebat.)" or "people have written about them … (which also had information about Jeroboam son of Nebat)." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

The History of Nathan the Prophet & The Prophecy of Ahijah the Shilonite & The Visions of Iddo the Seer

These are the names of some writings that existed when 2 Chronicles was written, but they do not exist now.

Ahijah the Shilonite

This is a prophet from Shiloh who predicted that the nation of Israel would be divided into two kingdoms.

Shilonite

This is the name of a people group from the town of Shiloh. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 9:30

(There are no notes for this verse.)

2 Chronicles 9:31

He slept with his ancestors

This was a polite way to tell about him dying. Alternate translation: "He died" (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

2 Chronicles 10

2 Chronicles 10 General Notes

Structure and formatting

This begins a section on King Rehoboam. (2 Chronicles 10-12)

Special concepts in this chapter

Rehoboam's taxes

The people asked Solomon's son, Rehoboam, to reduce the heavy taxes and the forced labor Solomon had demanded but Rehoboam refused. He lacked the wisdom to follow the advice of the men who had been councilors of his father Solomon. So the ten northern tribes broke off and made Jeroboam their king. They were called "Israel" and Rehoboam's kingdom was called Judah. This will cause confusion between the northern kingdom of Israel and the whole nation of Israel. (See: **wise, wisdom (p.1002)**)

Important figures of speech in this chapter

Metaphor

The people use the metaphor of a yoke to complain about the high taxes and forced labor Solomon demanded from the people. They said, "Your father made our yoke difficult." (See: **Metaphor (p.942)**)

2 Chronicles 10:1

all Israel was coming

Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel were coming" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-hyperbole]]) (See: **Metonymy (p.948)**)

2 Chronicles 10:2

Jeroboam & Nebat

These are the names of men. See how you translated these names in 2 Chronicles 9:29. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 10:3

they sent and called him

Alternate translation: "the men of Israel sent for Jeroboam"

Jeroboam and all Israel came

Alternate translation: "Jeroboam and all Israel came to Rehoboam"

all Israel came

Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel came" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-hyperbole]]) (See: **Metonymy (p.948)**)

2 Chronicles 10:4

made our yoke difficult

A difficult yoke is a metaphor for very difficult labor and cruel treatment. Alternate translation: "treated us cruelly" or "forced us to work very hard" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

make your father's hard work easier, and lighten the heavy yoke that he put on us

These two phrases mean the same thing. The yoke metaphor emphasizes the fact that Solomon had treated them harshly. Alternate translation: "make the hard work that your father gave us easier, and do not treat us as harshly as he did" (See: [[rc:///*ta/man/translate/figs-parallelism]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Parallelism (p.963)**)

2 Chronicles 10:5

after three days

"after 3 days" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 10:6

the old men who had stood before Solomon

To "stand before" is an idiom for serving the king in his presence. Alternate translation: "the old men who counseled Solomon" or "the old men who attended to Solomon" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

to bring an answer to these people

Alternate translation: "to answer these people" or "to reply to these people"

2 Chronicles 10:7

(There are no notes for this verse.)

2 Chronicles 10:8

Rehoboam ignored the advice

Alternate translation: "Rehoboam did not follow the advice"

who had grown up with him, who stood before him

Alternate translation: "who were his long-time friends, and who advised him"

2 Chronicles 10:9

Lighten the yoke that your father put on us

To "lighten the yoke" is a metaphor that represents easing the burden. See how you translated a similar phrase in 2 Chronicles 10:4. Alternate translation: "Do not treat us as cruelly as your father did" or "Do not force us to work as hard as your father did" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 10:10

made their yoke heavy

A heavy yoke is a metaphor for very difficult labor and cruel treatment. This metaphor is continued in this verses. See how you translated a similar phrase in 2 Chronicles 10:4. Alternate translation: "treated them cruelly" or "forced them to work very hard" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

My little finger is thicker than my father's waist

This metaphor means that Rehoboam is more cruel and intimidating than his father. Alternate translation: "I rule much more harshly than my father ever did" or "I am much harsher than my father" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 10:11

A heavy yoke is a metaphor for very difficult labor and cruel treatment. This metaphor is continued in this verses. See how you translated a similar phrase in 2 Chronicles 10:4. (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

I will add to your yoke

"I will make your yoke heavier." A yoke is a metaphor for labor. Alternate translation: "I will force you to work harder" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

I will punish you with scorpions

Possible meanings are that: (1) "scorpions" is a metaphor for any kind of painful punishment. Alternate translation: "I will punish you much more harshly" or (2) "scorpions" is a metaphor for whips with sharp metal barbs at the end. Alternate translation: "I will punish you with whips that have sharp pieces of metal at the ends" (See: **Metaphor (p. 942)**) (See: **Metaphor (p.942)**)

2 Chronicles 10:12

on the third day

"after three days" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

2 Chronicles 10:13

(There are no notes for this verse.)

2 Chronicles 10:14

made your yoke heavy, but I will add to it

A heavy yoke is a metaphor for very difficult labor and cruel treatment. Alternate translation: "treated you cruelly, but I will be more cruel" or "forced you to work very hard, but I will make you work harder" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

I will punish you with scorpions

Possible meanings are that: (1) "scorpions" is a metaphor for any kind of painful punishment. Alternate translation: "I will punish you much more harshly" or (2) "scorpions" is a metaphor for whips with sharp metal barbs at the end. See how you translated this in 2 Chronicles 10:11. Alternate translation: "I will punish you with whips that have sharp pieces of metal at the ends" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 10:15

So the king did not listen to the people

Here "listen to the people" represents not care about what they said or about actually doing what they asked. Alternate translation: "So the king did not do what the people had asked him to do" or "So the king ignored the people" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

it was a turn in events brought about by God

This is an idiom and can be stated in active form. Alternate translation: "God caused things to happen like this" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Idiom (p.934)**)

that Yahweh might carry out his word & Nebat

Alternate translation: "that Yahweh might do according to the message that he told Ahijah the Shilonite to tell Jeroboam son of Nebat" or "that Yahweh might do what he had said he would do when he told Ahijah the Shilonite to give a message to Jeroboam son of Nebat"

that Yahweh might carry out his word

The idiom "carry out his word" means to do what he had said he would do. (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

his word that Ahijah the Shilonite had spoken to Jeroboam son of Nebat

This refers to the message that God gave Ahijah to tell Jeroboam.

Ahijah the Shilonite & Jeroboam son of Nebat

See how you translated these names in 2 Chronicles 9:29. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 10:16

all Israel

Here "Israel" is a metonym for the men of Israel. The word "all" is a generalization. Alternate translation: "the men of Israel" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-hyperbole]]) (See: **Metonymy (p.948)**)

the king did not listen to them

Here "listen to the people" represents not caring about what they said or about actually doing what they asked. Alternate translation: "the king did not do what they had asked him to do" or "the king ignored them" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

What share do we have in David? We have no inheritance in the son of Jesse

The people use this question and statement to imply that since they do not belong to David's family, they are not obligated to support David's grandson, King Rehoboam. Alternate translation: "We have no share in David. We will not have anything to do with the descendants of the son of Jesse" (See: [[rc:///ta/man/translate/figs-rquestion]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Rhetorical Question (p.971)**)

What share do we have in David?

Having a share in someone represents being his descendants and receiving the good things that descendants receive. Alternate translation: "We do not belong to the family of David" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

We have no inheritance in the son of Jesse

"Son of Jesse" here is a metonym for David, a son of Jesse. Having an inheritance in someone represents being his descendants and receiving the good things that descendants receive. Alternate translation: "We will not receive any inheritance from the son of Jesse" or "We will have nothing to do with the his descendants" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

Each of you should go back to his tent

"Tent" here is a metonym representing people's homes. Alternate translation: "Go to your homes, people of Israel" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Now see to your own house, David

Here "see to" is an idiom meaning to take care of something, and "house" is a metonym for David's lineage of power and prestige. Alternate translation: "Now take care of your own kingdom, descendant of David" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Idiom (p.934)**)

2 Chronicles 10:17

(There are no notes for this verse.)

2 Chronicles 10:18

Adoniram

Adoniram is the name of a man. In the Hebrew text of this sentence, his name was written as Adoram. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

who was over the forced laborers

Being over people represents having authority to tell them what to do. Alternate translation: "who was in charge of the forced laborers" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

stoned him to death with stones

Alternate translation: "killed Adoniram by stoning him"

2 Chronicles 10:19

against the house of David

Here "the house of David" represents the kings who were descendants of David. Alternate translation: "against the kings descended from David" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

to this day

This refers to the general time when the author wrote this book. See how you translated this in 2 Chronicles 5:9. Alternate translation: "even now"

2 Chronicles 11

2 Chronicles 11 General Notes

Structure and formatting

The section on King Rehoboam continues in this chapter.

Special concepts in this chapter

Strengthening their defenses

Rehoboam strengthened the defenses of Judah. Without the help of the northern tribes, the kingdom of Judah did not really have much power to defend itself from outside attacks. Therefore, Rehoboam felt it necessary to strengthen Judah's military defenses.

Other possible translation difficulties in this chapter

Israel

When the author speaks about Israel, he is now referring almost exclusively to the northern kingdom of Israel and not the united nation of Israel.

2 Chronicles 11:1

the house of Judah and Benjamin

Here "house" is a metonym that represents a tribe or descendants and refers specifically to the soldiers from the tribes of Judah and Benjamin. Alternate translation: "all the soldiers from the tribes of Judah and Benjamin" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

180,000 chosen men

"one hundred and eighty thousand chosen men" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

chosen men who were soldiers

"choice men who were soldiers." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "of the best soldiers" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 11:2

the word of Yahweh came & saying

This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message … and he said" or "Yahweh spoke these words … and he said" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Shemaiah

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the man of God

The expression "man of God" is a respectful way of referring to a prophet of Yahweh. Alternate translation: "the man who belongs to God" or "the prophet of God"

2 Chronicles 11:3

all Israel in Judah and Benjamin

Here the word "Israel" refers to the Israelite people who live in the tribes of Judah and Benjamin. Alternate translation: "all of the Israelites in the tribes of Judah and Benjamin" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

2 Chronicles 11:4

your brothers

This is a reference to the ten northern tribes. By calling them "brothers," Yahweh emphasizes the family relationship between all of the tribes.

2 Chronicles 11:5

Rehoboam lived in Jerusalem and built cities

It might be best to translate so that the reader understands that other people helped Rehoboam build these cities. Alternate translation: "Rehoboam lived in Jerusalem and had his workers build cities" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 11:6

Etam, Tekoa

These are the names of cities. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 11:7

(There are no notes for this verse.)

2 Chronicles 11:8

(There are no notes for this verse.)

2 Chronicles 11:9

(There are no notes for this verse.)

2 Chronicles 11:10

Zorah, Aijalon

These are the names of cities. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 11:11

He fortified the fortresses

Here the word "fortresses" refers to fortified cities. That Rehoboam "fortified the fortresses" means that he built up and strengthened the defenses of these fortified cities. Alternate translation: "He strengthened the defenses of the fortified cities" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 11:12

made them very strong

Alternate translation: "made the cities very strong"

Judah and Benjamin belonged to him

Rehoboam was in control of the tribes of Judah and Benjamin.

2 Chronicles 11:13

The priests and the Levites & went over to him from within their borders

This could mean: (1) "The priests and Levites … supported Rehoboam from within their borders" or (2) "The priests and Levites … traveled from within their borders to join Rehoboam."

2 Chronicles 11:14

pasturelands

lands used for animals

Jeroboam and his sons had driven them away

To "drive away" is an idiom that means to forcefully cause someone to leave. Alternate translation: "Jeroboam and his sons had forced them to leave" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 11:15

the goat and calf idols he had made

It might be best to translate so that the reader understands that other people helped Jeroboam make these idols. Alternate translation: "the goat idols and calf idols that he had his craftsmen make" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 11:16

People & came after them

Alternate translation: "People … followed the Levites" or "People … came to Jerusalem after the Levites"

those who set their hearts to seek Yahweh

Here the word "hearts" represents the thoughts and desires. The idiom "set their hearts" means to determine to do something. Alternate translation: "those who had determined to seek Yahweh" (See: [[rc://*/ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

to seek Yahweh

Worshiping Yahweh is spoken of as if the person were seeking Yahweh. Alternate translation: "to worship Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 11:17

made Rehoboam son of Solomon strong

The people supporting Rehoboam as king is spoken of as if they made Rehoboam strong. Alternate translation: "supported Rehoboam son of Solomon as king" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

they walked for three years in the way of David and Solomon

Here a person's actions and lifestyle are spoken of as if the person were walking along a path. Alternate translation: "they followed the example of David and Solomon for three years" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 11:18

Mahalath & Abihail

These are the names of women. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Jerimoth & Eliab

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 11:19

Jeush & Shemariah & Zaham

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 11:20

Mahalath & Maacah

These are the names of women. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Rehoboam took Maacah

This idiom means that he married her. Alternate translation: "Rehoboam married Maacah" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Abijah, Attai, Ziza, and Shelomith

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 11:21

eighteen wives and sixty concubines & twenty-eight sons and sixty daughters

"18 wives and 60 concubines … 28 sons and 60 daughters" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 11:22

he had the thought of making him king

Alternate translation: "he had thought of making Abijah king"

2 Chronicles 11:23

he scattered all his sons throughout all the land of Judah and Benjamin to every fortified city

Alternate translation: "he sent all his sons throughout all the land to every fortified city of Judah and Benjamin"

2 Chronicles 12

2 Chronicles 12 General Notes

Structure and formatting

This chapter ends the section on King Rehoboam.

Special concepts in this chapter

Worshiping Yahweh

The safety of Israel and Judah was dependent upon the people worshiping Yahweh and not upon their military power. Because Rehoboam deserted the worship of God, God allowed the king of Egypt to take all of the wealth Solomon stored up.

2 Chronicles 12:1

It came about

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

when Rehoboam's reign was established

This can be translated in active form. Alternate translation: "when Rehoboam had established his reign" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

all Israel with him

Here the words "all Israel" refer specifically to the people of the tribes of Judah and Benjamin, over which Rehoboam was king. The verb may be supplied from the previous phrase. Alternate translation: "all the Israelite people whom he ruled also abandoned the law of Yahweh" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-ellipsis]]) (See: **Metonymy (p.948)**)

2 Chronicles 12:2

It happened

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

in the fifth year of King Rehoboam

This refers to the fifth year of Rehoboam's reign as king. Alternate translation: "in the fifth year that Rehoboam was king" or "in year five of King Rehoboam's reign" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-ordinal]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

Shishak, king of Egypt, came up against Jerusalem

"Shishak, king of Egypt" here is a metonym for Shishak along with the Egyptian army. Alternate translation: "Shishak, king of Egypt, and his army with him, came up against Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Shishak

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

came up against

This is an idiom that means marched against or attacked. Alternate translation: "came to attack" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 12:3

twelve hundred chariots and sixty thousand horsemen

"1,200 chariots and 60,000 horsemen" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Soldiers without number

This exaggeration means that there were more soldiers than a person could easily count. Alternate translation: "Many soldiers" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

Libyans, Sukkites, and Cushites

These are people from Libya, Sukki, and Ethiopia. The location of Sukki is uncertain, but it may be a region in Libya. (See: [[rc:///*ta/man/translate/translate-names]] and [[rc:///*ta/man/translate/translate-unknown]]) (See: **How to Translate Names (p.923)**)

2 Chronicles 12:4

(There are no notes for this verse.)

2 Chronicles 12:5

Shemaiah

This is the name of a man. See how you translated this word in 2 Chronicles 11:2. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

so I have also given you over into Shishak's hand

Here the word "hand" represents power. Yahweh speaks of enabling Shishak's army to defeat the king and the others in Jerusalem as if he were placing them into Shishak's hand. Alternate translation: "so I have enabled Shishak to defeat you" or "so I have given you to Shishak as captives" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

2 Chronicles 12:6

(There are no notes for this verse.)

2 Chronicles 12:7

they had humbled themselves

Alternate translation: "the princes of Israel and the king had humbled themselves"

the word of Yahweh came & saying

This is an idiom that is used to introduce something that God told his prophets or his people. Alternate translation: "Yahweh spoke this message … and he said" or "Yahweh spoke these words … and he said" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

I will rescue them to some extent

This could mean: (1) Yahweh will permit Shishak to attack Jerusalem and cause trouble for the people, but he will rescue them from total destruction or (2) the words "to some extent" can be translated as soon, meaning that Yahweh will rescue the people of Jerusalem before Shishak can completely destroy the city.

my anger will not pour out on Jerusalem

Yahweh speaks of his anger as if it were a liquid, and of expressing his anger as if he were to pour out that liquid. Alternate translation: "I will not express my anger against Jerusalem" or "Jerusalem will not suffer the effects of my anger" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

by means of Shishak's hand

Here the word "hand" represents Shishak himself. Alternate translation: "by means of Shishak" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 12:8

(There are no notes for this verse.)

2 Chronicles 12:9

Shishak, king of Egypt came up against Jerusalem

"Shishak, king of Egypt" here is a metonym for Shishak along with the Egyptian army. See how you translated this in 2 Chronicles 12:2. Alternate translation: "Shishak, king of Egypt, and his army with him, came up against Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

came up against

This is an idiom that means marched against or attacked. See how you translated this in 2 Chronicles 12:2. Alternate translation: "came to attack" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

the shields of gold that Solomon had made

It might be best to translate so that the reader understands that other people helped Solomon make these shields. Alternate translation: "the shields of gold that Solomon had his craftsmen make" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 12:10

King Rehoboam made shields of bronze

It might be best to translate so that the reader understands that other people helped Rehoboam make these shields. Alternate translation: "King Rehoboam had his craftsmen make shields of bronze" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

in their place

Alternate translation: "in place of the shields of gold"

entrusted them into the hands of the commanders

Here the word "hands" represents care or responsibility. Alternate translation: "made them the responsibility of the commanders" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

who guarded the doors to the king's house

Here the word "doors" represents the entrance. Alternate translation: "who guarded the entrance to the king's house" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 12:11

It happened that

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

the guards would carry them

Alternate translation: "the guards would carry the shields"

2 Chronicles 12:12

Yahweh's anger turned away from him, so as not to destroy him completely

Yahweh no longer being angry with Rehoboam is spoken of as if Yahweh's anger were a person who turned away from Rehoboam. Alternate translation: "Yahweh was no longer angry with him and so did not destroy him completely" (See: **Personification (p.966)**) (See: **Personification (p.966)**)

besides, there was

Alternate translation: "in addition, there was"

2 Chronicles 12:13

forty-one years old & seventeen years

"41 years old ... 17 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

so that he might put his name there

Possible meanings for the phrase **put his name** are: (1) a metonym for "dwell." Alternate translation: "so that he might dwell there" or (2) an idiom that refers to ownership. Alternate translation: "so that it might belong to him" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

Naamah

This is the name of a woman. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 12:14

he did not fix his heart to seek Yahweh

Here the word "heart" represents the thoughts and desires. The idiom "fix his heart" means to determine to do something. Alternate translation: "he was not committed to seeking Yahweh" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

to seek Yahweh

Worshiping Yahweh is spoken of as if the person were seeking Yahweh. Alternate translation: "to worship Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 12:15

first and last

"from beginning to end." These two words form a merism and refer to everything that Rehoboam did from the beginning of his reign to the end of his reign. Alternate translation: "everything that he did" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

are they not written & Jeroboam?

This can be expressed in active form and assumes that the answer is positive. The question is rhetorical and is used for emphasis. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "they are written … Jeroboam." or "you could read about them … Jeroboam." (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-rquestion]]) (See: **Active or Passive (p.871)**)

Shemaiah & Iddo

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the constant wars between Rehoboam and Jeroboam

The names of the kings represent the armies that they led. Alternate translation: "the wars in which Rehoboam's army and Jeroboam's army constantly engaged" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 12:16

Abijah

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Rehoboam slept with his ancestors

Rehoboam dying is spoken of as if he had fallen asleep. Alternate translation: "Rehoboam died" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Metaphor (p.942)**)

was buried in the city of David

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people buried him in the city of David" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Rehoboam" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 13

2 Chronicles 13 General Notes

Special concepts in this chapter

Trust

Trusting in God, King Abijah of Judah was able to overcome the army of Israel even though it was twice as big as his army. (See: **trust, trusted, trustworthy, trustworthiness (p.1000)**)

2 Chronicles 13:1

In the eighteenth year of King Jeroboam

This refers to the eighteenth year of Jeroboam's reign as king. Alternate translation: "In the eighteenth year that Jeroboam was king" or "in year 18 of King Jeroboam's reign" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/translate-ordinal]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 13:2

Macaiah, the daughter of Uriel of Gibeah

"Macaiah" is the name of a woman. "Uriel" is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

There was war between Abijah and Jeroboam

The names of the kings represent the armies that they led. Alternate translation: "There was war between the army of Abijah and the army of Jeroboam" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 13:3

400,000 chosen men & 800,000 chosen men

"Four hundred thousand chosen men … eight hundred thousand chosen men." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "400,000 skilled men … 800,000 skilled men" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Numbers (p.953)**)

2 Chronicles 13:4

Mount Zemaraim

(See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 13:5

Do you not know & by a formal covenant?

Abijah asks this rhetorical question to emphasize the positive answer that it anticipates. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You know very well … by a formal covenant." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 13:6

(There are no notes for this verse.)

2 Chronicles 13:7

base fellows

Alternate translation: "wicked men" or "evil men"

gathered to him

Alternate translation: "joined with Jeroboam"

2 Chronicles 13:8

the kingdom of Yahweh

This is a reference to a united Israel as it existed in the time of David and Solomon. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

that is held within the hand of the descendants of David

Here the word "hand" represents authority and possession. Abijah is claiming that only the descendants of David have the rightful authority to rule Yahweh's kingdom. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that the descendants of David hold within their hand" or "which only the descendants of David have the authority to rule" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Metonymy (p. 948)**)

the golden calves that Jeroboam made

It might be best to translate so that the reader understands that Jeroboam had others make the golden calves. Alternate translation: "the golden calves that Jeroboam had his craftsmen make" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 13:9

But did you not drive out & as the people of other lands do?

Abijah asks this rhetorical question to rebuke the people and to emphasize the positive answer that it anticipates. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "But you drive out … as the people of other lands do." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p. 971)**)

Whoever comes to serve as a priest

Alternate translation: "Anyone who comes to serve as a priest"

a priest of what are not gods

The phrase "what are not gods" refers to the golden calves that Jeroboam had his craftsmen make. Although the priests served them as if they were gods, they were not really gods. Alternate translation: "a priest of idols that are not really gods" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 13:10

as for us

The word "us" refers to the people of the southern kingdom of Judah.

who are at their work

The word "work" can be translated with a verb. Alternate translation: "who are working" (See: **Abstract Nouns (p. 869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 13:11

the bread of the presence

The "bread of the presence" refers to twelve loaves of bread that the priests placed on a golden table in the tabernacle or temple building as a sacrifice to God and as a symbol of God's presence.

they also tend the lampstand

Alternate translation: "they also take care of the lampstand"

for them to burn every evening

Alternate translation: "so that the lamps burn every evening" or "and light the lamps every evening"

2 Chronicles 13:12

God is with us at our head

Here the front of the army is spoken of as if it were the head. Abijah is saying that God is the one who is leading the army of Judah in battle. Alternate translation: "God is with us as our leader" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

do not fight against Yahweh

Since Yahweh is leading the army of Judah, Abijah speaks of the army of Israel fighting against the army of Judah as if they were fighting against Yahweh himself. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 13:13

an ambush behind them

Alternate translation: "a surprise attack behind the army of Judah"

the ambush was behind them

Alternate translation: "the soldiers who were to attack them by surprise were behind them"

2 Chronicles 13:14

When Judah looked back

Here "Judah" represents the soldiers in the army of Judah. Alternate translation: "When the soldiers of Judah looked back" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

behold

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

the fighting was both in front of them and behind them

The word "fighting" can be translated as a verb. Alternate translation: "the army of Israel was fighting them from the front and from the back" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 13:15

God struck Jeroboam and all Israel before Abijah and Judah

God enabling the army of Judah to defeat Jeroboam and the army of Israel is spoken of as if God struck Jeroboam and Israel. Alternate translation: "God enabled Abijah and the army of Judah to defeat Jeroboam and all Israel" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

all Israel

Here the word "Israel" refers to the army. Alternate translation: "the entire army of Israel" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 13:16

fled before Judah

Here the word "Judah" represents the army of Judah. Alternate translation: "fled before the army of Judah" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

God gave them into the hand of Judah

Here the word "hand" represents power. God enabling the army of Judah to defeat the army of Israel is spoken of as if God had put the army of Israel in the hand of the army of Judah. Alternate translation: "God enabled Judah to defeat the people of Israel" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

2 Chronicles 13:17

killed them with great slaughter

This idiom means that they thoroughly defeated them, or that they killed very many of the soldiers. Alternate translation: "thoroughly defeated them" or "slaughtered many of their soldiers" (See: **Idiom (p.934)**) (See: **Idiom (p. 934)**)

500,000 chosen men

"five hundred thousand chosen men." The phrase "chosen men" is an idiom that refers to elite soldiers who were skilled in battle. Alternate translation: "500,000 of the best soldiers" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Numbers (p.953)**)

2 Chronicles 13:18

the people of Israel were subdued

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the army of Judah subdued the people of Israel" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 13:19

Abijah pursued

Alternate translation: "Abijah chased after"

Jeshanah & Ephron

These are the names of cities. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 13:20

Yahweh struck him, and he died

Yahweh causing Jeroboam to die is spoken of as if Yahweh struck Jeroboam. It is possible that this refers to Yahweh causing Jeroboam to become ill. Alternate translation: "Yahweh caused Jeroboam to die" or "Yahweh caused Jeroboam to become ill, and he died" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metaphor (p.942)**)

2 Chronicles 13:21

he took fourteen wives for himself

The idiom "took … wives" means that he married. Alternate translation: "he married fourteen women" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

fourteen wives & twenty-two sons and sixteen daughters

"14 wives … 22 sons and 16 daughters" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 13:22

his behavior, and words

Alternate translation: "his behavior, and his sayings" or "his behavior, and the things that he said"

are written in the history of the prophet Iddo

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: "are in the history that the prophet Iddo wrote" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 14

2 Chronicles 14 General Notes

Structure and formatting

This chapter begins the section about King Asa. (2 Chronicles 14-16)

Special concepts in this chapter

Trust

Trusting in Yahweh, Asa was able to defeat million men of the army of Nubia. Trust in Yahweh is more important than military might. (See: **trust, trusted, trustworthy, trustworthiness (p.1000)**)

2 Chronicles 14:1

Abijah slept with his ancestors

Abijah dying is spoken of as if he had fallen asleep. Alternate translation: "Abijah died" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Metaphor (p.942)**)

they buried him

Alternate translation: "people buried him"

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Abijah" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

In his days

Alternate translation: "During his reign"

the land was quiet ten years

There being no war is spoken of as if the land were quiet. Alternate translation: "there was peace in the land for ten years" or "there was no war in the land for ten years" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 14:2

what was good and right in the eyes of Yahweh his God

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Asa's actions. Alternate translation: "what Yahweh judged to be good and right" or "what Yahweh considered to be good and right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 14:3

He broke down the stone pillars and cut down the Asherah poles

Since Asa was king, he may have told his officials to do these things. Alternate translation: "He had his people break down the stone pillars and cut down the Asherah poles" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 14:4

He commanded Judah to seek Yahweh

Here the word "Judah" represents the people of Judah. Worshiping Yahweh is spoken of as if it were seeking him. Alternate translation: "He commanded the people of Judah to worship Yahweh" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

2 Chronicles 14:5

he took away the high places

Since Asa was king, he may have told his officials to do these things. Alternate translation: "he had his people take away the high places" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

The kingdom had rest under him

There being no war is spoken of as if the kingdom had rest. Alternate translation: "The kingdom had peace under him" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

under him

"under his reign." A king ruling a kingdom is spoken of as if the king is over the kingdom or the kingdom is under the king. Alternate translation: "during his reign" or "while he was king" (See: **Metaphor (p.942)**) (See: **Metaphor (p. 942)**)

2 Chronicles 14:6

He built fortified cities

Since Asa was king, he may have told his officials to do these things. Alternate translation: "He had his workers build fortified cities" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the land was quiet

There being no war is spoken of as if the land were quiet. Alternate translation: "there was peace in the land" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 14:7

Asa said to Judah

Here "Judah" refers to the people of Judah. Alternate translation: "Asa said to the people of Judah" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

peace on every side

"peace all around." This means that Judah was at peace with all of the surrounding nations.

So they built

The ellipsis may be supplied from the context. Alternate translation: "So they built the cities" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

2 Chronicles 14:8

300,000 men & 280,000 men

"three hundred thousand men … two hundred and eighty thousand men" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 14:9

Zerah

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

one million soldiers and three hundred chariots

"1,000,000 soldiers and 300 chariots" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Mareshah

This is the name of a place. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 14:10

the Valley of Zephathah

This is the name of a place. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Asa went out to meet him

Here "Asa" represents both the king and the army that he led into battle. It is implicit that he went out to meet him in battle. Alternate translation: "Asa led his army out to meet him in battle" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.948)**)

2 Chronicles 14:11

in your name

Here "name" represents Yahweh's authority. Alternate translation: "on your behalf" or "by your authority" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

do not let man defeat you

Since the army of Judah is fighting in Yahweh's name, Asa speaks of Zerah defeating Judah as if Zerah were to defeat Yahweh himself. Alternate translation: "do not let man defeat your people" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 14:12

Yahweh struck the Cushites before Asa and Judah

God enabling the army of Judah to defeat the Cushites is spoken of as if God struck the Cushites. Alternate translation: "God enabled Asa and the army of Judah to defeat the Cushites" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 14:13

So many Cushites fell that they could not recover

This could mean: (1) "So many Cushites died that the army could not recover" or (2) "So many Cushites died that there were none who remained alive."

So many Cushites fell

Here to "fall" is a euphemism for dying in battle. Alternate translation: "So many Cushites died" (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

for they were completely destroyed before Yahweh and his army

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "for Yahweh's army completely destroyed them" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 14:14

for terror of Yahweh had come on the inhabitants

The inhabitants of the villages being terrified is spoken of as if terror were an object that came upon them. This could mean: (1) "terror of Yahweh" refers to terror from Yahweh. Alternate translation: "for Yahweh had caused the inhabitants to be terrified" or (2) "terror of Yahweh" refers to being terrified of Yahweh. Alternate translation: "for the inhabitants were terrified of Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 14:15

(There are no notes for this verse.)

2 Chronicles 15

2 Chronicles 15 General Notes

Structure and formatting

The section about King Asa continues in this chapter.

Special concepts in this chapter

Promise

The people promise to serve the Lord. This is something they will ultimately fail to do. (See: **promise, promised (p. 995)**)

Important figures of speech in this chapter

Idiom

The phrase "seek Yahweh" means "wanting to believe and obey Yahweh." This is a common way to describe proper worship of Yahweh. It is possible the meaning of this idiom is about a desire to properly worship. (See: **Idiom (p. 934)**)

2 Chronicles 15:1

The Spirit of God came on Azariah

This is an idiom which means that the spirit of God influenced Azariah and enabled him to prophesy. Alternate translation: "The Spirit of God gave Azariah the ability to prophesy" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Oded

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 15:2

he will be found by 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: "you will find him" or "he will permit you to find him" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 15:3

Israel was without the true God

Here "Israel" refers to the people of Israel. This refers to a time when the people of Israel did not worship the true God. Alternate translation: "The people of Israel did not worship the true God" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

without a teaching priest

Alternate translation: "without a priest who taught them"

2 Chronicles 15:4

he was found by 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: "they found him" or "he permitted them to find him" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 15:5

for him who traveled away, nor for him who traveled to here

This phrase is an idiom that refers to a person who travels anywhere away from home. Alternate translation: "for the person who traveled anywhere" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

great troubles were on all the inhabitants of the lands

The people experiencing great troubles is spoken of as if those troubles were objects that were on the people. Alternate translation: "all the inhabitants of the lands experienced great troubles" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 15:6

They were broken in pieces, nation against nation, and city against city

The word "they" refers to the words "nation" and "city." Conquering one another is spoken of as if they were breaking each other into pieces. Alternate translation: "Nations and cities destroyed each other, nations fighting nations, cities fighting cities" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

They were broken in pieces, nation against nation, and city against city

Here "nation" and "city" are metonyms for the people who live there. You may also supply a connecting word to clarify the relationship between these two phrases. Alternate translation: "Nations and cities destroyed each other, as the people of one nation fought against the people of another nation, and the people of one city fought against the people of another city" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/grammar-connect-words-phrases]]) (See: **Metonymy (p.948)**)

2 Chronicles 15:7

do not let your hands be weak

Here the word "hands" represents the people who work. Alternate translation: "do not become weak as you work" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

for your work will be rewarded

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. Yahweh is the implied subject. Alternate translation: "for Yahweh will reward your work" (See: [[rc:///ta/man/translate/figs-activepassive]] and [[rc:///ta/man/translate/figs-explicit]]) (See: **Active or Passive (p.871)**)

2 Chronicles 15:8

When Asa heard these words, the prophecy of Oded the prophet

The phrase "the prophecy of Oded the prophet" defines "these words." Alternate translation: "When Asa heard the words that Oded the prophet spoke" or "When Asa heard the prophecy of Oded the prophet"

the prophecy of Oded the prophet

Many versions, including the UST, make this passage read, "the prophecy of Azariah, the son of Oded the prophet." They do this in order to make the sense agree with 2 Chronicles 15:1. Translators will probably want to do the same in their versions.

drove away the disgusting things

The words "the disgusting things" refers to idols. Having his people remove or destroy the idols is spoken of as if it were driving them away. Alternate translation: "got rid of the disgusting idols" (See: [[rc://*/ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-metaphor]]) (See: **Assumed Knowledge and Implicit Information (p. 874)**)

2 Chronicles 15:9

He gathered all Judah and Benjamin

Here the word "all" is a generalization. The phrase means that David assembled people from all over Judah and Benjamin. Alternate translation: "He gathered together people from all over Judah and Benjamin" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

For they came from Israel

Alternate translation: "For people from of Ephraim, Manasseh, and Simeon came from Israel"

2 Chronicles 15:10

So they gathered together

"They" here refers to the tribes of Judah and Israel that were with Asa.

the third month

This is the third month of the Hebrew calendar. It is during the last part of May and the first part of June on Western calendars. (See: **Hebrew Months (p.917)**) (See: **Hebrew Months (p.917)**)

third & fifteenth

(See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

2 Chronicles 15:11

some of the plunder that they had brought

This refers to the plunder that they had taken from the villages around Gerar in 2 Chronicles 14:14.

seven hundred & seven thousand

"700 … 7,000" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 15:12

with all their heart and with all their soul

Together, these two phrases form an idiomatic expression that refers to a person's entire being. Alternate translation: "with all their beings" or "wholeheartedly" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-doublet]]) (See: **Idiom (p.934)**)

2 Chronicles 15:13

be put to death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "should die" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

whether the person was small or great

This could mean: (1) a person's importance within the community is spoken of as if the person were small or great. Alternate translation: "whether the person was important or not" or (2) a young person is spoken of as if he were small and an old person is spoken of as if he were great. Alternate translation: "whether the person was young or old" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 15:14

(There are no notes for this verse.)

2 Chronicles 15:15

All Judah rejoiced

Here the word "all" is a generalization. The phrase means that people from all over Judah rejoiced. Alternate translation: "People all over Judah rejoiced" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

with all their heart

The idiom "with all their heart" means "with complete devotion." Alternate translation: "with complete devotion" or "wholeheartedly" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

he was found by 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. See how you translated this in 2 Chronicles 15:4. Alternate translation: "they found him" or "he permitted them to find him" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 15:16

a disgusting figure

This phrase refers to an idol.

Asa cut down the disgusting figure, ground it & and burned it

Since Asa was king, he may have told his officials to cut down the figure. Alternate translation: "Asa made his workers cut down the disgusting figure, grind it … and burn it" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 15:17

But the high places were not taken out of Israel

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "But Asa did not command the people to take the high places out of Israel" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

Asa's heart was completely devoted

The heart represents the person. Alternate translation: "Asa was completely devoted" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

all his days

This refers to the whole period of time that Asa lived. Alternate translation: "the whole time that he lived" or "throughout his whole life" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 15:18

the house of God

Here the word "house" represents the temple. Alternate translation: "the temple of God" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 15:19

the thirty-fifth year

"year 35" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

2 Chronicles 16

2 Chronicles 16 General Notes

Structure and formatting

The section about King Asa is completed in this chapter.

Special concepts in this chapter

Asa did not trust Yahweh

When Baasha was building Ramah to blockade him, Asa asked the king of Aram to help him instead of trusting God to help him. This was sinful because he disobeyed Yahweh. (See: [[rc:///tw/dict/bible/kt/trust]] and [[rc:///tw/dict/bible/kt/sin]])

2 Chronicles 16:1

the thirty-sixth year

"year 36" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

built up Ramah

It is implied that the army of Baasha first captured Ramah. The full meaning of this statement can be made clear. Alternate translation: "captured and fortified Ramah" (See: **Assumed Knowledge and Implicit Information (p. 874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

so that he might not allow anyone to

Alternate translation: "so that no one could"

2 Chronicles 16:2

Then Asa brought the silver & of the king's house, and sent it

Asa would have had his workers gather the gold and silver for him. Alternate translation: "Then Asa told his workers to take the silver … of the king's house, and to take it" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Ben Hadad

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

He said

This means he spoke by means of his servants. Asa told his servants what to say to Ben Hadad and they did. The meaning of this can be made clear. Alternate translation: "Asa told his servants to say to Ben Hadad" or "Through his servants, Asa said to Ben Hadad" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.948)**)

2 Chronicles 16:3

Let there be a covenant between me and you & between my father and your father

A covenant being between two people represents those two people having a covenant with each other. Alternate translation: "Let us have a covenant with each other ... with my father and your father" or "Let us make a peace treaty ... with my father and your father" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

Look, I have sent

Alternate translation: "As proof that I want a treaty with you, I have sent"

Break your covenant with Baasha, king of Israel

Breaking a covenant represents canceling it and not doing what one has promised to do. Alternate translation: "Cancel your covenant with Baasha king of Israel" or "Do not be loyal to Baasha king of Israel as you promised in your covenant with him" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

Break your covenant with Baasha, king of Israel

Asa wanted Ben Hadad to attack Israel. Ben Hadad could only do that if he broke his covenant with the king of Israel. The meaning of this statement can be made explicit. Alternate translation: "Break your covenant with Baasha, king of Israel, and attack Israel" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

leave me alone

This is an idiom. Here Asa speaks of himself to represent himself along with his army. Alternate translation: "not attack me" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Idiom (p. 934)**)

2 Chronicles 16:4

sent the commanders of his armies against the cities

Here Asa's armies are represented by their commanders. Alternate translation: "sent his armies to attack the cities" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Ijon, Dan, Abel Maim

These are the names of cities in Israel. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p. 923)**)

2 Chronicles 16:5

It came about that

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he stopped building up Ramah, and let his work cease

Here Asa represents himself and his army. "his work" refers to other work that his workers were doing in Ramah. Alternate translation: "he commanded his army to stop fortifying Ramah and doing other work there" (See: [[rc:/// *ta/man/translate/figs-synecdoche]] and [[rc:///*ta/man/translate/figs-ellipsis]]) (See: **Synecdoche (p.980)**)

building up

Alternate translation: "fortifying"

2 Chronicles 16:6

took all Judah

This refers to all the men who live in Judah. Alternate translation: "took all the men of Judah" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

timbers

Timbers are large pieces of wood used to build houses or walls.

Baasha had been

Here "Baasha" refers to his workers. Alternate translation: "Baasha's workers had been" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

building up & to build up

Alternate translation: "fortifying … to fortify"

Then King Asa used

Here "King Asa" represents his workers. Alternate translation: "Then King Asa had his workers use" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Geba

This is the name of a city. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 16:7

Hanani

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

out of your hand

Here the king's "hand" refers to his control. This means that his army was unable to conquer the king of Aram's army. Alternate translation: "from you" or "from your control" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 16:8

Were not the Cushites and the Libyans a huge army, with very many chariots and horsemen?

Hanani uses this rhetorical question to remind Asa of a previous victory. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "The Cushites and the Libyans were a huge army, with very many chariots and horsemen." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

Libyans

These are people from Libya. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

he gave you victory

This means that king Asa's army was able to defeat the opposing army. Alternate translation: "he gave your army victory" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 16:9

the eyes of Yahweh run everywhere throughout the whole earth

This speaks of Yahweh seeing everything that happens everywhere as if his eyes were a person that ran all over the earth. Alternate translation: "Yahweh sees what is happening all over the earth" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Metaphor (p.942)**)

so that he might show himself strong on behalf of

This means that Yahweh shows people that he is strong by protecting his people. Alternate translation: "and Yahweh protects with his strength" or "so that he may show his strength by protecting" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

those whose hearts are perfect toward him

This speaks of a people's will and desires as their "hearts." To be "perfect toward" something means to be completely devoted to that person or thing. Alternate translation: "those who are completely committed to following him" or "those who are completely devoted to following him" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

2 Chronicles 16:10

(There are no notes for this verse.)

2 Chronicles 16:11

from first to last

This is an idiom. Alternate translation: "from the first thing that he did to the last thing that he did" or "everything he did" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

the book of the kings of Judah and Israel

This is a book that no longer exists.

2 Chronicles 16:12

the thirty-ninth year

"year 39" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Asa was afflicted with a disease in his feet

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: "Asa had a disease in his feet" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 16:13

Asa slept with his ancestors, dying in

The phrase "slept with his ancestors" is a euphemism for dying. Alternate translation: "Asa died during" (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

in the forty-first year of his reign

"in year 41 of his reign" or "when he reigned almost 41 years" (See: [[rc:///*ta/man/translate/translate-ordinal]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Ordinal Numbers (p.958)**)

2 Chronicles 16:14

which he had dug out for himself

Asa would have had his workers prepare his tomb for him. Alternate translation: "which his workers had dug out for him" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

bier

A bier is a table on which a dead body is placed at a funeral.

sweet odors and various kinds of spices prepared by skilled perfumers

Putting plants that smell good with the dead body was one of the burial customs of the people of Israel. Alternate translation: "sweet smelling plants prepared by people skilled in this custom" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

prepared by skilled perfumers

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 skilled perfumers had prepared" (See: **Active or Passive (p. 871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 17

2 Chronicles 17 General Notes

Structure and formatting

This chapter begins the story of King Jehoshaphat.

Special concepts in this chapter

Trust in Yahweh

Jehoshaphat trusted and obeyed God. Because of this, God made him strong. (See: **trust, trusted, trustworthy, trustworthiness (p.1000)**)

2 Chronicles 17:1

in his place

Alternate translation: "after his father"

strengthened himself against Israel

Jehoshaphat prepared the army for battle. Alternate translation: "prepared the army to be able to battle Israel" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 17:2

He placed forces

Alternate translation: "He places soldiers"

garrisons

military encampments set up to protect the people

2 Chronicles 17:3

Yahweh was with Jehoshaphat

Here "was with" is an idiom. Alternate translation: "God supported him" or "God helped him" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

walked in the first ways of his father

Here the way a person lives and conducts himself is spoken of as if it were walking. For most of David's life he lived righteously and followed Yahweh closely. Alternate translation: "lived in the first ways of his father David" or "lived righteously as has father David had done in his earlier years" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/ man/translate/figs-explicit]]) (See: **Idiom (p.934)**)

did not seek the Baals

This means that he did not worship the Baal idols in order to seek help from them. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

walked in

The word "walked" is used here as an idiom. Alternate translation: "followed" (See: **Idiom (p.934)**) (See: **Idiom (p. 934)**)

2 Chronicles 17:4

not after the behavior of Israel

"and did not behave in the ways of the people of Israel." This refers to how most of the people of Israel did not follow Yahweh. Alternate translation: "and did not follow the evil practices that were common in Israel" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 17:5

Yahweh established the rule in his hand

The phrase "his hand" represents Jehoshaphat's control. Alternate translation: "Yahweh enabled him to completely control his kingdom" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

honor in abundance

The word "honor" may be expressed as a verb. Alternate translation: "was greatly honored" or "the people greatly honored him" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 17:6

His heart

Here the king is represented by his "heart" to emphasize his will and desires. Alternate translation: "He" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 17:7

the third

"year 3" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 17:8

Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah & Elishama and Jehoram

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 17:9

(There are no notes for this verse.)

2 Chronicles 17:10

Terror of Yahweh fell on all the kingdoms of the lands

The word "terror" can be expressed with the adjective "afraid." Also, this speaks of the people becoming afraid as if the terror were something that fell upon them. Alternate translation: "The people in all the kingdoms surrounding Judah became very afraid of what Yahweh might do to punish them" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Abstract Nouns (p.869)**)

against Jehoshaphat

Here Jehoshaphat represents his army. Alternate translation: "against Jehoshaphat's army" (See: **Synecdoche (p. 980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 17:11

7,700 rams, and 7,700 goats

The number can also be written as seven thousand seven hundred. This is a description of the flocks that the Arabians brought Jehoshaphat. (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 17:12

He built fortresses and store cities

Jehoshaphat did not build these things himself, rather he commanded his workers to build them. Alternate translation: "His workers built fortresses and store cities" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 17:13

(There are no notes for this verse.)

2 Chronicles 17:14

These were their divisions listed by the name of their fathers' houses

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 divisions by the name of their fathers' houses were as follows" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the commanders of thousands

The phrase "commander of thousands" is probably an official title for a military officer. This could mean: (1) the word "thousands" represent the exact amount of soldiers that these commanders led. Alternate translation: "the commanders of 1,000 soldiers" or (2) the word translated as "thousands" does not represent an exact number, but is the name of a large military division. Alternate translation: "the commanders of large military divisions" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Adnah

(See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

300,000

"three hundred thousand" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 17:15

Jehohanan

(See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

280,000

"two hundred and eighty thousand" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 17:16

Amasiah son of Zichri

(See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

200,000

"two hundred thousand" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 17:17

Eliada

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

200,000

"two hundred thousand men" or "200,000 men" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-ellipsis]]) (See: **Numbers (p.953)**)

2 Chronicles 17:18

Jehozabad

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

180,000

"one hundred and eighty thousand men" or "180,000 men" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/figs-ellipsis]]) (See: **Numbers (p.953)**)

2 Chronicles 17:19

besides those

Alternate translation: "in addition to"

2 Chronicles 18

2 Chronicles 18 General Notes

Structure and formatting

The story of Jehoshaphat as king continues in this chapter.

Special concepts in this chapter

The will of God is accomplished, even when people try to avoid it. Ahab tried to disguise himself to hide from the soldiers of Aram but an arrow still hit and killed him. (See: **will of God (p.1001)**)

2 Chronicles 18:1

Now Jehoshaphat had great riches and honor; he allied himself with Ahab

The word "now" is used here to mark background information. This happened before Ahab went down to Samaria. (See: **Background Information (p.877)**) (See: **Background Information (p.877)**)

he allied himself with Ahab

Alternate translation: "he aligned himself with Ahab" or "he made himself a friend of Ahab"

2 Chronicles 18:2

Ahab killed many sheep and oxen for him and the people

This means that he had these animals slaughtered to prepare a feast for the people. Also, Ahab himself would not have prepared the animals, but rather would have commanded his workers to do it. Alternate translation: "Ahab commanded his workers to slaughter many sheep and oxen for a feast for Jehoshaphat and the people" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 18:3

Will you go with me to Ramoth Gilead

Here Ahab is requesting for Jehoshaphat to join him with his army to make war against Ramoth Gilead. This can be written explicitly. Also, in this question each of the kings represents themselves accompanied by their armies. Alternate translation: "Will you and your army go with my army to attack the city of Ramoth in the region of Gilead" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

I am like you, and my people are like your people

Jehoshaphat is stating his allegiance to Ahab. Alternate translation: "I offer myself and my soldiers to you to use in any way you want" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 18:4

king of Israel

This refers to King Ahab.

2 Chronicles 18:5

four hundred men

"400 men" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

should I not

Here about refers to himself accompanied by his army as himself. Alternate translation: "should we not" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

will give it into the hand of the king

Here the king's "hand" refers to his control. This means that God will enable them to defeat the people at Ramoth Gilead. Alternate translation: "will enable your army to defeat them" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.948)**)

2 Chronicles 18:6

(There are no notes for this verse.)

2 Chronicles 18:7

Micaiah son of Imlah

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 18:8

(There are no notes for this verse.)

2 Chronicles 18:9

(There are no notes for this verse.)

2 Chronicles 18:10

Kenaanah

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

horns of iron

This is a reference to the horns of a bull but they made of metal.

you will push the Arameans until they are consumed

The prophet's actions are a symbolic metaphor that illustrates the way that Ahab would defeat the Arameans. Ahab's army will win with great strength, as a bull attacks another animal. Alternate translation: "With horns like these, your army will keep attacking the army of Aram like a bull attacks another animal, until you completely destroy them" (See: [[rc:///*ta/man/translate/translate-symaction]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Symbolic Action (p.978)**)

until they are consumed

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: "until you consume them" (See:**Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 18:11

has given it into the hand of the king

Here the king's "hand" refers to his control. This means that God will enable them to defeat the people at Ramoth Gilead. Alternate translation: "has allowed the king to capture it" or "will allow your armies to capture it" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metonymy (p.948)**)

2 Chronicles 18:12

Micaiah

Translate this man's name the same as in 2 Chronicles 17:7. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Look

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

the words of the prophets with one mouth are favorable to the king

The prophets all saying the same thing is spoken of as if they all spoke with the same mouth. The phrase "the words of the prophets" represents the message that the prophets declare. Alternate translation: "the prophets all declare that good things will happen to the king" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

your words

Alternate translation: "what you say"

2 Chronicles 18:13

As Yahweh lives

"as surely as Yahweh is alive." The people use this expression to show that what they say next is certainly true. This is a way of making a solemn promise. Alternate translation: "I solemnly swear" (See: **Idiom (p.934)**) (See: **Idiom (p. 934)**)

2 Chronicles 18:14

or not

The understood information may be supplied. Alternate translation: "or should we not go" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

should we go

The word "we" refers to Ahab, Jehoshaphat, and their armies but not to Micaiah. (See: **Exclusive and Inclusive 'We' (p.909)**) (See: **Exclusive and Inclusive 'We' (p.909)**)

2 Chronicles 18:15

How many times must I require & in the name of Yahweh?

Ahab asks this question out of frustration to rebuke Micaiah. Alternate translation: "Many times I have required ... in the name of Yahweh." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

in the name of Yahweh

Here the word "name" refers to authority. Alternate translation: "as the representative of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 18:16

I saw all Israel

Here "all Israel" refers to the army of Israel. Alternate translation: "I saw the entire army of Israel" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

like sheep who have no shepherd

The people of the army are compared to sheep that have no one to lead them because their shepherd, the king, has died. (See: **Simile (p.975)**) (See: **Simile (p.975)**)

These have no shepherd

Yahweh speaks of the king as if he were a shepherd. Just like a shepherd is responsible to care for and protect his sheep, the king is responsible to lead and protect his people. Alternate translation: "These people no longer have a leader" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 18:17

Did I not tell you & but only disaster?

Ahab asks this question to emphasize that he had spoken the truth about Micaiah. Alternate translation: "I told you … but only disaster!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 18:18

on his right hand and on his left

This means that they were standing beside him on his left side and his right side. Alternate translation: "by his right side and by his left side" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

on his left

This implies his left hand. Alternate translation: "on his left hand" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 18:19

entice

This means to attract someone by offering something appealing.

fall at Ramoth Gilead

Ahab dying in battle is spoken of as if he will fall. Alternate translation: "die at Ramoth Gilead" (See: [[rc:///*ta/man/ translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Metaphor (p.942)**)

One said this and another that

This indicates that there was more than one opinion. The words "One … and another" refer to two or more angels in the heavenly host who were responding to Yahweh's question in the previous verse.

2 Chronicles 18:20

(There are no notes for this verse.)

2 Chronicles 18:21

become a lying spirit in the mouth of all his prophets

Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "cause all his prophets to speak lies" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 18:22

Now see, Yahweh

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

has put a lying spirit in the mouth of these prophets of yours

Here the word "spirit" refers to the attitudes of the prophets and the words "the mouth" represents what they will say. Alternate translation: "has caused your prophets to speak lies" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

2 Chronicles 18:23

Kenaanah

Translate this man's name the same as in 2 Chronicles 18:10. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Which way did the Spirit of Yahweh take to go from me to speak to you?

Zedekiah asks this sarcastic question to insult and rebuke Micaiah. Alternate translation: "Do not think that Yahweh's Spirit left me to speak to you!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 18:24

Look

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

you will know that

"you will know the answer to your question." If Zedekiah's rhetorical question is translated as a statement, this phrase may be translated to supply implicit information. Alternate translation: "you will know that the Spirit of Yahweh has spoken to me" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 18:25

king of Israel

This refers to Ahab.

Amon

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 18:26

(There are no notes for this verse.)

2 Chronicles 18:27

If you return safely

This describes something that would not happen. Yahweh had already told Micaiah that the king would not return safely. (See: **Hypothetical Situations (p.931)**) (See: **Hypothetical Situations (p.931)**)

2 Chronicles 18:28

Ahab, the king of Israel, and Jehoshaphat, the king of Judah, went up against

Here the kings represent themselves accompanied by their armies. Alternate translation: "Ahab, the king of Israel, and Jehoshaphat, the king of Judah led their armies up against" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p. 980)**)

went up against

Alternate translation: "fought against"

Ramoth Gilead

Translate the name of this place as you did in 2 Chronicles 18:2 (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 18:29

disguise

This means to change the usual appearance so as not to be identified.

2 Chronicles 18:30

Do not attack the unimportant or the important soldiers

By mentioning both "the unimportant" and "the important soldiers," the king meant all soldiers. Alternate translation: "Do not attack any of the soldiers" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

2 Chronicles 18:31

That is the king of Israel

Jehoshaphat was wrongly identified as the king of Israel because Ahab had insisted that he wear kingly robes.

God turned them away from him

Alternate translation: "God caused them to stop pursuing him"

It came about that

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

2 Chronicles 18:32

(There are no notes for this verse.)

2 Chronicles 18:33

drew his bow at random

This could mean: (1) he took aim to shoot a soldier without knowing that it was Ahab or (2) he drew his bow to shoot without any specific target in mind.

between the joints of his armor

This is a place where two pieces of armor meet and is susceptible to arrows and swords.

2 Chronicles 18:34

the king of Israel was held up in his chariot

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone held the king of Israel up in his chariot" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 19

2 Chronicles 19 General Notes

Structure and formatting

The story of Jehoshaphat as king continues in this chapter.

Special concepts in this chapter

Levite judges

Jehoshaphat appointed many Levites to be judges and told them to be very fair. (See: [[rc:///*tw/dict/bible/kt/appoint]] and [[rc:///*tw/dict/bible/kt/judge]])

2 Chronicles 19:1

(There are no notes for this verse.)

2 Chronicles 19:2

Hanani, the seer

"Hanani" is the name of a man. See how you translated this in 2 Chronicles 16:7. (See: **How to Translate Names (p. 923)**) (See: **How to Translate Names (p.923)**)

went out to meet him

Here the word "him" refers to Jehoshaphat.

Should you be helping the wicked? Should you be loving those who hate Yahweh?

These questions expect negative answers to make the point that Jehoshaphat should not have helped Ahab. Alternate translation: "You should not help the wicked! You should not love those who hate Yahweh!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

the wicked

This refers to wicked people in general. Alternate translation: "wicked people" (See: **Nominal Adjectives (p.951)**) (See: **Nominal Adjectives (p.951)**)

anger from Yahweh is on you

If your language does not use an abstract noun for the idea behind the word **anger**, you can express the same idea with the word "angry." This phrase can be expressed in active form. Alternate translation: "Yahweh is angry with you" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Abstract Nouns (p.869)**)

2 Chronicles 19:3

there is some good to be found in you

If your language does not use an abstract noun for the idea behind the word **good**, you can express the same idea with an adjective. This phrase can be expressed in active form. Alternate translation: "you have done some good things" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Abstract Nouns (p.869)**)

you have taken the Asherah poles out of the land

Since Jehoshaphat was king, he may have told his officials to do these things for him. Alternate translation: "you have had your people take the Asherah poles out of the land" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Asherah poles

See how you translated this in 2 Chronicles 14:3.

fixed your heart

Here the heart represents the will. Jehoshaphat's will is spoken of as being fixed or immovable, which means having an unchanging intention to seek God. Alternate translation: "firmly decided" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

seek God

Wanting to do what pleases God is spoken of as if Jehoshaphat were seeking him. Alternate translation: "do what pleases God" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 19:4

from Beersheba to the hill country of Ephraim

This is a merism that means the whole land over which Jehoshaphat reigned, from the most southern part to the most northern part, and is intended to include the whole land in between. Alternate translation: "of all the land of Judah" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

brought them back to Yahweh

The author speaks of Jehoshaphat's leading the people back to serving Yahweh as if he were carrying them back to where they were at an earlier time. Alternate translation: "convinced them to return to Yahweh" (See: **Metaphor (p. 942)**) (See: **Metaphor (p.942)**)

their fathers

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

2 Chronicles 19:5

fortified cities

cities with walls around them for protection

city by city

Alternate translation: "for every city"

2 Chronicles 19:6

He said to the judges

Alternate translation: "Jehoshaphat said to the judges"

he is with you

This could mean: (1) Yahweh was aware of what the judges decided or (2) Yahweh would hold the judges accountable for their decisions or (3) Yahweh would help and guide them in their decisions. (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 19:7

let the fear of Yahweh be upon you

This can be expressed in active form. Alternate translation: "you should remember to fear Yahweh when you judge"

there is no iniquity with Yahweh our God, nor is there any favoritism or bribe taking

The abstract nouns "iniquity," "favoritism," and "bribe" can be translated using the verbs "sin," "favor," and "bribe." Alternate translation: "Yahweh our God will not sin or favor one person over another in judgment or be bribed" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 19:8

heads of the ancestral houses

Here "heads" is a metaphor for the most important part, and "houses" represents families. Alternate translation: "leaders of the ancient families" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

for carrying out judgment for Yahweh

If your language does not use an abstract noun for the idea behind the word **judgment**, you can express the same idea with a verbal form such as "to judge." Alternate translation: "for judging the people for Yahweh" or "for judging on Yahweh's behalf" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

for the sake of disputes

Alternate translation: "for settling disputes" or "for resolving arguments"

2 Chronicles 19:9

You must serve in reverence for Yahweh

If your language does not use an abstract noun for the idea behind the word **reverence**, you can express the same idea with a verbal form. Alternate translation: "You must serve while fearing Yahweh" or "You must serve while respecting Yahweh" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

with your whole heart

Here "heart" represents the whole person. Alternate translation: "with your whole being" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 19:10

General Information:

General Information:

The words "you" and "your" in this verse refers to those persons Jehoshaphat appointed to be judges.

Connecting Statement:

Connecting Statement:

Jehoshaphat continues to instruct some of the Levites and the priests, and some of the heads of the ancestral houses of Israel, who he appointed to be judges.

Whenever any dispute comes to you from your brothers who live in their cities

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Whenever your brothers who live in their cities bring you a dispute" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

from your brothers

Here "brothers" is a general reference to fellow Israelites.

bloodshed

Here the killing of people is spoken of as shedding their blood, where "blood" represents their lives. Alternate translation: "the killing of people" or "murder" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

anger will come toward you and toward your brothers

If your language does not use an abstract noun for the idea behind the word **anger**, you can express the same idea with the adjective "angry." If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God will be angry with you and your brothers" (See: [[rc:///ta/man/translate/figs-abstractnouns]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Abstract Nouns (p.869)**)

2 Chronicles 19:11

General Information:

General Information:

The words "you" and "your" in this verse refers to those persons Jehoshaphat appointed to be judges.

Connecting Statement:

Connecting Statement:

Jehoshaphat continues to instruct some of the Levites and the priests, and some of the heads of the ancestral houses of Israel, who he appointed to be judges.

See, Amariah

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

Amariah & Zebadiah & Ishmael

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

is over you

Alternate translation: "is in charge of you"

of all the matters of the king

Here Jehoshaphat speaks of himself in the third person. This can be translated in the first person. Alternate translation: "of all my royal matters" (See: **First, Second or Third Person (p.911)**) (See: **First, Second or Third Person (p.911)**)

2 Chronicles 20

2 Chronicles 20 General Notes

Structure and formatting

The story of King Jehoshaphat is completed in this chapter.

Special concepts in this chapter

Deliverance and trust

God rescues those who trust him. An enormous army came against Jehoshaphat but God promised that he would defeat them without Judah having to fight. Then the enemy fought among themselves and when the army of Judah arrived there were dead bodies. (See: [[rc://*tw/dict/bible/kt/trust]] and [[rc:///*tw/dict/bible/kt/promise]])

2 Chronicles 20:1

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

Meunites

This was a people group from the region of Meun which was near Edom, east of the Jordan River. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

came against Jehoshaphat to do battle

Here "Jehoshaphat" represents himself and his army. Alternate translation: "came against Jehoshaphat's army to do battle" or "came to fight against Jehoshaphat and his army" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 20:2

See, they are in Hazezon Tamar

The word "see" is used here as an idiom to add emphasis to what is said next. They could not see the army in Hazezon Tamar from where they were speaking. Alternate translation: "They are already in Hazezon Tamar" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Hazezon Tamar

This is the name of a place. It is another name for Engedi. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 20:3

set himself to seek

This is an idiom. Alternate translation: "determined himself to seek" or "devoted himself to seek" (See: **Idiom (p. 934)**) (See: **Idiom (p.934)**)

to seek Yahweh

This speaks of seeking Yahweh's advice as if he were looking for Yahweh. Alternate translation: "to seek Yahweh's advice" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

He proclaimed a fast

The word "fast" can be expressed as a verb. Alternate translation: "He proclaimed that all the people should fast" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 20:4

Judah gathered

This refers to the people of Judah. Alternate translation: "The people of Judah gathered" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 20:5

of Judah and Jerusalem

This refers to the people from these places. Alternate translation: "of the people from Judah and Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 20:6

are you not God in heaven? Are you not the ruler over all the kingdoms of the nations?

Jehoshaphat uses this rhetorical question to emphasize that God is in heaven and his authority over all things. This question can be written as statement. Alternate translation: "you are indeed God in heaven and the ruler over all the kings of the earth." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

Power and might are in your hand

The words "Power" and "might" mean basically the same thing and emphasize the greatness of Yahweh's power. The word "hand" refers to possession. Alternate translation: "You possess great power" or "You have great power and might" (See: [[rc:///*ta/man/translate/figs-doublet]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Doublet (p.900)**)

2 Chronicles 20:7

Our God, did you not drive out the inhabitants of this land & to the descendants of Abraham?

Jehoshaphat uses this rhetorical question to emphasize that God drove their enemies from their land and gave it to the Israelites. This question can be written as statement. Alternate translation: "It was you who drove out those who lived in this land for the sake of your people Israel and who gave it permanently to the descendants of Abraham." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 20:8

for your name

Here Yahweh is represented by his "name." Alternate translation: "for you" or "to honor you" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

2 Chronicles 20:9

the sword

The "sword" represents war. Alternate translation: "war" or "battle" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

before this house

This refers to the temple.

your name is in this house

Here Yahweh's presence is represented by his "name." Alternate translation: "your presence is here in this house" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 20:10

Mount Seir

This was a place where the Edomites lived. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 20:11

See how they are rewarding us; they are coming to drive us out of your land

Here Jehoshaphat speaks of the ironic situation. Alternate translation: "This is how they 'repay' us for the mercy we showed to them; they are coming to drive us out of your land" (See: **Irony (p.937)**) (See: **Irony (p.937)**)

See how

The word "see" here is used as an idiom to emphasize what is said next. (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 20:12

will you not judge them?

This rhetorical question is used as a request. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "please judge them." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

our eyes are on you

Here the people are represented by their "eyes" to emphasize that they are directing their attention to God. Alternate translation: "we are looking to you for help" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 20:13

(There are no notes for this verse.)

2 Chronicles 20:14

the Spirit of Yahweh came on

This is an idiom which means that the spirit of God influenced Jahaziel and enabled him to prophesy. See how you translated this in 2 Chronicles 15:1 (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Jahaziel & Zechariah & Benaiah & Jeiel & Mattaniah & Asaph

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 20:15

all Judah and you inhabitants of Jerusalem

Here "Judah" refers to the people who live there. Alternate translation: "all you who live in Judah and Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

for the battle does not belong to you, but to God

This means that God is in control of the battle and of what happens.

2 Chronicles 20:16

go down against

This is an idiom that means to go and meet the enemy army for battle. Alternate translation: "march against" or "go to battle against" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

See

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

pass of Ziz

This is a narrow valley between two mountains southeast of Jerusalem. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 20:17

Go out against

This is an idiom that means to go and meet the enemy army for battle. Alternate translation: "March out against" or "Go to battle against" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

the rescue of Yahweh with you

The word "rescue" can be expressed as a verb. Alternate translation: "Yahweh rescue you" (See: **Abstract Nouns (p. 869)**) (See: **Abstract Nouns (p.869)**)

Judah and Jerusalem

Here these places represent the people from them. Alternate translation: "people of Judah and Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 20:18

bowed his head with his face to the ground & fell down before Yahweh

These acts of worship that express humility and submission to God. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

All Judah

Here "Judah" refers to the people from Judah. Alternate translation: "All the people of Judah" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

2 Chronicles 20:19

Kohathites and Korahites

These are the names of people groups descending from Kohath and Korah. (See: **How to Translate Names (p. 923)**) (See: **How to Translate Names (p.923)**)

with a very loud voice

This speaks of all the people praising Yahweh as if they together had one voice. Alternate translation: "with very loud voices" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 20:20

Tekoa

Translate the name of this city the same as in 2 Chronicles 11:6. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

you will be supported

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he will support you" or "he will help you" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

Trust in his prophets, and you will succeed

Alternate translation: "If you trust in Yahweh's prophets, then you will succeed"

2 Chronicles 20:21

his covenant faithfulness endures forever

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you can express the same idea with a verbal form such as "faithfully" or "faithful." See how you translated "covenant faithfulness" in 2 Chronicles 7:3. Alternate translation: "he faithfully loves us forever" or "he is always faithful to his covenant with us" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 20:22

to sing and to praise

They were singing to Yahweh. Alternate translation: "to sing and to praise Yahweh" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

Yahweh set men

This means that Yahweh caused some of the enemy soldiers to ambush other enemy soldiers. Alternate translation: "Yahweh set some enemy soldiers" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

ambush

a surprise attack

Mount Seir

Translate the name of this place the same as in 2 Chronicles 20:10. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

They were defeated

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 defeated them" or "They defeated those they had ambushed" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 20:23

to completely kill them and destroy them

These two phrases mean basically the same thing. The second intensifies the first. Alternate translation: "to completely annihilate them" (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

When they had finished with

This refers to after they had destroyed them. Alternate translation: "When they had finished killing" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 20:24

Behold, they were dead

The word "behold" is used here to mark a surprising event.

they were dead, fallen to the ground

The phrase "fallen to the ground" is an idiomatic way to say that "they were dead." Alternate translation: "they were all dead on the ground" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-doublet]]) (See: **Idiom (p.934)**)

2 Chronicles 20:25

(There are no notes for this verse.)

2 Chronicles 20:26

the fourth day

"day 4" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

Valley of Berakah

This is the name of a place. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

to this day

This means the day on which the writer wrote. See how you translated this in 2 Chronicles 5:9.

2 Chronicles 20:27

every man of Judah and Jerusalem

This is a reference to every man in the army. Alternate translation: "every soldier of Judah and Jerusalem" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Jehoshaphat in their lead

"with Jehoshaphat leading them." The phrase "in their lead" is an idiom. King Jehoshaphat was in front of the whole army as they went back to Jerusalem. (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

rejoice over their enemies

They rejoiced because their enemies had been defeated. Alternate translation: "rejoice over their enemies' defeat" or "rejoice because their enemies had been destroyed" (See: **Assumed Knowledge and Implicit Information (p. 874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 20:28

(There are no notes for this verse.)

2 Chronicles 20:29

The terror of God was on all the kingdoms of the nations

The word "terror" can be expressed with the verb "feared." Alternate translation: "All the kingdoms of the nations greatly feared God"

kingdoms of the nations

Alternate translation: "kingdoms in the nearby nations"

2 Chronicles 20:30

Jehoshaphat's kingdom was quiet

This speaks of the kingdom having peace as the kingdom being quiet. Alternate translation: "Jehoshaphat's kingdom was at peace"

2 Chronicles 20:31

thirty-five years old & twenty-five years

"35 years old … 25 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Azubah, the daughter of Shilhi

"Azubah" was the name of Jehoshaphat's mother. Shilhi was the name of Azubah's father. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 20:32

He walked in the ways of Asa, his father; he did not turn away from them

This means that he lived in a way that pleased Yahweh as his father had done. Here "walking" is an idiom for the way a person lives and behaves. Alternate translation: "He did things that were pleasing to Yahweh, like his father Asa had done, and he did not stop doing those things" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

he did what was right in the eyes of Yahweh

The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Jehoshaphat's actions. See how you translated a similar phrase in 2 Chronicles 14:2. Alternate translation: "he did what Yahweh judged to be right" or "he did what Yahweh considered to be right" (See: **Metaphor (p.942)**) (See: **Metaphor (p. 942)**)

2 Chronicles 20:33

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: "he did not get rid of the high places" (See: **Active or Passive (p. 871)**) (See: **Active or Passive (p.871)**)

The people still had not directed their hearts to the God

This means that the people did not desire to obey God and were not devoted to him. Here people's "hearts" represent their will and their desires. Alternate translation: "The people were still not devoted to the God" or "The people still were not committed to following the God" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 20:34

first and last

These two opposites are given to refer to everything concerning Jehoshaphat during his reign as king. Alternate translation: "from the beginning of his reign until he died" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

behold, they are written in the history & Israel

The word "behold" is used here to add emphasis to the important information that follows. Alternate translation: "anyone can look in the history … Israel and see that they are written there"

they are written in & which is recorded in

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 are in … which is in" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

Hanani

Translate this man's name as you did in 2 Chronicles 16:7. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the history of Jehu son of Hanani

This is a historical account that was written by Jehu.

the book of the kings of Israel

This is a book that no longer exists. See how you translated this in 2 Chronicles 16:11.

2 Chronicles 20:35

(There are no notes for this verse.)

2 Chronicles 20:36

ships

These are ships capable of traveling on large bodies of water.

Tarshish

This is the name of a city. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

They built the ships

Jehoshaphat and Ahaziah did not build the ships, rather, their workers built them. Alternate translation: "Their workers built the ships" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Ezion Geber

Translate the name of this place as you did in 2 Chronicles 8:17. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 20:37

Eliezer & Dodavahu

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Mareshah

Translate this man's name as you did in 2 Chronicles 11:8. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

The ships were wrecked so that

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 ships became ruined and" or "The ships wrecked so that" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

they were not able to sail

Alternate translation: "no one was able to sail them"

2 Chronicles 21

2 Chronicles 21 General Notes

Special concepts in this chapter

Evil

Doing evil causes the country to decline. Jehoshaphat's son was evil. Edom and Libna successfully revolted against him, the Arabs plundered him and he died of an intestinal disease. (See: **evil, wicked, unpleasant (p.990)**)

Important figures of speech in this chapter

Simile

The author compares worship of Baal to being a prostitute: "to act like a prostitute." Idolatry by the people of God is often pictured as prostitution. (See: [[rc:///ta/man/translate/figs-simile]] and [[rc:///tw/dict/bible/kt/peopleofgod]])

2 Chronicles 21:1

slept with his ancestors

Jehoshaphat dying is spoken of as if he had fallen asleep. Alternate translation: "died" (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

city of David

This is the city of Jerusalem. (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 21:2

Azariah, Jehiel, Zechariah, Azariahu, Michael, and Shephatiah

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Jehoshaphat, king of Israel

The southern kingdom was technically called "Judah," but the writer of this book apparently wanted to make the point that the southern kingdom was, in its obedience to God, the true Israel.

2 Chronicles 21:3

large gifts

Alternate translation: "gifts of large amounts"

he gave the kingdom to Jehoram

The kingdom is spoken of as if it were a physical object that Jehoshaphat gave to Jehoram. Alternate translation: "he made Jehoram king" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 21:4

risen up over his father's kingdom

To "rise up over" something is an idiom that means to control it. Alternate translation: "taken complete control over his father's kingdom" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

he killed all his brothers with the sword

Jehoram probably did not kill them personally, but had other people do it for him. Alternate translation: "he caused all of his younger brothers to be killed" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 21:5

(There are no notes for this verse.)

2 Chronicles 21:6

walked in the ways

This is an idiom that means he followed their example. See how you translated this in 2 Chronicles 20:32. Alternate translation: "followed the example" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

the house of Ahab was doing

The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. Alternate translation: "the descendants of Ahab were doing" (See: **Metonymy (p.948)**) (See: **Metonymy (p. 948)**)

he had Ahab's daughter as his wife

Alternate translation: "he had married a daughter of Ahab"

in the sight of Yahweh

The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 21:7

the house of David

The word "house" is a metonym for the family that lives in the house. In this case it refers to the kingdom of Judah. See how you translated this in 2 Chronicles 10:19. Alternate translation: "the kingdom of Judah" or "the people of Judah" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

he had promised that he would always give life to him and his descendants

"he had promised that David's descendants would always be the ones who ruled Judah." This was the covenant that Yahweh made with David.

always give life to him and his descendants

Alternate translation: "always cause him and his descendants to live" or "never destroy him and his descendants"

2 Chronicles 21:8

In Jehoram's days

Alternate translation: "While Jehoram was king"

from the control of Judah

Alternate translation: "against Judah's control"

set a king over themselves

The word "set" is a metonym for choosing, and the words "over themselves" is a metonym for "to rule them." Alternate translation: "chose a king to rule over them" (See: **Reflexive Pronouns (p.968)**) (See: **Reflexive Pronouns (p.968)**)

2 Chronicles 21:9

crossed over

Alternate translation: "crossed the border into Edom" or "went to Edom"

It was night when he rose up & surrounded him and his chariot commanders

It may be helpful to reorder this sentence and to add implicit information. Alternate translation: "The Edomites surrounded him and his chariot commanders, but Jehoram and his army fought against them and escaped during the night" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 21:10

to this present day

This refers to the time when the book of 2 Chronicles was written. See how you translated this in 2 Chronicles 5:9.

Libnah

This was a town in Judah. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 21:11

Jehoram had also built high places

Other people helped Jehoram build these high places all over the mountains of Judah. Alternate translation: "Jehoram and the people had also built high places" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

he made the inhabitants of Jerusalem to live like prostitutes

Jehoram caused the people to serve idols instead of Yahweh. People who serve other gods in order to receive something from them are spoken of as spiritual prostitutes. Alternate translation: "he caused the people of Jerusalem to leave Yahweh and serve other gods, as prostitutes serve men who are not their husbands" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

he led Judah astray

Not following Yahweh is spoken of as not following the correct path. Alternate translation: "he caused Judah to no longer follow Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 21:12

A letter from the prophet Elijah came to Jehoram

Alternate translation: "Jehoram received a letter from the prophet Elijah" or "The prophet Elijah sent a letter to Jehoram"

walked in the ways

This is an idiom that means he followed their example. See how you translated this in 2 Chronicles 20:32. Alternate translation: "followed the example" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 21:13

act like a prostitute

Jehoram caused the people to serve idols instead of Yahweh. People who serve other gods in order to receive something from them are spoken of as spiritual prostitutes. See how you translated a similar phrase in 2 Chronicles 21:11. Alternate translation: "leave Yahweh and serve other gods, as a prostitute serves men who are not her husband" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the house of Ahab

The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in 2 Chronicles 21:6. Alternate translation: "the descendants of Ahab" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 21:14

see

This tells Jehoram to pay attention to the message that follows.

strike with a great plague

Alternate translation: "cause a great plague to happen to"

2 Chronicles 21:15

You yourself

The use of the reflexive "yourself" emphasizes that this is a personal judgment on Jehoram. (See: **Reflexive Pronouns (p.968)**) (See: **Reflexive Pronouns (p.968)**)

until your intestines fall out because of the sickness

This could mean: (1) his intestines will literally fall out or (2) this is a metaphor that describes intestinal problems that will result in his death. Alternate translation: "until this disease causes your death" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 21:16

stirred up against Jehoram the spirit of the Philistines and of the Arabians

Stirring the spirit is a metonym for making someone want to act. Here "spirit" is singular and refers to the Philistines as a group and to the Arabians as a group. Alternate translation: "provoked against Jehoram the Philistines and the Arabians" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

against Jehoram

Here Jehoram refers to Jehoram and the people of Judah that he ruled. Alternate translation: "against Jehoram and the people of Judah" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

the spirit of the Philistines and of the Arabians who were near the Cushites

The Philistines and the Arabians were two different nations. The Arabians lived southeast of Judah near the Cushites, and the Philistines lived west of Judah. These nations were stirred up separately. This can be made explicit. Alternate translation: "the spirit of the Philistines and the spirit of the Arabians who were near the Cushites" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 21:17

No son was left to him except Jehoahaz, his youngest son

Alternate translation: "They took away all of his sons except Jehoahaz, his youngest son" or "The only son they left to him was Jehoahaz, his youngest son"

Jehoahaz, his youngest son

This same son is called "Ahaziah" in 2 Chronicles 22:1.

2 Chronicles 21:18

Yahweh struck him in his intestines with an incurable disease

Here "struck" is an idiom that means Yahweh caused him to be sick. Alternate translation: "Yahweh caused him to suffer from an incurable disease in his intestines" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 21:19

It came about

This phrase marks an important event in the story. If your language has a way for doing this, you could consider using it here.

in due time

This is an idiom that refers to a set or appointed time. Alternate translation: "in the proper time" or "when the time was right" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

made no fire in his honor as they had done for his ancestors

The custom of the Israelites was to make a bonfire to honor the king who had died. They did not do this for Jehoram to express their contempt for him. This can be stated explicitly. Alternate translation: "did not make a bonfire to honor him as they normally did to honor kings when they died" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 21:20

when he departed no one mourned him

Alternate translation: "no one was sad that he died"

2 Chronicles 22

2 Chronicles 22 General Notes

Structure and formatting

This chapter is the beginning of the story of Queen Athaliah.

Important figures of speech in this chapter

Metaphor

The author compares Athaliah's evil deeds to Ahab's family's evil lives: "walked in the ways of the house of Ahab." Ahab is pictured as the epitome of evil. (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///tw/dict/bible/kt/evil]] and [[rc://*/tw/dict/bible/kt/works]])

2 Chronicles 22:1

for the band of men & had killed all his older sons

This is background information about the events of 2 Chronicles 21:16 and 2 Chronicles 21:17. Ahaziah was called "Jehoahaz" in that earlier account. It is possible he changed his name when he became king. (See: **Background Information (p.877)**) (See: **Background Information (p.877)**)

all his older sons

Alternate translation: "all Jehoram's older sons"

2 Chronicles 22:2

twenty-two years old

"22 years old" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Athaliah

This is the name of Ahaziah's mother. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p. 923)**)

2 Chronicles 22:3

He also walked in the ways

Here "walked in the ways" is an idiom that means he followed Ahab's example. See how you translated this in 2 Chronicles 20:32. Alternate translation: "He also followed the example" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

the house of Ahab

The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in 2 Chronicles 21:6. Alternate translation: "the descendants of Ahab" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 22:4

in the sight of Yahweh

The sight of Yahweh represents his judgment or evaluation. Alternate translation: "as Yahweh judged" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the house of Ahab was doing

The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in 2 Chronicles 21:6. Alternate translation: "the descendants of Ahab were doing" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

they were his advisors

Alternate translation: "descendants of Ahab advised him"

to his destruction

Alternate translation: "and this caused his destruction"

2 Chronicles 22:5

He also followed their advice; he went

Alternate translation: "He also followed their advice and went" or "He also followed their advice to go"

to fight against Hazael, king of Aram

The reader should understand that Hazael did not fight alone, but that he took his army with him. Alternate translation: "to fight against Hazael, king of Aram, and his army" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p. 980)**)

Hazael

This is a man's name. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 22:6

of the wounds that they had given him

Alternate translation: "from the wounds that he received at the battle"

went down to Jezreel

Jezreel was lower in elevation than Jerusalem.

2 Chronicles 22:7

Now the destruction of Ahaziah was brought about by God

If your language does not use an abstract noun for the idea behind the word **destruction**, you can express the same idea with a verbal form. 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: "God caused Ahaziah to die" (See: [[rc://*ta/man/translate/figs-abstractnouns]] and [[rc://*ta/man/translate/figs-activepassive]]) (See: **Abstract Nouns (p.869)**)

visit to Joram & went with Jehoram

"Joram" and "Jehoram" are two names for the same person.

Nimshi

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the house of Ahab

The word "house" is a metonym for the family that lives in the house. In this case it refers to the descendants of Ahab. See how you translated this in 2 Chronicles 21:6. Alternate translation: "the descendants of Ahab" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 22:8

It came about

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

carrying out God's judgment on the house of Ahab

This refers to killing the descendants of Ahab. Alternate translation: "killing all the descendants of Ahab as God had commanded"

the sons of Ahaziah's brothers

This could mean: (1) Ahaziah's nephews or (2) the sons of Ahaziah's relatives .

2 Chronicles 22:9

they caught him & killed him

Alternate translation: "they caught Ahaziah … killed Ahaziah"

they buried him, for they said, "He is a son of Jehoshaphat, who sought Yahweh with all his heart."

They honored him enough to bury his body because he was the descendant of Jehoshaphat, who was a good king. This can be stated explicitly. Alternate translation: they buried his corpse, because they said, "He deserves to be buried, because he was a descendant of Jehoshaphat, who tried hard to please Yahweh." (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

the house of Ahaziah had no more power to rule the kingdom

Here "house of Ahaziah" is a metonym that refers to Ahaziah's descendants. Here "power to rule" is a metonym for a king. Since all the adult descendants of Ahaziah were dead, there was no one left to rule Judah. (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 22:10

she arose and killed all the royal children

Here the writer speaks of Athaliah as if she killed the children herself, but the reader should understand that she would have ordered her servants to kill them. Alternate translation: "she commanded her servants to kill all the royal children" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

all the royal children

This refers only to the males, because they could become king. Verse 11 confirms that the sons were the ones who were killed. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

the house of Judah

The word "house" is a metonym for the family that lives in the house. In this case, it refers to the kingdom of Judah. Alternate translation: "Judah" or "the kingdom of Judah" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 22:11

a daughter of the king & a daughter of King Jehoram

Here "the king" refers to Jehoram, the father of Ahaziah. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

his nurse

This refers to a person who cares for a child, not to a medical person.

into a bedroom

Verse 12 makes it clear that this bedroom was located in the temple. Jehosheba could access that room because she was married to Jehoiada who was a priest.

Jehoiada

This is a man's name. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 22:12

He was with them

Alternate translation: "Joash was with Jehosheba and Jehoiada"

2 Chronicles 23

2 Chronicles 23 General Notes

Structure and formatting

The chapter ends the story of Queen Athaliah and begins the story of King Joash.

Special concepts in this chapter

Having a king

The high priest organized a coup and made seven-year-old Joash king. Athaliah objected, so the chief priest had her killed. This was an attempt by the priests to fulfill the covenant God made with David. (See: [[rc:///*tw/dict/bible/kt/highpriest]] and [[rc:///*tw/dict/bible/kt/priest]] [[rc:///*tw/dict/bible/kt/fulfill]] and [[rc:///*tw/dict/bible/kt/covenant]])

2 Chronicles 23:1

General Information:

General Information:

Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

Jehoiada

the chief priest who served in the temple and was faithful to God. He was an advisor to Joash. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

showed his strength

He decided it was time to challenge Athaliah's rule and reveal that Joash was alive and ready to be king. Alternate translation: "decided to act"

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 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. 953)**) (See: **Numbers (p.953)**)

entered into a covenant

Alternate translation: "made an agreement"

Azariah & Ishmael & Azariah & Maaseiah & Elishaphat

These five men were the commanders of hundreds of soldiers. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Jeroham & Jehohanan & Obed & Adaiah & Zichri

These are men's names. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 23:2

the heads of the ancestral houses of Israel

Here "heads" is a metaphor for the most important part. And "houses" represents the families. Alternate translation: "leaders of the founding families of Israel" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

2 Chronicles 23:3

the king's son

Here, "king" refers to Joash's father. Alternate translation: "Joash, the son of the king"

2 Chronicles 23:4

A third

"One-third" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

will be guards at the doors

Alternate translation: "will be guards at the temple doors"

2 Chronicles 23:5

Another third & the other third

"Another one-third … the other one-third" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

the Foundation Gate

This gate may have also been called the "Middle Gate" or the "Sur Gate." It was apparently an inner gate that was near the king's palace.

All the people

This is a generalization that refers to all the people who are present. Alternate translation: "All the other people who are present" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 23:6

Allow no one to come into the house of Yahweh

Alternate translation: "Do not allow anyone to come into the house of Yahweh"

But all the other people must obey the commands of Yahweh

It may be helpful to state that command. Alternate translation: "All the others must remain in the courtyard, obeying what Yahweh has commanded" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 23:7

The Levites must surround the king on all sides

Alternate translation: "The Levites must surround the king on all sides in order to protect him"

all sides, every man with his weapons in his hand

Alternate translation: "all sides, and every temple guard should have his weapons and be ready to fight"

Whoever comes into the house, let him be killed

This did not include the temple guards and the priests. This can be stated explicitly and in active form. Alternate translation: "You must kill anyone except the temple guards and the priests who come into the temple" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

when he comes in and when he goes out

This could mean: (1) "at all times" or (2) "wherever he goes." (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 23:8

all Judah

This is a generalization to refer to all the people of Judah who were present in the courtyard that day. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

served in every way in the manner in which Jehoiada the priest commanded

Alternate translation: "did exactly what Jehoiada the priest commanded" or "obeyed everything that Jehoiada the priest commanded"

Each one took his men & any of their divisions

The priests and guards served in divisions, with each group working for two weeks. This refers to the point in time when two divisions were present—the one ending their service and the one starting their service. Thus there were twice as many men as usual.

were to leave off serving on the Sabbath

Alternate translation: "were finishing their work on that Sabbath day"

2 Chronicles 23:9

(There are no notes for this verse.)

2 Chronicles 23:10

General Information:

General Information:

Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

with his weapon in his hand

This means they were ready to fight. See how you translated a similar phrase in 2 Chronicles 23:7.

2 Chronicles 23:11

the king's son

Here "king" refers to Joash's father. Alternate translation: "Joash, the son of the king"

put the crown on him

This is a symbolic act to show that they are making him king. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

gave him the covenant decrees

The symbolic act of giving him a scroll with the decrees shows that they expect him to obey them. It is unclear if these decrees were a portion of the law of Moses, or a separate set of rules for kings to obey. Alternate translation: "presented to him the covenant decrees that he should obey" (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

anointed him

This was a symbolic act to show that he was chosen by God to be the king. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

Long live the king

Alternate translation: "May the king live a long life"

2 Chronicles 23:12

(There are no notes for this verse.)

2 Chronicles 23:13

behold

This alerts the reader that the following information is very important.

standing by his pillar at the entrance

The relationship between the king and this particular pillar at the temple entrance is unclear.

All the people of the land

This is a generalization to show that many people participated in the event. Alternate translation: "A very large number of the people of the land" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

Athaliah tore her clothes

This was a symbolic action to show her great distress. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p. 978)**)

Treason! Treason!

Treason is acting to overthrow the government. Athaliah had killed the legitimate heirs of the king and made herself ruler in 2 Chronicles 22:10. She was angry that Joash became king in her place. The exclamation is repeated for emphasis. Alternate translation: "You are committing treason!"

2 Chronicles 23:14

Jehoiada

Translate this man's name as in 2 Chronicles 22:11. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

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 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. See how you translated this in 2 Chronicles 23:1. Alternate translation: "the commanders of military divisions" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

who were over the army

Alternate translation: "who were leaders in the army"

Bring her out between the ranks

This could mean: (1) "Surround her and bring her out of the temple courtyard" or (2) "Remove her from the people in the temple courtyard"

anyone who follows her, let him be killed with the sword

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. It is implied that people who followed her would be trying to help her. Alternate translation: "Use your sword to kill anyone who comes to help her" (See: [[rc:///*ta/man/translate/figs-activepassive]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Active or Passive (p.871)**)

For the priest had said

Alternate translation: "For Jehoiada the priest had said"

2 Chronicles 23:15

as she went into the entrance of the Horse Gate of the king's house

Some versions have "and took her to the Horse Gate near the entrance of the kings' house"

the king's house

Alternate translation: "the royal palace"

2 Chronicles 23:16

General Information:

General Information:

Throughout chapter 23, Joash is referred to as "the king." It may be helpful to your readers to occasionally add "King Joash" or "Joash the king" to make his identity explicit. (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 23:17

all the people went to the house of Baal

This is a generalization that means a large group of the people did this. Alternate translation: "a very large group of the people went to the temple of Baal" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

Mattan

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 23:18

under the hand of the priests

Here "hand" represents control. Alternate translation: "under the direction of the priests" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 23:19

so that no one that was unclean in any way should enter

A person who is not acceptable for God's purposes is spoken of as if they were physically unclean. Alternate translation: "so that no one that was unacceptable to God in any way should enter" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

so that no one that was unclean in any way should enter

This can be stated in positive form. Alternate translation: "to make sure that only those who are clean could enter" or "to make sure only those who are acceptable to God could enter" (See: **Double Negatives (p.897)**) (See: **Double Negatives (p.897)**)

2 Chronicles 23:20

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 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 Chronicles 23:1. (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

all the people of the land

This is a generalization that means he took very many people with him. Alternate translation: "a very large group of the people of Israel" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

He brought down the king from the house of Yahweh

The temple was built on the highest hill in Jerusalem. Alternate translation: "He brought the king down from the temple to the palace"

the throne of the kingdom

Alternate translation: "the royal throne"

2 Chronicles 23:21

So all the people of the land

This is generalization to say that most of the people rejoiced. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

the city was quiet

Here "the city" represents the people of the city, and "quiet" represents peace, since no one opposed Joash after Athaliah died. Alternate translation: "the people of the city were at peace" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 24

2 Chronicles 24 General Notes

Structure and formatting

The story of King Joash is completed in this chapter.

Special concepts in this chapter

Joash repairs the temple

Joash decided to repair the temple. The Levites collected money from people and gave it to the workmen to repair the temple. This was a sign of worship towards Yahweh. (See: [[rc:///tw/dict/bible/kt/temple]] and [[rc:///tw/dict/bible/kt/sign]])

Joash becomes evil

When Joash stopped worshiping Yahweh, he had many troubles. Joash remaind loyal to Yahweh as long as the chief priest lived, but when the chief priest died Joash started following other gods. The chief priest's son warned him that he would have trouble, so he had him killed. The army of Aram defeated and plundered him and his servants murdered him. (See: [[rc:///tw/dict/bible/kt/priest]] and [[rc:///tw/dict/bible/kt/falsegod]])

2 Chronicles 24:1

began to reign

Alternate translation: "became king of Judah"

forty years

"40 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Zibiah

This is a woman's name. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 24:2

what was right in the eyes of Yahweh

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Joash's actions. See how you translated a similar phrase in 2 Chronicles 14:1. Alternate translation: "what Yahweh judged to be right" or "what Yahweh considered to be right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

all the days of Jehoiada, the priest

This idiom means "as long as Jehoiada, the priest, was alive." (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 24:3

Jehoiada took for him two wives

Alternate translation: "Jehoiada chose two wives for Joash"

2 Chronicles 24:4

It came about after this

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

2 Chronicles 24:5

right away

Alternate translation: "immediately"

The Levites did nothing at first

It may be helpful to add "but" to show that the Levites did not obey. Alternate translation: "But the Levites did not do it immediately"

2 Chronicles 24:6

Why have you not required the Levites & covenant decrees?

King Joash asks this rhetorical question to accuse Jehoiada of not doing his duty. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You have neglected your duty. I told you to require the Levites … covenant decrees, but you have not done it." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

for the tent of the covenant decrees

Although it refers to the temple that Solomon built, it is a reminder that this tax has been collected since the time of Moses and the "tent of meeting."

2 Chronicles 24:7

holy things

This refers to the items used for worship in the temple.

to the Baals

Alternate translation: "to people to use for the worship of idols of Baal"

2 Chronicles 24:8

a chest

a large wooden box

2 Chronicles 24:9

they made a proclamation

Alternate translation: "they proclaimed" or "they announced"

2 Chronicles 24:10

All the leaders and all the people

This is a generalization. Some people probably did not respond this way. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 24:11

It happened that whenever

This phrase introduces a new, recurring action. If your language has a way to note this, you may use it here.

take it and carry it back to its place

Alternate translation: "take the chest and carry it back to its place"

2 Chronicles 24:12

stonemasons and carpenters

Alternate translation: "men who built with stone and men who built with wood"

those who worked in iron and bronze

Alternate translation: "men who made things from iron and bronze"

2 Chronicles 24:13

went forward in their hands

Here the word "forward" represents progress, and the word "hands" represents their control. Alternate translation: "made progress under their supervision" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 24:14

the rest of the money

This is money that was collected in the chest but not needed for repairs.

furnishings

This refers to the "utensils" and "spoons" listed later in the verse.

for all the days of Jehoiada

This idiom refers to the lifespan of Jehoiada. Alternate translation: "for as long as Jehoiada lived" or "throughout the lifetime of Jehoiada" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 24:15

grew old and was full of days

These two phrases mean the same thing and emphasize how long he lived. Alternate translation: "became very old" (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

was full of days

This idiom means he lived a long time. (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

130 years old

"one hundred and thirty years old" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 24:16

among the kings

Alternate translation: "among the tombs of the kings" or "among the graves of the kings"

because he had done good in Israel, toward God, and to God's house

The nominal adjective "good" can be translated as an adjective. Alternate translation: "because he had done good things in Judah for God and for God's temple" (See: **Nominal Adjectives (p.951)**) (See: **Nominal Adjectives (p.951)**)

2 Chronicles 24:17

did honor to the king

Alternate translation: "gave honor to King Joash" or "honored the king"

Then the king listened to them

The following verse indicates that they wanted the king to serve idols instead of Yahweh, and he agreed. Alternate translation: "Then they persuaded the king to do what they wanted" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 24:18

God's anger came on Judah and Jerusalem

God's anger is spoken of as something that covered over Judah and Jerusalem. Here the words "Judah" and "Jerusalem" are metonyms for the people who lived there. Alternate translation: "God became very angry with the people of Judah and Jerusalem" (See: [[rc:///ta/man/translate/figs-metaphor]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

this wrongdoing of theirs

Alternate translation: "their sin"

2 Chronicles 24:19

Yet he sent

Here the word "yet" indicates a contrast between God's anger and his sending of the prophets to give them a chance to repent and avoid judgment.

to himself, Yahweh

The reflexive pronoun emphasizes that Yahweh was the one to whom they should turn. (See: **Reflexive Pronouns (p.968)**) (See: **Reflexive Pronouns (p.968)**)

they refused to listen

Alternate translation: "the people refused to obey"

2 Chronicles 24:20

The Spirit of God came on Zechariah

This is an idiom which means that the Spirit of God influenced Zechariah and enabled him to prophesy. See how you translated a similar phrase in 2 Chronicles 15:1. (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Zechariah son of Jehoiada

This was not the same man as Zechariah son of Berechiah who wrote the Book of Zechariah.

Why do you transgress the commandments of Yahweh, so that you cannot prosper?

Zechariah asked this rhetorical question to rebuke the people. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You are transgressing the commandments of Yahweh, so that is why you cannot prosper." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 24:21

(There are no notes for this verse.)

2 Chronicles 24:22

ignored the kindness that Jehoiada, Zechariah's father, had done to him

Joash did not pay attention to the way that Jehoiada, Zechariah's father, had been kind to Joash.

call you to account

Alternate translation: "make you pay for the wrong you have done"

2 Chronicles 24:23

It came about

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

sent all the plunder from them

Alternate translation: "sent all the plunder from Judah and Jerusalem"

2 Chronicles 24:24

victory over a very great army

Alternate translation: "victory over the much larger army of Judah"

In this way the Arameans brought judgment on Joash

This refers to God's judgment. This can be stated as an action. Alternate translation: "In this way God used the Arameans to judge Joash" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Abstract Nouns (p.869)**)

2 Chronicles 24:25

Joash had been severely 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: "they had severely wounded Joash" (See: **Active or Passive (p. 871)**) (See: **Active or Passive (p.871)**)

because of the murder of the sons of Jehoiada

Alternate translation: "because he had murdered the sons of Jehoiada"

They killed him in his bed

Alternate translation: "The servants killed Joash in his bed"

2 Chronicles 24:26

Zabad & Jehozabad

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Shimeath, an Ammonite woman & Shimrith, a Moabite woman

"Shimeath, from the country of Ammon … Shimrith, from the country of Moab." These are the names of two women. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 24:27

the accounts about his sons

Alternate translation: "the record of what his sons did"

the important prophecies that were spoken about him

Alternate translation: "the important things the prophets spoke about him"

see, they are written

Here "see" alerts the reader to pay special attention to the information that follows.

the commentary on the book of the kings

This is a book which no longer exists.

2 Chronicles 25

2 Chronicles 25 General Notes

Special concepts in this chapter

Worshiping other gods

When Amaziah trusted God he was successful against Edom. But when he started worshiping the idols of Edom he was badly defeated. (See: [[rc:///tw/dict/bible/kt/trust]] and [[rc:///tw/dict/bible/kt/falsegod]])

2 Chronicles 25:1

twenty-five years & twenty-nine years

"25 years … 29 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Jehoaddan

This is a woman's name. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 25:2

what was right in the eyes of Yahweh

Here the word "eyes" represents sight, and sight represents Yahweh's judgment or evaluation. See how you translated a similar phrase in 2 Chronicles 14:2. Alternate translation: "what Yahweh judged to be right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

but not with a whole heart

Here the phrase "whole heart" is an idiom that means "completely." Alternate translation: "but not completely" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 25:3

It came about that

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

2 Chronicles 25:4

the book of Moses

This is a reference to the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

2 Chronicles 25:5

gathered Judah together

Here "Judah" refers to the people who lived in Judah. Alternate translation: "gathered the people of Judah together" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

registered them & numbered them

He had someone write their names on an official list.

by their ancestors' houses

Here the word "houses" is a metonym for the families that lived in them. Alternate translation: "by their ancestors' families" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

commanders of thousands and commanders of hundreds

This could mean: (1) these numbers represent the exact amount of soldiers that these commanders led. Alternate translation: "commanders of 1,000 soldiers and commanders of 100 soldiers" or (2) the words translated as "thousands" and "hundreds" do not represent exact numbers, but are the names of larger and smaller military divisions. Alternate translation: "commanders of large military divisions and commanders of smaller military divisions" See how you translated a similar phrase in 2 Chronicles 1:2. (See: **Numbers (p.953)**) (See: **Numbers (p. 953)**)

all of Judah and Benjamin

Here "Judah" and "Benjamin" refer to the people who lived in the wider kingdom of Judah. Alternate translation: "all the people of Judah and Benjamin" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

twenty years old and upward

Here numbers that were larger than twenty are spoken of as if they were higher. Alternate translation: "20 years old and older" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

found them to be

Alternate translation: "learned that there were"

300,000

"three hundred thousand" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

chosen men

Alternate translation: "capable soldiers" or "skilled warriors"

2 Chronicles 25:6

100,000

"one hundred thousand" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

one hundred talents of silver

"100 talents of silver." You may convert this to a modern measure. Alternate translation: "about thirty-three hundred kilograms of silver" or "about 3,300 kilograms of silver" (See: [[rc:///*ta/man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bweight]]) (See: **Numbers (p.953)**)

2 Chronicles 25:7

a man of God

Alternate translation: "a prophet of God"

Israel & the people of Ephraim

These are two names for the same group people.

2 Chronicles 25:8

throw you down before the enemy & throw down

Here the prophet speaks of military defeat as if the king would be thrown down on the ground. Alternate translation: "enable your enemy to defeat you … defeat" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 25:9

about the one hundred talents

You may convert this to a modern measure. Alternate translation: "about the thirty-three hundred kilograms of silver" or "about the 3,300 kilograms of silver" (See: [[rc:///*ta/man/translate/translate-bweight]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Biblical Weight (p.888)**)

2 Chronicles 25:10

the army that had come to him from Ephraim

These words refer to "the army of Israel" (verse 9).

So their anger was greatly kindled

Here the increase in their anger is spoken of as if it were a growing fire inside them. Alternate translation: "So their anger began to burn within them like a fire" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

in fierce anger

Alternate translation: "very angry"

2 Chronicles 25:11

took courage

Alternate translation: "became brave"

Valley of Salt

This is an area near the Dead Sea.

ten thousand men

"10,000 men" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 25:12

another ten thousand

"another 10,000 soldiers" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

so that they were all broken in pieces

This is an exaggeration to emphasize the thoroughness of the slaughter. Alternate translation: "so that they were all completely destroyed" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 25:13

the men of the army which Amaziah sent back

Alternate translation: "the men of the army of Israel which Amaziah sent back to Israel"

Beth Horon

This was a village near Jerusalem in Ephraim. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

struck down

Here "struck down" is an idiom that means they killed them. Alternate translation: "killed" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

three thousand of the people

Alternate translation: "3,000 people"

took much plunder

Alternate translation: "took away a great amount of valuable things"

2 Chronicles 25:14

Now it came about

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

the slaughter of the Edomites

Alternate translation: "slaughtering the Edomites" or "killing the Edomites"

the gods of the people of Seir

Alternate translation: "the gods that the people of Seir worshiped"

bowed down & burned incense

These are symbolic acts of worship. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

the gods

This expresses the popular opinion of the day that the gods determined who won battles.

2 Chronicles 25:15

Yahweh's anger was kindled against Amaziah

Here the increase in Yahweh's anger is spoken of as if it were a growing fire. Alternate translation: "Yahweh's anger grew like a fire against Amaziah" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

Why have you sought after the gods of a people who did not even save their own people from your hand?

The prophet uses this rhetorical question to rebuke Amaziah for worshiping the powerless gods of the people he had defeated. Here the word "hand" is a metonym for power. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You have worshiped the gods of a people that did not even save their own people from your power, King Amaziah." (See: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///* ta/man/translate/figs-metonymy]]) (See: **Rhetorical Question (p.971)**)

the gods & who did not even save their own people

This expresses the popular opinion of the day that the gods determined who won battles.

2 Chronicles 25:16

It came about that

This phrase is used here to mark the next important event in the story. If your language has a way for doing this, you could consider using it here.

Have we made you an advisor to the king? Stop! Why should you be killed?

The king used these rhetorical questions to rebuke the prophet for speaking against him. The questions can be translated as statements. Alternate translation: "We certainly did not appoint you to be one of my advisors. So stop talking! If you say anything more, I will tell my soldiers to kill you!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

you have done this deed

This refers back to Amaziah worshiping the gods of the Edomites in 2 Chronicles 25:14.

2 Chronicles 25:17

Jehoash & Jehoahaz

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

meet each other face to face

This idiom means they would both be there in person, rather than communicating through messages or other people. Alternate translation: "meet each other in person" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 25:18

A thistle that was in Lebanon & trampled down the thistle

This message is in the form of a parable. The worthless thistle represents Amaziah, and the cedar represents Jehoash. The trampling of the thistle by the beast expresses that something bad will happen to the thistle, and it will be powerless to stop it. The point of the parable is that Amaziah was foolish to challenge Jehoash. (See: **Parables (p.961)**) (See: **Parables (p.961)**)

thistle

This is a small, worthless plant with small, sharp thorns.

cedar

a very large type of tree

Judah

Here "Judah" is a metonym for the people who lived in Judah. Alternate translation: "the people of Judah" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 25:19

your heart has lifted you up

This is an idiom that means he had become proud. Alternate translation: "you have become proud" (See: **Idiom (p. 934)**) (See: **Idiom (p.934)**)

why should you cause yourself trouble and fall, both you and Judah with you?

Jehoash used this rhetorical question to warn Amaziah not to fight with him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "you should not cause yourself trouble and fall, both you and Judah with you." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p. 971)**)

fall

Here "fall" is a euphemism for "die." (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

2 Chronicles 25:20

this event was from God

Alternate translation: "God wanted this event to happen"

into the hand of their enemies

Here "hand" refers to power to defeat. Alternate translation: "into the power of their enemies" or "so their enemies could defeat them" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 25:21

met each other face to face

This idiom means they were both at the battle in person, rather than only sending other people to fight. See how you translated a similar phrase in 2 Chronicles 25:17. Alternate translation: "met each other in person" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Beth Shemesh, which belongs to Judah

The city of Beth Shemesh was located in Judah.

2 Chronicles 25:22

Judah was struck down before Israel

Here "Judah" and "Israel" are metonyms for the soldiers of Judah and Israel, and "struck down" is an idiom that means "defeated." 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 soldiers of Israel defeated the soldiers of Judah" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-idiom]] and **Active or Passive (p.871)**) (See: **Metonymy (p.948)**)

every man

This is a generalization that refers to the soldiers of Judah who survived the battle. Alternate translation: "the surviving soldiers of Judah" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 25:23

four hundred cubits in distance

A cubit is 46 centimeters. Alternate translation: "400 cubits in distance" or "a length of 180 meters" (See: [[rc:///*ta/ man/translate/translate-numbers]] and [[rc:///*ta/man/translate/translate-bdistance]]) (See: **Numbers (p.953)**)

2 Chronicles 25:24

with Obed Edom

Here "Obed Edom" refers to this man's descendants. Alternate translation: "under the care of the descendants of Obed Edom" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/translate-names]]) (See: **Metonymy (p.948)**)

the king's house

Alternate translation: "the royal palace"

2 Chronicles 25:25

(There are no notes for this verse.)

2 Chronicles 25:26

As for the other matters & are they not written in the book of the kings of Judah and Israel?

This rhetorical question is used to remind the reader that what happened to Amaziah is well-known. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "All of the matters concerning Amaziah, behold, are written in the book of the kings of Judah and Israel." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

the other matters concerning Amaziah, first and last

Here the phrase "first and last" refers to those extremes and everything in between. Alternate translation: "all the matters concerning Amaziah" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

behold

This alerts the reader to pay special attention to the truth of what follows.

the book of the kings of Judah and Israel

This refers to a book that no longer exists.

2 Chronicles 25:27

turned away from following Yahweh

Here "turn away" is an idiom that means he no longer obeyed Yahweh. Alternate translation: "stopped obeying Yahweh" or "started to disobey Yahweh" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

they began to make a conspiracy & they sent

The text does not state to whom "they" refers. Retain the generic "they" in your translation if possible.

make a conspiracy against him

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. Alternate translation: "conspire against him" or "plot against him" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

Lachish

a city in Judah (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 25:28

They brought

The text does not state to whom the word "They" refers. Retain the generic "they" in your translation if possible.

brought him back

Alternate translation: "brought back his body"

city of Judah

This was another name for Jerusalem, which was also called the city of David.

2 Chronicles 26

2 Chronicles 26 General Notes

Special concepts in this chapter

Uzzah the leper

Uzzah was powerful when he followed Yahweh. When he entered the temple to burn incense like a priest, God made him a leper. Lepers could not properly worship Yahweh because they were always unclean. (See: [[rc:///*tw/ dict/bible/kt/temple]] and [[rc:///*tw/dict/bible/kt/priest]] and **clean, wash (p.986)**)

2 Chronicles 26:1

All the people of Judah took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah

The word "All" is a generalization. Some people may not have wanted him to be king. Alternate translation: "The people of Judah took the 16 year-old Uzziah and made him king after his father, Amaziah" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

sixteen

"16" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 26:2

It was he who rebuilt Elath

Uzziah did not do this alone. Alternate translation: "It was he who ordered Elath to be rebuilt" or "It was he who supervised the rebuilding of Elath" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Elath

a city in Judah (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

restored it to Judah

"returned it to Judah." This means that his army captured the city so that now it belonged to Judah again.

slept with his ancestors

This is a polite way to say he died. (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

2 Chronicles 26:3

sixteen & fifty-two

"16 ... 52" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 26:4

what was right in the eyes of Yahweh

The eyes represent seeing, and seeing represents thoughts or judgment. See how you translated a similar phrase in 2 Chronicles 14:2. Alternate translation: "what Yahweh judges to be right" or "what Yahweh considers to be right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

following the example of his father, Amaziah, in everything

This implies that his father had done what was right in God's eyes. Alternate translation: "just as his father, Amaziah, had done" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

in everything

This is a generalization. Alternate translation: "in the same way" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 26:5

He set himself to seek God

Here "set himself" is a metaphor for being determined to do something. Seeking God represents choosing to know, worship, and obey him. Alternate translation: "He was determined to obey God" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

in the days of Zechariah

Here "the days of Zechariah" is a metonym referring to the time period during which Zechariah was priest. Alternate translation: "when Zechariah was priest" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

As long as he sought Yahweh

Alternate translation: "During the whole time that he sought Yahweh"

sought Yahweh

Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "chose to obey Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 26:6

Uzziah went out and fought against the Philistines

Here "Uzziah" represents himself and his army that he led. Alternate translation: "Uzziah led his army out to fight against the Philistines" or "Uzziah and his army went out and fought against the Philistines" (See: **Synecdoche (p. 980)**) (See: **Synecdoche (p.980)**)

He broke down & he built cities

Here the pronouns "He" and "him" represent Uzziah and his army. Alternate translation: "Uzziah and his army broke down … they built cities" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Jabneh

This was a town in northern Judah. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the country of Ashdod

Alternate translation: "the country surrounding Ashdod" or "near Ashdod"

2 Chronicles 26:7

God helped him

Here the pronouns "He" and "him" represent Uzziah and his army. Alternate translation: "God helped them" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Gurbaal

This was a town in Arabia. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Meunites

This is likely people who moved to that area from the kingdom of Maon near Mount Seir. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 26:8

his fame spread, even to the entrance of Egypt

His fame spreading is a metaphor for people in various places learning about him. Alternate translation: "people who lived even as far away as the border of Egypt learned about the things he was doing"

2 Chronicles 26:9

Uzziah built towers

Here "Uzziah" represents the workers he had commanded to build the towers. Alternate translation: "Uzziah had his workers build towers" or "Uzziah's workers built towers" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 26:10

He built watchtowers & and dug many cisterns

Uzziah commanded his workers, and they did these things. Alternate translation: "He had his workers build watchtowers … and dig many cisterns" or "They built watchtowers … and dug many cisterns" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

he had much cattle & He had farmers & he loved farming

The word "he" refers to Uzziah.

2 Chronicles 26:11

Jeiel & Maaseiah, the officer & Hananiah

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 26:12

the leaders of the families who led the mighty men

Alternate translation: "the family leaders who led the mighty men"

2,600

"two thousand six hundred" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 26:13

307,500

"three hundred seven thousand five hundred" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Under their hand was an army

Here "their hand" represents their authority. Alternate translation: "Under their authority was an army" or "They commanded an army" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 26:14

helmets

A helmet is a protective head covering.

coats of mail

This is a covering for the body made of metal links or chains.

2 Chronicles 26:15

he built machines that were designed by skillful men

Here "he built machines" represents Uzziah commanding his workers to build them. Alternate translation: "his workers built machines that were designed by skillful men" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the battlements

These were the corners of the city walls where soldiers could fight from.

he was greatly helped

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: "God greatly helped him" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 26:16

his heart was lifted up

Here the heart being lifted up represents pride. Alternate translation: "he became proud" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 26:17

with him eighty priests of Yahweh, who were brave men

The verb "went" is understood from the previous phrase. Alternate translation: "with him went eighty priests of Yahweh, who were brave men" or "eighty priests of Yahweh, who were brave men, went with him" (See: **Ellipsis (p. 902)**) (See: **Ellipsis (p.902)**)

2 Chronicles 26:18

It is not for you, Uzziah, to burn incense to Yahweh

Alternate translation: "It is not right for you, Uzziah, to burn incense to Yahweh" or "Uzziah, you do not have the right to burn incense to Yahweh"

the sons of Aaron

Here "sons" represents descendants. Alternate translation: "the descendants of Aaron" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

who are consecrated to burn incense

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 God has consecrated to burn incense" or "whom God has chosen to burn incense"

2 Chronicles 26:19

censer

This is a special pan or bowl used for burning incense.

2 Chronicles 26:20

behold, he had become leprous

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

They quickly drove him out of there

Alternate translation: "They quickly forced him out of there" or "They quickly made him leave"

Yahweh had struck him

This speaks of Yahweh making him sick as if Yahweh had hit him. Alternate translation: "Yahweh had made him ill" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 26:21

to the day of his death

Alternate translation: "until he died" or "the rest of his life"

lived in a separate house

This indicates that he lived away from other houses and other people.

he was cut off from the house of Yahweh

Here being "cut off" from Yahweh's house represents being excluded from the temple. Alternate translation: "he was excluded from the house of Yahweh" or "he was not allowed to go to the temple" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

Jotham, his son, was over the king's house

Here being over something represents having responsibility or authority for it. Alternate translation: "Jotham, his son, was responsible for the king's house" or "Jotham, his son, was in charge of the palace" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the king's house

This refers to the king's palace, which the king was no longer living in.

2 Chronicles 26:22

The other matters concerning Uzziah, from first to last, were recorded by the prophet Isaiah son of Amoz

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 for the other matters concerning Uzziah, from first to last, the prophet Isaiah son of Amoz recorded them" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

from first to last

This phrase represents the whole time of Uzziah's reign. Alternate translation: "from the beginning of his reign to the end of his reign" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

Amoz

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 26:23

So Uzziah slept with his ancestors

This is polite way to say that he died. Alternate translation: "So Uzziah died" (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

they buried him with his ancestors

Alternate translation: "the people buried him near his ancestors" or "they buried him where his ancestors were buried"

Jotham, his son, became king in his place

Alternate translation: "Jotham, his son, became king after Uzziah"

2 Chronicles 27

2 Chronicles 27 General Notes

Special concepts in this chapter

Trust in Yahweh

Jotham was able to conquer the people of Ammon because he obeyed the Lord. For Yahweh, trust in Yahweh is the key to victory in battle. (See: **trust, trusted, trustworthy, trustworthiness (p.1000)**)

2 Chronicles 27:1

twenty-five years old & sixteen years

"25 years old … 16 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Jerushah

This is the name of a woman. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 27:2

He did what was right in the eyes of Yahweh

The eyes here represent seeing, and seeing represents judgment. Yahweh saw and approved of Jotham's actions. See how you translated this in 2 Chronicles 14:2. Alternate translation: "He did what Yahweh judged to be right" or "He did what Yahweh considered to be right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

in everything

Alternate translation: "in everything he did"

2 Chronicles 27:3

He built the upper gate & he built much

Since Jotham was king, he may have had his workers build these things. Alternate translation: "He had his workers build the upper gate … he had his workers build many things" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the hill of Ophel

This is a hill in Jerusalem. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 27:4

he built cities & he built castles and towers

Since Jotham was king, he may have had his workers build these things. Alternate translation: "he had his workers build cities … he had his workers build castles and towers" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 27:5

He fought also with the king of the people of Ammon

You may need to translate so that the reader understands that Jothan led his army to fight. Alternate translation: "He also led his army to fight with the king of the people of Ammon" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

with the king of the people of Ammon

You may need to translate so that the reader understands that the king of Ammon led his army to fight. Alternate translation: "with the king of Ammon and his army" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

one hundred talents of silver

You may convert this to a modern measure. A "talent" is equivalent to 33 kilograms. Alternate translation: "100 talents of silver" or "3,300 kilograms of silver" (See: [[rc:///*ta/man/translate/translate-bweight]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Biblical Weight (p.888)**)

ten thousand measures of wheat

You may convert this to a modern measure. The word translated here as "measure" is "cor" and is equivalent to 220 liters. Alternate translation: "10,000 measures of wheat" or "2,200 kiloliters of wheat" (See: [[rc:///*ta/man/translate/translate-bvolume]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Biblical Volume (p.885)**)

ten thousand measures of barley

You may convert this to a modern measure. The word translated here as "measure" is "cor" and is equivalent to 220 liters. Alternate translation: "10,000 measures of barley" or "2,200 kiloliters of barley" (See: [[rc:///*ta/man/translate/translate-bvolume]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Biblical Volume (p.885)**)

in the second and third years

Alternate translation: "in the second and third years after he defeated them"

2 Chronicles 27:6

he walked firmly before Yahweh his God

Jotham's actions and lifestyle are spoken of as if they were a path upon which he walked. That he walked firmly means that he was devoted to living in this way. Alternate translation: "he faithfully obeyed Yahweh his God" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 27:7

his ways

Jotham's actions are spoken of as if they were a path upon which he walked. Alternate translation: "the things that he did" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

see, they are written in the book & Judah

Alternate translation: "anyone can look in the book … Judah and see that they are written there"

they are written in the book

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 are in the book" or "you can read of them in the book" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the book of the kings of Israel and Judah

This is a book that no longer exists.

2 Chronicles 27:8

twenty-five years old & sixteen years

"25 years old … 16 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 27:9

Jotham slept with his ancestors

Jotham dying is spoken of as if he had fallen asleep. Alternate translation: "Jotham died" (See: [[rc:///*ta/man/ translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Metaphor (p.942)**)

they buried him

Alternate translation: "people buried him"

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.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 28

2 Chronicles 28 General Notes

Special concepts in this chapter

King Ahaz's idolatry

Judah was defeated by all of the neighboring countries because King Ahaz was worshiping all sorts of foreign gods. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.992)**)

2 Chronicles 28:1

twenty years old & sixteen years

"20 years old … 16 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

what was right in the eyes of Yahweh

The eyes here represent seeing, and seeing represents judgment. Yahweh saw and did not approve of Ahaz's actions. See how you translated this in 2 Chronicles 14:2. Alternate translation: "what Yahweh judged to be right" or "what Yahweh considered to be right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 28:2

he walked in the ways of the kings of Israel

Walking represents behavior and actions. Alternate translation: "he 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.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 28:3

the Valley of Ben Hinnom

This is a valley in Jerusalem. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

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.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 28:4

the high places and on the hills 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.927)**) (See: **Hyperbole (p.927)**)

2 Chronicles 28:5

Yahweh the God of Ahaz gave him into the hand of the king of Aram

Here the metonym "hand" represents power. God enabling the army of the king of Aram to defeat Ahaz and his army is spoken of as if God had put Ahaz in the hand of the king of Aram. Alternate translation: "Yahweh the God of Ahaz enabled the king of Aram to defeat Ahaz" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/ translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

carried away from him

"carried away from Ahaz." Here "him" represents Ahaz's army. Alternate translation: "carried away from Ahaz's army" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Ahaz was also given into the hand of the king of Israel who defeated him

Here the metonym "hand" represents power. God enabling the army of the king of Israel to defeat Ahaz and his army is spoken of as if God had put Ahaz in the hand of the king 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: "Yahweh also enabled the king of Israel to defeat Ahaz" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]] and **Active or Passive (p.871)**) (See: **Metonymy (p.948)**)

2 Chronicles 28:6

Pekah son of Remaliah

This was the king of Israel. Both "Pekah" and "Remaliah" are the names of men. (See: **How to Translate Names (p. 923)**) (See: **How to Translate Names (p.923)**)

120,000 soldiers

"one hundred twenty thousand soldiers" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 28:7

Zicri & Maaseiah & Azrikam & Elkanah

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

a powerful man

This is an idiom that refers to a mighty warrior. Alternate translation: "a mighty warrior" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

who was next to the king

This idiom means that this man was the king's assistant who was second in command. Alternate translation: "who was the king's second in command" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 28:8

The army of Israel took captive from their relatives

"From their own relatives, the army of Israel took captive." The word "their" refers to the army of Israel. The narrator speaks of the people of Judah as the relatives of the people of Israel.

200,000 wives, sons, and daughters

"two hundred thousand wives, sons, and daughters" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 28:9

Oded

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

he gave them into your hand

Here the word "hand" represents power. God enabling the army of Israel to defeat the army of Judah is spoken of as if God had put the army of Judah in the hand of the army of Israel. Alternate translation: "God enabled you to defeat them" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

you have slaughtered them in a rage that reached up to heaven

Oded speaks of Yahweh knowing how severely the army of Israel slaughtered the army of Judah as if the rage with which the army of Israel slaughtered them were an object so large that it reached into heaven. That Yahweh knows what they have done implies that he will respond. Alternate translation: "you have slaughtered them in such great rage that Yahweh himself has noticed and will take vengeance" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-explicit]]) (See: **Metaphor (p.942)**)

2 Chronicles 28:10

But are you not guilty of sins of your own against Yahweh your God?

Oded asks this rhetorical question to rebuke the army of Israel and to emphasize the positive answer that the question anticipates. Alternate translation: "But you yourselves are guilty of sins of your own against Yahweh your God." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 28:11

Yahweh's fierce wrath is on you

Oded speaks of Yahweh being extremely angry with the Israelite army as if Yahweh's wrath were an object that were upon them. Alternate translation: "Yahweh is extremely angry with you" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 28:12

Azariah son of Jehohanan, Berechiah son of Meshillemoth, Jehizkiah son of Shallum, and Amasa son of Hadlai

These are all names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

stood up against those who came back from the war

The phrase "stood up against" is an idiom that means to confront or to oppose. Alternate translation: "confronted those who came back from the war" or "opposed those who came back from the war" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 28:13

something that will bring on us sin

The leaders speak of doing something that will cause them to be guilty of sin as if it were sin were an object that the action brings upon them. Alternate translation: "something that will cause us to be guilty of sinning" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

there is fierce wrath against Israel

This phrase implies that it is Yahweh's fierce wrath that is against Israel. The words "fierce wrath" can be translated with a verbal phrase. Alternate translation: "Yahweh is extremely angry with the people of Israel" (See: [[rc:///*ta/ man/translate/figs-explicit]] and [[rc:///*ta/man/translate/figs-abstractnouns]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 28:14

(There are no notes for this verse.)

2 Chronicles 28:15

The men who were assigned by name

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "The men whom the leaders assigned by name" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

sandals

This is a type of shoe.

put the weak ones on donkeys

Alternate translation: "put the weak ones who were too weak to walk on donkeys"

2 Chronicles 28:16

(There are no notes for this verse.)

2 Chronicles 28:17

(There are no notes for this verse.)

2 Chronicles 28:18

They took Beth Shemesh

Taking a city is an idiom that means to conquer or to capture the city. Alternate translation: "The Philistines captured Beth Shemesh" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

Beth Shemesh, Aijalon, Gederoth, Soko & Timnah & Gimzo

These are the names of places. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 28:19

Yahweh brought Judah low because of Ahaz

The metonym "Judah" represents the people of Judah. Yahweh humiliating the people is spoken of as if he physically brought Judah low to the ground. Alternate translation: "Yahweh humiliated the people of Judah because of Ahaz" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

sinned against Yahweh very heavily

Ahaz sinning very much is spoken of as if sin were a very heavy object. Alternate translation: "sinned very greatly against Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 28:20

Tiglath-Pileser

This is Tiglath-Pileser III, also known as Pul. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

troubled him instead of strengthening him

Helping Ahaz against his enemies is spoken of as if it were strengthening Ahaz. Alternate translation: "caused him trouble instead of helping him" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 28:21

(There are no notes for this verse.)

2 Chronicles 28:22

in his time of suffering

Alternate translation: "when he was suffering"

2 Chronicles 28:23

the gods of Damascus

The Syrians believed Damascus to be the city where their gods dwelt, much like Yahweh dwelt in Jerusalem. Alternate translation: "the gods whom the Syrians worshiped in Damascus" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

gods that had defeated him

This expresses Ahaz's opinion. Because the Syrians had defeated him and his army, Ahaz attributed his defeat to the gods whom the Syrians worshiped. Alternate translation: "gods whom he believed had enabled the Syrian army to defeat him" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

they were the ruin of him and of all Israel

The word "ruin" can be translated with a verb. Alternate translation: "those gods ruined him and all Israel" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

all Israel

Here "Israel" represents the southern kingdom of Judah.

2 Chronicles 28:24

the house of God & the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of God ... the temple of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

in every corner of Jerusalem

This could mean: (1) the word "corner" refers to street corners, or places where streets intersect. Alternate translation: "on every street corner in Jerusalem" or (2) the various parts of Jerusalem are spoken of as if they were the corners of the city. Alternate translation: "in every part of Jerusalem" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

he made for himself altars

Since Ahaz was king, he may have had his workers make these high places. Alternate translation: "he had his workers make altars for him" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 28:25

he made high places to burn sacrifices

Since Ahaz was king, he may have had his workers make these high places. Alternate translation: "he had his workers make high places to burn sacrifices" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 28:26

all his ways, first and last

Ahaz's actions are spoken of as if they were a path upon which he walked. The phrase "first and last" refers to those extremes and everything in between. Alternate translation: "all that he did from the beginning of his reign to the end of his reign" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-merism]]) (See: **Metaphor (p.942)**)

see, they are written in the book & Israel

Alternate translation: "anyone can look at the book … Israel and see that they are written there"

they are written in the book

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone has written them in the book" or "you can read of them in the book" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the book of the kings of Judah and Israel

This is a book that no longer exists.

2 Chronicles 28:27

Ahaz slept with his ancestors

Ahaz dying is spoken of as if he had fallen asleep. Alternate translation: "Ahaz died" (See: [[rc:///*ta/man/translate/ figs-metaphor]] and [[rc:///*ta/man/translate/figs-euphemism]]) (See: **Metaphor (p.942)**)

they buried him

Alternate translation: "people buried him"

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.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 29

2 Chronicles 29 General Notes

Structure and formatting

This chapter begins the story of King Hezekiah. (2 Chronicles 29-32)

Special concepts in this chapter

Cleansing the temple

King Hezekiah was a great king. He cleaned and rededicated the temple. This was a sign that he wanted the people to return to worshiping Yahweh. (See: [[rc:///*tw/dict/bible/kt/clean]] and [[rc:///*tw/dict/bible/kt/temple]] and **sign, proof, reminder (p.996)**)

2 Chronicles 29:1

twenty-five years old & twenty-nine years

"25 years old ... 29 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Abijah

This is a woman's name. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 29:2

what was right in the eyes of Yahweh

The word "eyes" here represents seeing, and seeing represents judgment. Yahweh saw and approved of Hezekiah's actions. See how you translated a similar phrase in 2 Chronicles 14:1. Alternate translation: "what Yahweh judged to be right" or "what Yahweh considered to be right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 29:3

in the first month

This is the first month of the Hebrew calendar. It is during the last part of March and the first part April on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

Hezekiah opened the doors & and repaired them

Since Hezekiah was king, he may have had his workers do these things. Alternate translation: "Hezekiah ordered his workers to open the doors … and to repair them" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 29:4

on the east side

This refers to the east side of the temple. Alternate translation: "on the east side of the temple" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 29:5

carry away the filthiness from the holy place

The word "filthiness" refers to things that the people had used to worship other gods. The narrator speaks of these things making the temple unacceptable to Yahweh as if they were physically dirty. Alternate translation: "remove the things that defile the holy place" or "remove the things that make the holy place unacceptable to Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 29:6

what was evil in the sight of Yahweh our God

The word "sight" here represents judgment. Yahweh saw and did not approve of their ancestors' actions. Alternate translation: "what Yahweh our God judged to be evil" or "what Yahweh our God considered to be evil" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

turned away their faces from the place where Yahweh lives, and turned their backs on it

These two phrases share similar meanings. The words "faces" and "backs" represent the people who turned so that their faces were away from the temple and their backs were towards it. Alternate translation: "turned away from the place where Yahweh lives" (See: [[rc:///*ta/man/translate/figs-parallelism]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Parallelism (p.963)**)

turned away their faces from the place where Yahweh lives, and turned their backs on it

Rejecting Yahweh and no longer worshiping him is spoken of as if the people had turned away from the temple. Alternate translation: "abandoned Yahweh's temple and stopped worshiping him" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the place where Yahweh lives

This refers to the temple. Alternate translation: "the temple where Yahweh lives" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 29:7

(There are no notes for this verse.)

2 Chronicles 29:8

the wrath of Yahweh had fallen on Judah and Jerusalem

Here the words "Judah and Jerusalem" refer to the people who live there. Hezekiah speaks of Yahweh being angry with the people and punishing them as if his wrath were an object that fell upon them. Alternate translation: "because Yahweh was angry, he had punished the people of Judah and Jerusalem" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

an object of terror, of horror, and of scorn

This can be translated with verbal phrases. Alternate translation: "something that terrifies and horrifies people, and something that people scorn" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

as you can see with your own eyes

The phrase "with your own eyes" emphasizes that the people can see this for themselves without others having to tell them about it. Alternate translation: "as you can see for yourselves"

2 Chronicles 29:9

our fathers have fallen by the sword

The idiom "fallen by the sword" means to die in battle. The word "sword" represents the soldiers, who used swords as their primary weapons. Alternate translation: "our fathers have died in battle" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Idiom (p.934)**)

2 Chronicles 29:10

it is in my heart

Here the word "heart" represents the thoughts and intentions. Hezekiah speaks of deciding to do something as if that thing were in his heart. Alternate translation: "it is my intention" or "I have decided" (See: [[rc:///*ta/man/ translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Metonymy (p.948)**)

his fierce anger may turn away from us

Hezekiah speaks of Yahweh no longer being angry with them as if Yahweh's anger were a person who turns away from them Alternate translation: "he may no longer be angry with us" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-personification]]) (See: **Metaphor (p.942)**)

2 Chronicles 29:11

to stand before him

This could mean: (1) "to stand in his presence" or (2) this is an idiom that means to serve a person of high rank. Alternate translation: "to serve him" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 29:12

General Information:

General Information:

These verses list the names of the Levites who began to do the work that Hezekiah had ordered them to do. These are all men's names. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the Levites arose

Here the word "arose" is an idiom that means that the Levites began to act. Alternate translation: "the Levites began to work" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 29:13

(There are no notes for this verse.)

2 Chronicles 29:14

(There are no notes for this verse.)

2 Chronicles 29:15

following the words of Yahweh

This phrase shows that the king gave his command in obedience to the word of Yahweh. Alternate translation: "in obedience to the word of Yahweh" or "because of what Yahweh had said"

to cleanse the house of Yahweh

A place that is fit to be used for God's purposes is spoken of as if it were physically clean. (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

2 Chronicles 29:16

the house of Yahweh & the courtyard of the house

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh … the courtyard of the temple" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

they brought out all the filth that they found in the temple of Yahweh

The word "filth" refers to things that the people had used to worship other gods. The narrator speaks of these things making the temple unacceptable to Yahweh as if they were physically dirty. Alternate translation: "they brought out all the defiled things that they found in the temple of Yahweh" or "they brought out all the things that they found in the temple of Yahweh that made it unacceptable to Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

brook Kidron

A small body of water that flows on the east side of Jerusalem. At times it was used as a trash dump. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 29:17

the first day of the first month

This is the first month of the Hebrew calendar. The first day marks the day when Yahweh brought the people out of Egypt. This is near the middle of March on Western calendars. (See: [[rc:///ta/man/translate/translate-hebrewmonths]] and [[rc:///ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

the eighth day of the month

This is near the end of March on Western calendars. (See: [[rc:///ta/man/translate/translate-hebrewmonths]] and [[rc:///ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

they reached the porch of Yahweh

The phrase "the porch of Yahweh" refers to the porch of the temple. "They reached" means that they began to cleanse this section. Alternate translation: "they had begun to cleanse the porch of Yahweh's temple" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

sixteenth day of the first month

This 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.917)**)

2 Chronicles 29:18

the bread of the presence

This is a reference to the 12 loaves of bread that were placed in front of the altar. See how you translated this in 2 Chronicles 2:4.

2 Chronicles 29:19

See, they are

Alternate translation: "Look at them. You can see for yourself that they are"

2 Chronicles 29:20

the house of Yahweh

The word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 29:21

(There are no notes for this verse.)

2 Chronicles 29:22

they killed the bulls, and the priests received the blood

Alternate translation: "the priests killed the bulls and took the blood"

2 Chronicles 29:23

they laid their hands on them

Alternate translation: "the king and people in the assembly laid their hands on them"

2 Chronicles 29:24

that a burnt offering and a sin offering should be made for all 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: "that the priests should make a burnt offering and a sin offering for all Israel" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 29:25

the house of Yahweh

The word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

cymbals

two thin, round metal plates that are hit together to make a loud sound. See how you translated this in 2 Chronicles 5:12. (See: **Translate Unknowns (p.982)**) (See: **Translate Unknowns (p.982)**)

arranging them by the command of David, Gad, the king's seer, and Nathan, the prophet

The word "command" can be translated with a verbal phrase. Alternate translation: "arranging the Levites as David, Gad, the king's seer, and Nathan, the prophet had commanded" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

for the command was from Yahweh by means of his prophets

The word "command" can be translated with a verbal phrase. Alternate translation: "for Yahweh had commanded this through his prophets" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 29:26

(There are no notes for this verse.)

2 Chronicles 29:27

the song of Yahweh began also

The phrase "the song of Yahweh" refers to people singing a song to Yahweh. Alternate translation: "the people began to sing a song to Yahweh also"

2 Chronicles 29:28

until the burnt offering was finished

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: "until the priests finished offering the burnt offering" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 29:29

When they had finished the offerings

Alternate translation: "When the priests had finished the offerings"

bowed and worshiped

The object of worship may be supplied in translation. Alternate translation: "bowed and worshiped Yahweh" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 29:30

(There are no notes for this verse.)

2 Chronicles 29:31

thank offerings

These were offerings of thanksgiving.

the house of Yahweh

The word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

who had a willing heart

Here the word "heart" represents the person who was willing. Alternate translation: "who were willing" or "who desired" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 29:32

seventy bulls, one hundred rams, and two hundred male lambs

"70 bulls, 100 rams, and 200 male lambs" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 29:33

six hundred oxen and three thousand sheep

"600 oxen and 3,000 sheep" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 29:34

to skin all the burnt offerings

Alternate translation: "to remove the skins from all the burn offerings"

until the work was done

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: "until they had finished the work" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

until the priests could consecrate themselves

Since there were some priests who were already consecrated, this implies that more priests consecrated themselves. Alternate translation: "until more of the priests could consecrate themselves" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

had been more careful to consecrate themselves

There were enough Levites to do this work because they had been careful to consecrate themselves. This implies that the reason that there were not enough priests was because the priests were not careful to consecrate themselves.

2 Chronicles 29:35

they were performed with the fat of the fellowship offerings

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 priests performed the burnt offerings with the fat of the fellowship offerings" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the service of the house of Yahweh was set in order

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: "Hezekiah set the service of the house of Yahweh in order" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the house of Yahweh

The word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

was set in order

This idiom means that something is organized. Here it refers to the priestly service beginning in the temple again. Alternate translation: "was restored" or "began again" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 29:36

the work had been done quickly

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the people had done the work quickly" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 30

2 Chronicles 30 General Notes

2 Chronicles 30:1

all Israel and Judah

This represents the nation of Israel in general. Earlier the nation had been split into two kingdoms called by these names.

Ephraim and Manasseh

Ephraim and Manasseh were two of the tribes in the northern part of Israel. Here the phrase "Ephraim and Manasseh" refers to the people who belonged to all ten of the northern tribes of Israel. Alternate translation: "the northern tribes of Israel" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 30:2

deciding to celebrate the Passover in the second month

The Israelites normally celebrated the passover during the first month of the Hebrew calendar. The first month is during the last part of March and the first part of April on Western calendars.

second month

This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

2 Chronicles 30:3

(There are no notes for this verse.)

2 Chronicles 30:4

This proposal

This refers to the proposal to celebrate the Passover in the second month instead of in the first month.

in the eyes of the king and of all the assembly

The eyes represent seeing, and seeing represents thoughts or judgment. Alternate translation: "in the judgment of the king and all the assembly" or "to the king and all the assembly" (See: **Metaphor (p.942)**) (See: **Metaphor (p. 942)**)

2 Chronicles 30:5

from Beersheba to Dan

These are the most southern and most northern parts of Israel. By referring to them this way, the writer emphasizes that all of Israel was included. Alternate translation: "from Beersheba in the south to Dan in the north" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

according to what was written

"as it was written that they should do." It is implied that it was written that they should observe the Passover with large numbers of 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: "as Moses had written that they should observe it" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 30:6

couriers

people who carry messages

all Israel and Judah

The tribe of Judah was the largest of the tribes of Israel and was in the southern part of Israel. Here the phrase "Israel and Judah" refers to the people who belonged to the southern tribes of Israel. See how you translated this in 2 Chronicles 30:1. Alternate translation: "the southern tribes of Israel" (See: **Hendiadys (p.920)**) (See: **Hendiadys (p. 920)**)

turn back to Yahweh

Here "turn back to Yahweh" represents submitting to him again. Alternate translation: "submit again to Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

so that he may turn back to the remnant of you

Here "turn back to the remnant" represents protecting the remnant again. Alternate translation: "so that he may again protect the remnant of you" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

who have escaped from the hand of the kings of Assyria

The word "hand" often represents power or authority. Here it represents the kings' cruel authority to force people to go to other countries. Alternate translation: "who have escaped from the power of the kings of Assyria" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 30:7

Connecting Statement:

Connecting Statement:

This is a continuation of King Hezekiah's message to the people of Israel.

your brothers

Here "brothers" represents other people of Israel. Alternate translation: "your people" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

he made them an object of horror

If your language does not use an abstract noun for the idea behind the word **horror**, you can express the same idea with the words "horrified" or "horrible." The author writes of what God did to their ancestors in terms of how other people would react when the saw what God did. Alternate translation: "he made them something that people would be horrified to see" or "he punished them horribly" (See: [[rc:///*ta/man/translate/figs-abstractnouns]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Abstract Nouns (p.869)**)

2 Chronicles 30:8

give yourselves to Yahweh

This represents submitting to Yahweh. Alternate translation: "submit to Yahweh" or "dedicate yourselves to Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

come into his holy place

Here "his holy place" refers to God's temple in Jerusalem. Alternate translation: "come to his temple in Jerusalem for it is holy" or "come to his temple in Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

so that his fierce anger may turn away from you

The author writes of anger as if it were a person that can turn away from people. God's anger turning away from them represents him no longer being angry with them. Alternate translation: "so that he will no longer be angry with you" (See: **Personification (p.966)**) (See: **Personification (p.966)**)

2 Chronicles 30:9

if you turn back to Yahweh

Here "turn back to Yahweh" represents submitting to him again. Alternate translation: "if you submit again to Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

your brothers and children will find compassion before those who led them away as prisoners

Here "find compassion" is a metaphor for experiencing compassion. Finding it "before those who led them" means those who led them away will show them compassion. Alternate translation: "your brothers and children will experience compassion from those who led them away as prisoners" or "those who led your brothers and children away as prisoners will be kind to them" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

will not turn his face away from you

Here "turn his face away from you" represents rejecting them and refusing to protect them. Alternate translation: "will not reject you" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

if you return to him

Here "return to him" represents submitting to God again. Alternate translation: "if you submit again to him" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 30:10

the regions of Ephraim and Manasseh

Ephraim and Manasseh were two of the tribes in the northern part of Israel. Here the phrase "Ephraim and Manasseh" refers to the people who belonged to all ten of the northern tribes of Israel. See how you translated it in 2 Chronicles 30:1. Alternate translation: "the regions of the northern tribes of Israel" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

all the way to Zebulun

Zebulun was one of the tribes farthest in the north of Israel, but there were three other tribes that reached farther north.

2 Chronicles 30:11

(There are no notes for this verse.)

2 Chronicles 30:12

The hand of God also came on Judah

Here "the hand of God" represents his guidance as if he were guiding them with his hand. Alternate translation: "God guided the people of Judah" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

to give them one heart

Having "one heart" represents being united and agreeing. Alternate translation: "causing them to agree" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

to carry out the command

Here "carry out the command" is an idiom meaning to do what was commanded. Alternate translation: "to obey the command" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

the command of the king and leaders by the word of Yahweh

The phrase "by the word of Yahweh" shows that the king and leaders gave their command in obedience to the word of Yahweh. Alternate translation: "the command that the king and leaders gave them in obedience to the word of Yahweh" or "what the king and the leaders commanded because of what Yahweh had said"

2 Chronicles 30:13

the second month

This is the second month of the Hebrew calendar. It is during the last part of April and the first part of May on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

2 Chronicles 30:14

They rose and took away the altars

Here "They rose" means that they started to work at taking away the altars. Alternate translation: "They began to work and took away the altars" or "They took away the altars"

the altars that were in Jerusalem, and all the altars for incense

These two phrases refer to altars that people had built to false gods.

the brook Kidron

This was a small stream of water in the Kidron Valley. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 30:15

the fourteenth day of the second month

This is near the beginning of May on Western calendars. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

2 Chronicles 30:16

They stood in their place by their divisions

Alternate translation: "They stood in their appointed places"

the blood that they received from the hand of the Levites

This refers to the blood of the lambs that the Levites killed. Here "received from the hand of the Levites" is a metonym for the Levites giving the blood to the priests. Alternate translation: "the blood that they received from the Levites" or "the lambs' blood that the Levites gave to them" (See: [[rc:///ta/man/translate/figs-explicit]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 30:17

the Passover lambs

Alternate translation: "the lambs for the Passover"

2 Chronicles 30:18

Ephraim and Manasseh, Issachar and Zebulun

These are the names of some of the tribes that lived in the northern part of Israel. See how you translated "Zebulun" in 2 Chronicles 30:10. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

against the written instructions

To do something "against" instructions means to do something that is not in obedience to the instructions. If needed, the instructions can be stated clearly. Alternate translation: "even though the written instructions said that they must purify themselves first" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

the good Yahweh

The word "good" here is a reminder to the people that Yahweh is kind. Alternate translation: "Yahweh, who is good" (See: **Distinguishing Versus Informing or Reminding (p.894)**) (See: **Distinguishing Versus Informing or Reminding (p.894)**)

2 Chronicles 30:19

who sets his heart to seek God

This continues the sentence that begins with the word "everyone" in verse 18.Here "sets his heart" is a metaphor for being determined to do something, and "to seek God" is a metaphor for knowing, worshiping, and obeying him. "everyone who is determined to obey God" or "everyone who truly wants to honor God" (See: **Metaphor (p. 942)**) (See: **Metaphor (p.942)**)

2 Chronicles 30:20

So Yahweh listened to Hezekiah

This implies that Yahweh responded favorably to Hezekiah. Alternate translation: "So Yahweh responded favorably to Hezekiah" or "So Yahweh did what Hezekiah asked" (See: **Assumed Knowledge and Implicit Information (p. 874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

healed the people

Here "healed the people" is a metaphor for forgiving the people and not punishing them. Alternate translation: "forgave the people" or "did not punish the people" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 30:21

kept the Festival of Unleavened Bread

Here "kept the festival" is a idiom meaning to participate in the festival or celebrate the festival. Alternate translation: "celebrate the festival" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

singing with loud instruments to Yahweh

Alternate translation: "singing and playing loud musical instruments to Yahweh"

2 Chronicles 30:22

who understood the service of Yahweh

This was the reason that he spoke encouragingly to them. Alternate translation: "because they understood the service of Yahweh" or "because they served Yahweh skillfully" (See: **Distinguishing Versus Informing or Reminding (p.894)**) (See: **Distinguishing Versus Informing or Reminding (p.894)**)

So they ate throughout the festival

The word "they" refers to the people of Israel.

making confession to Yahweh

This could mean: (1) "confession" here refers to saying that God is great. Alternate translation: "praising Yahweh" or (2) "confession" here refers to admitting their sins. Alternate translation: "confessing their sins to Yahweh"

2 Chronicles 30:23

(There are no notes for this verse.)

2 Chronicles 30:24

Hezekiah & gave the assembly & bulls and & sheep as an offering

Hezekiah gave the animals to the people as an offering to the Lord for the people to eat.

one thousand bulls & seven thousand sheep & one thousand bulls & ten thousand sheep and goats

"1,000 bulls … 7,000 sheep … 1,000 bulls … 10,000 sheep and goats" (See: **Numbers (p.953)**) (See: **Numbers (p. 953)**)

2 Chronicles 30:25

All the assembly of Judah

Here "Judah" probably refers to the southern tribes of Israel.

all the people who came together from Israel

Here "Israel" probably refers to the northern tribes of Israel. The people are members of those tribes. They came to Jerusalem, which is in Judah. Alternate translation: "all the people who came together from Israel in the north" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

the foreigners who came from the land of Israel

Here "the land of Israel" probably refers to the land owned by the northern tribes of Israel. Alternate translation: "the foreigners who came from the land of Israel in the north" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 30:26

since the time of Solomon son of David, king of Israel

Alternate translation: "since the time when Solomon son of David ruled as king of Israel" or "since the Passover Festival that the people held when Solomon son of David was king of Israel"

there had not been anything like it in Jerusalem

Alternate translation: "there had not been any Passover Festival in Jerusalem like this Passover Festival"

2 Chronicles 30:27

Their voice was heard & their prayer went up to heaven, the holy place where God lives

These two phrases mean the same thing and imply that God responded favorably to their prayer. Alternate translation: "God responded favorably to their prayer, which he heard in heaven, the holy place where he lives" or "God, who lives in the holy heaven, heard their prayer" (See: **Parallelism (p.963)**) (See: **Parallelism (p.963)**)

Their voice was heard

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: "God heard their voice" or "God heard what they said to him" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

their prayer went up to heaven

Their prayer going up to heaven represents God in heaven paying attention to them praying on earth. (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 31

2 Chronicles 31 General Notes

Structure and formatting

The story of King Hezekiah continues in this chapter.

Important figures of speech in this chapter

Idiom

To express Hezekiah's desire to please God, the author uses two idioms "to seek God" and "with all his heart." This means that he really wanted to do what God wanted. (See: **Idiom (p.934)**)

2 Chronicles 31:1

who were there

Alternate translation: "who were in Jerusalem"

to his own possession

Here "possession" means possessions in general. Alternate translation: "to his own property" or "to his own home" (See: **Generic Noun Phrases (p.913)**) (See: **Generic Noun Phrases (p.913)**)

2 Chronicles 31:2

Hezekiah assigned the divisions of the priests and the Levites organized by their divisions, each man assigned to his work, both the priests and the Levites

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Hezekiah organized the priests and the Levites into groups. He assigned each priest and Levite to their duties" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 31:3

assigned the king's portion for the burnt offerings from his own possessions

Hezekiah took the meat and grain used for the burnt offerings out of his own possessions.

the new moons

This was a festival coinciding with the movement of the moon.

the fixed festivals

This refers to festivals which occur on specific dates.

as it was written in the law of Yahweh

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "just as Moses wrote in the law of Yahweh" or "just as Yahweh commanded in his law" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 31:4

(There are no notes for this verse.)

2 Chronicles 31:5

As soon as the command was sent out

This can stated in active form. Alternate translation: "As soon as the people heard the command" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

a tithe of everything

Alternate translation: "a tenth of all their crops"

2 Chronicles 31:6

(There are no notes for this verse.)

2 Chronicles 31:7

third month

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. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p.917)**)

seventh month

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. (See: [[rc:///*ta/man/translate/translate-hebrewmonths]] and [[rc:///*ta/man/translate/translate-ordinal]]) (See: **Hebrew Months (p. 917)**)

2 Chronicles 31:8

(There are no notes for this verse.)

2 Chronicles 31:9

(There are no notes for this verse.)

2 Chronicles 31:10

of the house of Zadok

Here "house" represents a family or descendants. Alternate translation: "a descendant of Zadok" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

What was left over is this large amount here

The chief priest would have been pointing to the large heaps.

2 Chronicles 31:11

Hezekiah commanded storerooms to be prepared

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: "Hezekiah commanded the priests and Levites to prepare storerooms" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 31:12

Konaniah & Shimei

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 31:13

Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismakiah, Mahath, and Benaiah

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

were managers under the hand of Konaniah and Shimei his brother

Here "hand" represents power or control. The phrase "under the hand" is an idiom that means to be under someone's authority. Alternate translation: "were managers whom Konaniah and Shimei his brother supervised" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

the official over the house of God

Here "over" is an idiom that means to be in charge of. Alternate translation: "the official in charge of everyone who served in the house of God" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 31:14

Kore & Imnah

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the porter at the east gate

Alternate translation: "the gatekeeper at the east gate of the temple"

2 Chronicles 31:15

Eden, Miniamin, Jeshua, Shemaiah, Amariah, and Shecaniah

These are names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Under him were Eden & in the cities of the priests

Here "under" is an idiom that means to be under someone's authority. Alternate translation: "Eden … assisted Kore in the cities of the priests" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

They filled offices of trust, in order to give

Alternate translation: "Their duty was to give" or "They faithfully gave"

to their brothers

Here "brothers" is a metaphor for "fellow priests." Alternate translation: "to their fellow priests" (See: **Metaphor (p. 942)**) (See: **Metaphor (p.942)**)

division by division

Alternate translation: "group by group"

to both the important and the unimportant

Here "important" and "unimportant" are used together to mean "everyone." Alternate translation: "to everyone, including the important and the unimportant" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

the important and the unimportant

This seems to imply the old and the young. This can be restated to removed the nominal adjectives. Alternate translation: "those who are old and those who are young" (See: [[rc:///*ta/man/translate/figs-explicit]] and [[rc:///*ta/ man/translate/figs-nominaladj]]) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 31:16

They also gave

It is understood that they gave the freewill offerings. Alternate translation: "They also gave freewill offerings" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

three years old and up

Alternate translation: "three years old and older"

who were listed in the records

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whose names were in the records" (See: **Active or Passive (p. 871)**) (See: **Active or Passive (p.871)**)

as required by the daily schedule, to do the work in their offices and their divisions

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 do the daily work that they were supposed to do" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 31:17

They distributed

It is understood they distributed the freewill offerings. Alternate translation: "They distributed freewill offerings" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

twenty years old and more

"20 years old and older" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 31:18

(There are no notes for this verse.)

2 Chronicles 31:19

there were men assigned by name to give portions

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 were men responsible for giving portions" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

to all who were listed in the records

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 all whose names were in the records" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 31:20

(There are no notes for this verse.)

2 Chronicles 31:21

to seek his God

Seeking Yahweh represents choosing to know, worship, and obey him. Alternate translation: "to obey his God" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

he performed it with all his heart

Here the word "heart" refers to a person's will and desire. Alternate translation: "he performed it with all his will" or "he was completely committed to what he did" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32

2 Chronicles 32 General Notes

Structure and formatting

The story of King Hezekiah is completed in this chapter.

Special concepts in this chapter

Trust in Yahweh

Because Hezekiah trusted God, God rescued Jerusalem from the attacked of the Assyrian army and healed Hezekiah when he was very sick. (See: **trust, trusted, trustworthy, trustworthiness (p.1000)**)

2 Chronicles 32:1

After these things and these acts of faithfulness

If your language does not use an abstract noun for the idea behind the word **faithfulness**, you can express the same idea with a verbal form such as "faithfully." Alternate translation: "After Hezekiah faithfully did all the things Yahweh commanded him to do" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

Sennacherib, king of Assyria, came & He camped

Here Sennacherib represents his army. Alternate translation: "Sennacherib, king of Assyria, and his army came … They camped" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

came and entered Judah

Here "came" can be stated as "went." Alternate translation: "went and entered Judah" (See: **Go and Come (p.915)**) (See: **Go and Come (p.915)**)

2 Chronicles 32:2

that Sennacherib had come and that he intended

Here Sennacherib also represents his army. Alternate translation: "that Sennacherib and his army had come and that they intended" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

to fight against Jerusalem

Here "Jerusalem" represents the people there. Alternate translation: "to fight against the people of Jerusalem" or "to fight against the army of Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:3

to stop up the waters of the springs that were outside the city

The people of the city would fill up wells and fountain springs with earth and rocks, hiding the water from the Assyrians, but the people would cause the water to flow into the city through secret pathways.

2 Chronicles 32:4

Why should the kings of Assyria come and find a lot of water?

The people use a rhetorical question to emphasize that they do not want the kings of Assyria to find their water. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "We do not want the kings of Assyria to come here and find a lot of water." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

the kings of Assyria

Here, the word **kings** could mean: (1) this is an idiom that refers to the one king of Assyria. Alternate translation: "the king of Assyria" or (2) this may refer to the king and his other leaders. Alternate translation: "the king and the other leaders of Assyria" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 32:5

Hezekiah took courage and built up & He built & He also & he made

The readers should understand that Hezekiah probably commanded other people to do the actual work. Alternate translation: "Hezekiah took courage and commanded the people to build up … They built … They also … they made" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

Hezekiah took courage and built up

This could mean: (1) Hezekiah strengthened his position by commanding the people to repair the walls of the city. You can make this clear by using the connecting word "by." Alternate translation: "Hezekiah strengthened the city by building up" or (2) he became encouraged. Alternate translation: "Hezekiah became encouraged and built up" (See: **Connecting Words and Phrases (p.890)**) (See: **Connecting Words and Phrases (p.890)**)

the Millo

This is a part of the wall on the north side of Jerusalem.

2 Chronicles 32:6

He placed military commanders over the people

The idiom "place over" means to put in charge of. "He put military commanders in charge of the people" (See:
Idiom (p.934)) (See: **Idiom (p.934)**)

2 Chronicles 32:7

for someone is with us who is greater than those with him

Alternate translation: "for our God is with us and is more powerful than those with the king of Assyria"

2 Chronicles 32:8

is only an arm of flesh

Here "arm" represents strength, and "flesh" represents humanity. Alternate translation: "are only those with human power" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:9

now he was & with him

The word "now" is used here to mark a break in the main story line. Here the narrator tells background information about the location of Sennacherib and his army. (See: **Background Information (p.877)**) (See: **Background Information (p.877)**)

Lachish

This was a city in Judah. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 32:10

What are you relying on in order to endure a siege in Jerusalem?

Sennacherib uses a rhetorical question to cause the people to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You are not able to endure a siege in Jerusalem." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 32:11

Is not Hezekiah misleading you & king of Assyria'?

Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Hezekiah is misleading you … king of Assyria.'" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

that he may give you over to die by famine and by thirst

Alternate translation: "so that you will die from lack of food and water"

from the hand of the king of Assyria

Here "hand" represents power or control. Alternate translation: "from the power of the king of Assyria" or "from the king of Assyria" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:12

Has not this same Hezekiah taken away & sacrifices'?

Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "This is the same Hezekiah who has taken away … sacrifices.'" or "Hezekiah has taken away … sacrifices.'"

commanded Judah and Jerusalem

Here "Judah" and "Jerusalem" represent the people who live there. Alternate translation: "commanded the people of Judah and Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:13

Do you not know what & lands?

Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You know very well what … lands!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

Were the gods & power?

Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "There was no god … power!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 32:14

Among all the gods & was there any god who & hand?

Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "There was no god among all the gods … who … hand!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

out of my hand

Here "hand" represents power or control. Alternate translation: "from my power" or "from me" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

Why should your God be able & power?

Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "There is no reason your God should be able … power!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 32:15

Now

Here the word "now" is used to draw attention to the important point that follows.

How much less will your God rescue you from my hand?

Sennacherib uses a rhetorical question to cause the people of Jerusalem to think about their situation. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "Your God will certainly not be able to rescue you from my hand!" (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p.971)**)

2 Chronicles 32:16

(There are no notes for this verse.)

2 Chronicles 32:17

out of my hand

Here "hand" represents power or control. Alternate translation: "from my power" or "from me" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:18

They cried out

Alternate translation: "Sennacherib's servants shouted loudly"

to frighten them and trouble them

These two phrases mean basically the same thing and emphasize the intensity of fear. Alternate translation: "to make them very afraid" (See: **Doublet (p.900)**) (See: **Doublet (p.900)**)

they might capture

Alternate translation: "the Assyrian army might capture"

2 Chronicles 32:19

They spoke of the God of Jerusalem as they had spoken of the gods of the other peoples of the earth

Alternate translation: "They mocked the God of Jerusalem as they had mocked the gods of the other peoples of the earth"

which are merely the work of men's hands

This emphasizes that humans made these idols with their own hands and are therefore worthless. Alternate translation: "which are merely idols that men have made" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:20

cried out to heaven

Here "heaven" represents Yahweh. Alternate translation: "cried to Yahweh for help" or "pleaded to Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:21

with shame on his face

Alternate translation: "embarrassed" or "ashamed"

the house of his god

Alternate translation: "the temple of his god"

2 Chronicles 32:22

from the hand of Sennacherib & from the hand of all others

Here "hand" represents power or control. Alternate translation: "from the power of Sennacherib … from the power of all others" or "from Sennacherib … from all others" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

gave them rest on every side

If your language does not use an abstract noun for the idea behind the word **rest**, you can express the same idea with a verbal form such as "peacefully." Alternate translation: "caused them to live peacefully with all the people of the nations around them" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 32:23

he was lifted up in the eyes of all nations

Here "lifted up" is an idiom that means to honor. Also, "in the eyes" is a metaphor that represents judgment or evaluation. Alternate translation: "the people of all the nations honored him" (See: [[rc:///*ta/man/translate/figs-idiom]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Idiom (p.934)**)

2 Chronicles 32:24

that he would 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: "that he would heal Hezekiah" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 32:25

But Hezekiah did not pay back Yahweh for the help given to him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "But Hezekiah did not act in a grateful way after Yahweh helped him" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

his heart was lifted up

Here "heart" is a metonym that represents a person's inner being. Here "heart was lifted up" is an idiom that means to become proud. Alternate translation: "he became proud" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

So anger came on him, and on Judah and Jerusalem

Yahweh becoming angry and punishing the people is spoken of as if "anger came on" them. "Judah" and "Jerusalem" are metonyms that represent the people who live there. Alternate translation: "So Yahweh became angry and punished him and the people of Judah and Jerusalem" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

2 Chronicles 32:26

during Hezekiah's days

Alternate translation: "during Hezekiah's lifetime" or "during Hezekiah's reign as king"

2 Chronicles 32:27

(There are no notes for this verse.)

2 Chronicles 32:28

stalls

This is a small enclosure where horses are kept. See how you translated this in 2 Chronicles 9:25

pens

a storage place for small animals

2 Chronicles 32:29

(There are no notes for this verse.)

2 Chronicles 32:30

Hezekiah who also stopped up & and who brought them straight down

The readers should understand that Hezekiah probably commanded other people to do the actual work. Alternate translation: "Hezekiah who ordered his workers to stop up … and to build a tunnel so that the water would flow down" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

waters of Gihon

This is the name of a stream near Jerusalem. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 32:31

the miraculous sign that had been done in 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: "the miracle that Yahweh had performed in the land" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

to know all that was in his heart

Here "heart" represents a person's inner being. Alternate translation: "to reveal Hezekiah's true character" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 32:32

(There are no notes for this verse.)

2 Chronicles 32:33

Hezekiah slept with his ancestors

This was a polite way to tell about him dying. See how you translated this in 2 Chronicles 9:31. Alternate translation: "Hezekiah died" (See: **Euphemism (p.905)**) (See: **Euphemism (p.905)**)

2 Chronicles 33

2 Chronicles 33 General Notes

Special concepts in this chapter

King Manasseh

Manasseh angered God more than any other king of Judah. He worshiped the sun, stars and many foreign gods and even sacrificed his sons to the sun. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.992)**)

2 Chronicles 33:1

(There are no notes for this verse.)

2 Chronicles 33:2

what was evil in the sight of Yahweh

Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in 2 Chronicles 14:2. Alternate translation: "things that Yahweh said were evil" or "the things that Yahweh considers evil" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

like the disgusting things

Another possible meaning is "including the disgusting things."

2 Chronicles 33:3

he rebuilt the high places & he built altars & he made Asherah poles

Manasseh would have commanded his workers to do the building for him. Alternate translation: "he had the high places rebuilt … he had altars built … he had Asherah poles made" or "he had his workers rebuild the high places … he had them build altars … he had them make Asherah poles" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 33:4

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.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 33:5

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.874)**)

2 Chronicles 33:6

Valley of Ben Hinnom

This is the name of a place near Jerusalem that is also known as Gehenna. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

he caused his sons to pass through the fire

You may need to make explicit why he put his son in the fire and what happened after he did so. Alternate translation: "he burned his sons to death as an offering to his gods" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

consulted with

Alternate translation: "asked for information from"

the dead

This refers to dead people. Alternate translation: "dead people" or "those who are dead" (See: **Nominal Adjectives (p.951)**) (See: **Nominal Adjectives (p.951)**)

Manasseh did much evil in the sight of Yahweh

Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in 2 Chronicles 14:2. Alternate translation: "Manasseh did many things that Yahweh said were evil" or "He practiced the things that Yahweh considered evil" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

he provoked him to anger

Alternate translation: "Manasseh made Yahweh very angry"

2 Chronicles 33:7

he had made

Manasseh probably did not do the work. His servants would have done the work. Alternate translation: "Manasseh had ordered his servants to make" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

that I will put my name forever

Here God is represented by his "name." Alternate translation: "where I want people to worship me forever" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 33:8

that I assigned to their ancestors

Alternate translation: "that I gave to their ancestors"

2 Chronicles 33:9

Judah and the inhabitants of Jerusalem

Here "Jerusalem" is a part of "Judah." Alternate translation: "the people of Judah and Jerusalem" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

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.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 33:10

(There are no notes for this verse.)

2 Chronicles 33:11

brought on them

Yahweh sent the army to attack Jerusalem. Alternate translation: "brought about an attack on them by" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

the commanders of the army of the king of Assyria

The commanders were accompanied by their soldiers. Alternate translation: "the commanders of the army of the king of Assyria and their soldiers" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

took Manasseh in chains, bound him with fetters, and took him off to Babylon

Here Manasseh being taken as a prisoner is represented by him being bound by chains and fetters. Fetters were chains placed around the feet. Alternate translation: "seized Manasseh, bound him in chains, and took him as a prisoner to Babylon" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 33:12

implored

to beg for help

2 Chronicles 33:13

He prayed to him; and God was begged by him

The second phrase intensifies the first phrase and emphasizes the earnestness of Manasseh's prayer. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "He prayed to God and begged him" (See: [[rc:///*ta/man/translate/ figs-doublet]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Doublet (p.900)**)

into his kingship

Alternate translation: "to rule again as king"

2 Chronicles 33:14

General Information:

General Information:

See: **How to Translate Names (p.923)** (See: **How to Translate Names (p.923)**)

Manasseh built & He surrounded & and raised & He put

Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "Manasseh commanded his workers to build … They surrounded … and raised … He commanded his workers to put" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

Gihon

This was the name of a spring and a stream. See how you translated the "waters of Gihon" in 2 Chronicles 32:30. Alternate translation: "the waters of Gihon" (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

the hill of Ophel

Translate the name of this hill as you did in 2 Chronicles 27:3. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

raised the wall up

Alternate translation: "built the wall up"

the fortified cities

This refers to cities with walls around them.

2 Chronicles 33:15

He took away & he had built & and threw

Manasseh did not do the building and construction himself; rather, he commanded his workers to do it. Alternate translation: "Manasseh commanded his workers to take away … they had previously built … and to throw" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the foreign gods

Alternate translation: "the false gods from other countries"

2 Chronicles 33:16

He rebuilt

Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "He commanded them to rebuild" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

he commanded Judah

Here "Judah" refers to the people who live there. Alternate translation: "he commanded the people of Judah" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 33:17

(There are no notes for this verse.)

2 Chronicles 33:18

behold, they are written among the deeds & of Israel

Alternate translation: "anyone can look among the deeds ... Israel and see that they are written there"

they are written

These phrases can be stated in active form. Alternate translation: "men have written them" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the deeds of the kings of Israel

This in account of the history of Israel that no longer exists.

2 Chronicles 33:19

the places where he had built high places and set up the Asherah poles and the carved figures

Manasseh did not do the building and construction himself, rather, he commanded his workers to do it. Alternate translation: "the place where he had the high places built and the Asherah poles and the carved figures set up" or "the places where he commanded his workers to build the high places and to set up the Asherah poles and carved figures" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the Chronicles of the Seers

This is a book that no longer exists.

they are written about

These phrases can be stated in active form. Alternate translation: "men have written about them" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 33:20

So Manasseh slept with his ancestors

This is a euphemism. Alternate translation: "So Manasseh died" (See: **Euphemism (p.905)**) (See: **Euphemism (p. 905)**)

in his own house

Alternate translation: "in his palace"

Amon

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

king in his place

This is an idiom. Alternate translation: "became the next king" or "became the king of Judah" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 33:21

twenty-two years old

"22 years old" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 33:22

what was evil in the sight of Yahweh

Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in 2 Chronicles 14:2. Alternate translation: "things that Yahweh said were evil" or "the things that Yahweh considers evil" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 33:23

this same Amon trespassed more and more

Alternate translation: "Amon sinned again and again" or "Amon continued to sin"

2 Chronicles 33:24

put him to death

This is an idiom. Alternate translation: "killed him" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

conspired against him

Alternate translation: "planned in secret to kill him"

2 Chronicles 33:25

king in his place

This is an idiom. Alternate translation: "became the next king" or "became the king of Judah" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 34

2 Chronicles 34 General Notes

Structure and formatting

This chapter is the beginning of the story of King Josiah. (2 Chronicles 34-35)

Special concepts in this chapter

Returning the people to Yahweh

Josiah worshiped Yahweh and cleaned out the idols and shrines from Judah. The people returned to worship Yahweh again. (See: **clean, wash (p.986)**)

2 Chronicles 34:1

thirty-one years

"31 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 34:2

what was right in the eyes of Yahweh

Here Yahweh's "sight" refers to how he judges or decides on the value of something. See how you translated a similar phrase in 2 Chronicles 14:2. Alternate translation: "the things that Yahweh said were right" or "the things that Yahweh considers right" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

walked in 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: "lived the way David his ancestor had lived" or "followed the example of David his ancestor" (See: **Metaphor (p. 942)**) (See: **Metaphor (p.942)**)

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: "did not do anything that would displease Yahweh" or "fully obeyed the laws of Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 34:3

the eighth year & the twelfth year

"year 8 … year 12." See how you translated this in 2 Chronicles 14:2. (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

he began to cleanse Judah and Jerusalem from & the cast metal figures

This speaks of Josiah getting rid of the things that were used for worshiping false gods from Judah and Jerusalem as if he were making the places physically clean. Josiah would have commanded his workers to remove these things. Alternate translation: "he began to make Judah and Jerusalem acceptable again to Yahweh by having his workers remove from them the high places, the Asherah poles, the craved figures, and the cast metal figures" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

2 Chronicles 34:4

in his presence

Alternate translation: "in Josiah's presence"

he cut apart & He broke & He scattered

Josiah probably commanded his workers to do much or all of this work. Alternate translation: "he had them cut apart … He commanded them to break … He had them scatter" or "he and his workers cut apart … He and his workers broke … He and his workers scattered" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.948)**)

dust

very small pieces that could be carried away by the wind

2 Chronicles 34:5

He burned

Josiah probably commanded his workers to do much or all of this work. Alternate translation: "He commanded them to burn" or "He and his workers burned" (See: [[rc:///*ta/man/translate/figs-metonymy]] and [[rc:///*ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.948)**)

He burned the bones of their priests on their altars

This means that the bones of the priests who offered sacrifices on the altars to the false gods were burned on the altars that the priests had previously made sacrifices on.

he cleansed Judah and Jerusalem

This speaks of Josiah causing Judah and Jerusalem to be acceptable to Yahweh as if he made them physically clean. Alternate translation: "he caused Judah and Jerusalem to be acceptable again to Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 34:6

(There are no notes for this verse.)

2 Chronicles 34:7

He broke down the altars, beat & cut apart

Josiah would have commanded his workers to do these things. Alternate translation: "He commanded his workers to break down the altars, to beat … to cut apart" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

into powder

"into dust." This means to smash them until they have become powder.

2 Chronicles 34:8

the eighteenth year

"year 18" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

Josiah had cleansed the land and the temple

This speaks of Josiah causing Judah and Jerusalem to be acceptable to Yahweh as if he made them physically clean. Alternate translation: "Josiah had caused the land and the temple to become acceptable again to Yahweh" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

Shaphan & Azaliah & Maaseiah & Joah & Joahaz

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 34:9

Hilkiah

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

entrusted to him

Alternate translation: "gave to him the responsibility of using the money"

that had been brought into the house of God, that the Levites, the guards of the doors, had gathered

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 Levites who guarded the doors had brought into the house of God all that they had gathered" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 34:10

They entrusted

The word "they" refers to the men that Josiah had sent to Hilkiah the high priest. They first gave the money to him and then he distributed it to the men who supervised the building. Alternate translation: "Then Hilkiah entrusted" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the money

This refers to some on the money that was entrusted to Hilkiah. Alternate translation: "some of the money" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 34:11

carpenters

workers who build with wood

braces

pieces used to connect large beams

had let fall apart

Alternate translation: "had allowed to rot"

2 Chronicles 34:12

Jahath & Meshullam

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Merari

Translate this man's name as you did in 2 Chronicles 29:12. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Kohathites

Translate the name of the clan as you did in 2 Chronicles 20:19. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Obadiah & Zechariah

Translate these men's names the same as you did for other men by the same names in 2 Chronicles 17:7. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 34:13

These Levites were in charge of those who carried building material and all other men who worked in any way

This means that they were in charge of all the men who did any type of building work. Alternate translation: "These Levites were in charge of all of the men who did any kind of building work" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 34:14

General Information:

General Information:

See: **How to Translate Names (p.923)** (See: **How to Translate Names (p.923)**)

When they brought out the money that was brought into

The word "they" refers to Hilkiah and whoever was helping him. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "When they brought out the money for the supervisors from" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

that had been given through Moses

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "that Yahweh had given to the people through Moses" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

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 Chronicles 34:15

Shaphan

This is the name of a man. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 34:16

everything that has been entrusted 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: "everything that you entrusted to them to do" or "everything that you gave them the responsibility to do" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 34:17

They have emptied out

This is an idiom. Alternate translation: "They have gathered all" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

into the hand of the supervisors and to the workmen

The supervisors and workmen are represented by their "hand" to emphasize their possession. Alternate translation: "to the supervisors and the workmen" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 34:18

(There are no notes for this verse.)

2 Chronicles 34:19

It came about that when

This phrase is used here to mark an important event in the story. If your language has a way for doing this, you could consider using it here.

he tore his clothes

This is a symbolic action that indicates intense grief or sadness. Alternate translation: "he tore his clothes because he was very upset" (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

2 Chronicles 34:20

Ahikam son of Shaphan, Abdon son of Micah, Shaphan & Asaiah

These are the names of men. (See:**How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 34:21

ask Yahweh's will for me

The word "will" can be translated as a verb. Also, it is made clear in 2 Chronicles 34:22 that the king means for the men to go to the prophetess of Yahweh to determine Yahweh's will. Alternate translation: "Ask Yahweh what he wants me to do" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

because of the words

Alternate translation: "concerning the words"

the words of the 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 the book that Hilkiah has found" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Metonymy (p.948)**)

For it is great, the anger of Yahweh that has been poured out on us. It is great

Emotions such as anger are often spoken of in Scripture as if they were liquids. Alternate translation: "For Yahweh's anger towards us is great, like water that could totally wash us away" or "For great is Yahweh's anger with which he has punished us" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

all that was written in it

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 is written in it" or "all that is in this book" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 34:22

Huldah

This is the name of a woman. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

Shallum & Tokhath & Hasrah

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

keeper of the wardrobe

This refers to Shallum. 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.

the Second District

This was a cerain part of Jerusalem. It may have been a newer part. Alternate translation: "The Second Part" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

they spoke with her in this way

Alternate translation: "they had the following conversation with her"

2 Chronicles 34:23

the man who sent you to me

Here "the man" refers to King Josiah.

2 Chronicles 34:24

See

The word is used here as an idiom to draw the listener's attention to what is said next. Alternate translation: "Listen" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

I am about to bring disaster on this place and on 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 soon cause terrible things to happen to this place and to those who live there" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

on this place

"to Jerusalem" This refers to the city of Jerusalem which represents the whole land of Judah. Alternate translation: "on Judah" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

all the curses that have been written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "all the curses written" or "all the curses" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

on this place

Here "this place" refers to the people who live there. Alternate translation: "on these people" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 34:25

they have provoked me to anger

Alternate translation: "they have made me angry"

therefore, my anger will be poured out on this place, and it will not be extinguished

Emotions such as anger are often spoken of in Scripture as if they were liquids. Alternate translation: "therefore, my anger against this place is like a fire, and nothing will stop it" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

my anger will be poured out

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will pour out my anger" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 34:26

About the words that you heard

Alternate translation: "About the message that you heard"

2 Chronicles 34:27

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.948)**)

torn your clothes

This is a symbolic action that indicates intense grief or sadness. (See: **Symbolic Action (p.978)**) (See: **Symbolic Action (p.978)**)

2 Chronicles 34:28

see, I will gather you to your ancestors. 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.963)**)

You will be gathered to your grave

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 gather you to your grave" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

your eyes will not see

Here "eyes" represents the whole person. Also, the phrase "will not see" represents not experiencing something. Alternate translation: "you will not experience" (See: [[rc:///ta/man/translate/figs-synecdoche]] and [[rc:///ta/man/translate/figs-metonymy]]) (See: **Synecdoche (p.980)**)

the disaster I will bring on 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 to this place" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 34:29

(There are no notes for this verse.)

2 Chronicles 34:30

all the men of Judah and the inhabitants of Jerusalem

This is a generalization. Alternate translation: "many other people" (See: **Hyperbole (p.927)**) (See: **Hyperbole (p. 927)**)

from great to small

This merism includes everyone in between. Alternate translation: "from the most important to the least important" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

He then read in their hearing

Alternate translation: "Then the king read aloud so that they could hear"

that had been found

This can be translated in active form. Alternate translation: "that Hilkiah had found" or "that they had found" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 34:31

stood in his place

This refers to the place where the king stood at the temple. Alternate translation: "stood where he was supposed to stand at the entrance to the temple" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

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.942)**)

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.900)**) (See: **Doublet (p.900)**)

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.934)**)

that were written in this book

This can be translated in active form. Alternate translation: "that this book contained" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 34:32

all who were found in Jerusalem and Benjamin

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 who lived in Jerusalem and Benjamin" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

stand by the covenant

This is an idiom. Alternate translation: "accept the terms of the covenant" or "promise to obey the covenant" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 34:33

Josiah took away all

Josiah would have commanded his workers to do this. Alternate translation: "Josiah commanded his workers to take away all" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the disgusting things

These are the idols that were repulsive to God. Alternate translation: "the disgusting idols" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

For all of his days

Josiah's life is represented by his "days." Alternate translation: "For all of his life" or "As long as Josiah was alive" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 35

2 Chronicles 35 General Notes

Structure and formatting

This is the end of the story of King Josiah.

Special concepts in this chapter

Passover

Josiah organized a large Passover celebration and people shared their animals with those without animals to sacrifice. The celebration of Passover was a sign of proper worship by the people. (See: [[rc:///*tw/dict/bible/kt/ passover]] and [[rc:///*tw/dict/bible/kt/sign]])

2 Chronicles 35:1

Josiah kept a Passover to Yahweh

Josiah commanded the people to celebrate the Passover that Yahweh had commanded their ancestors to celebrate.

in Jerusalem

Yahweh had commanded Moses that all the people of Israel were to go to Jerusalem to celebrate the Passover.

the fourteenth day of the first month

This is the first month of the Hebrew calendar. The fourteenth 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.917)**)

2 Chronicles 35:2

He placed the priests in their positions

Placing the priests in a position is a metaphor for telling the priests which jobs they are to do. The reader should probably understand that Josiah commanded his officials to give instructions to the priests. Alternate translation: "He had people tell the priests which jobs to do" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

in the service of

If your language does not use an abstract noun for the idea behind the word **service**, you can express the same idea with a verbal form. Alternate translation: "as they served in" or "to serve well in" (See: **Abstract Nouns (p.869)**) (See: **Abstract Nouns (p.869)**)

2 Chronicles 35:3

that Solomon son of David, king of Israel built

The readers should understand that Solomon probably commanded other people to do the actual work. Alternate translation: "that Solomon, king of Israel, commanded the people to build" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

2 Chronicles 35:4

by the name of your ancestral houses and your divisions

The word "name" is a collective noun, referring to each name of each ancestral house and each division. Your language may need to say "according to the names of your ancestral houses and your divisions."

your ancestral houses

The word "house" is a metonym for the family that lives in the house. Alternate translation: "the families that are descendants of your ancestors" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

divisions

groups into which the people had divided the priests and Levites

the written instructions of David & and those of Solomon, his son

Alternate translation: "the instructions that David … and Solomon, his son, wrote"

2 Chronicles 35:5

Stand in the holy place, taking your position

Alternate translation: "Take your positions in the temple area"

your divisions

This refers to the work group to which the people had assigned each Levite. See how you translated this in 2 Chronicles 35:4.

the ancestral houses

This refers to the various clans among the Levites. It seems that Levites were assigned to different work groups on the basis of the kind of work assigned to each clan or ancestral house. See how you translated this in 2 Chronicles 35:4.

2 Chronicles 35:6

consecrate yourselves

This probably refers to the priests and Levites washing themselves before they did work in the temple.

to do according to the word of Yahweh that was given by the hand of Moses

Here the word "hand" refers to Moses himself. Yahweh used Moses as the agent to deliver his command. This can be translated in active form. Alternate translation: "to obey all of the commands that Yahweh gave to the people through Moses" or "to do everything that Yahweh commanded Moses to tell the people" (See: [[rc:///*ta/man/translate/figs-synecdoche]] and [[rc:///*ta/man/translate/figs-activepassive]]) (See: **Synecdoche (p.980)**)

2 Chronicles 35:7

General Information:

General Information:

See: [[rc:///ta/man/translate/translate-numbers]] and [[rc:///ta/man/translate/translate-names]] (See: **Numbers (p. 953)**)

thirty thousand lambs

"30,000 lambs" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

kids

baby goats

three thousand bulls

"3,000 bulls" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

these were from the king's possessions

Alternate translation: "all these lambs, kids, and bulls that he gave were ones that he himself owned"

2 Chronicles 35:8

2,600 small cattle

"two thousand six hundred small cattle" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

three hundred oxen

"300 oxen" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

Hilkiah & Zechariah & Jehiel

These are all the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 35:9

Konaniah & Shemaiah & Nethanel & Hashabiah & Jeiel & Jozabad

These are all the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

five thousand small cattle

"5,000 small cattle" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

five hundred oxen

"500 oxen" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 35:10

the service was prepared

This can be translated in active form. Alternate translation: "they prepared everything they needed so they could perform the Passover" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

their divisions

the groups into which the people had divided the priests and Levites. See how you translated this in 2 Chronicles 35:4.

2 Chronicles 35:11

the blood that they received from the Levites' hand

Here the word "hand" refers to the Levites. Alternate translation: "the blood that the Levites gave them" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 35:12

ancestral houses of the people

The word "house" is a metonym for the family that lives in the house. Alternate translation: "the families that were the descendants of their ancestors" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 35:13

General Information:

General Information:

All instances of "they" and "themselves" refer to the Levites (2 Chronicles 35:10).

They roasted the Passover lambs with fire

Alternate translation: "They cooked the Passover lambs over fires"

they boiled them in pots, cauldrons, and pans

Alternate translation: "they cooked them in water in containers of different sizes"

2 Chronicles 35:14

They & prepared offerings for themselves and for the priests

Alternate translation: "They ... prepared the offerings that they would eat and the offerings that the priests would eat"

2 Chronicles 35:15

as directed by David, Asaph, Heman, and Jeduthun the king's seer

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 David, Asaph, Heman, and Jeduthun the king's seer had directed them" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

Heman & Jeduthun

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 35:16

the entire service of Yahweh was carried out

This refers to everything associated with the preparation, the sacrifice, and the worship of Yahweh during the Passover. The word "service" can be expressed as a verb and 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 everything that needed to be done to serve Yahweh" (See: [[rc:///ta/man/translate/figs-abstractnouns]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Abstract Nouns (p.869)**)

2 Chronicles 35:17

kept the Passover

This is an idiom. Alternate translation: "observed the Passover" or "celebrated the Passover" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

then the Festival of Unleavened Bread

This refers to celebrating the festival. Alternate translation: "then kept the Festival of Unleavened Bread" or "then celebrated the Festival of Unleavened Bread" (See: **Ellipsis (p.902)**) (See: **Ellipsis (p.902)**)

2 Chronicles 35:18

Such a Passover celebration had never been held in 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: "There had never been such a Passover celebration in Israel" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

held in Israel

This refers specifically to the nation of Israel as a whole, as it was before the northern kingdom and southern king split.

from the days

Alternate translation: "from the time"

the other kings of Israel

Here "Israel" refers specifically to the northern kingdom of Israel.

2 Chronicles 35:19

This Passover was kept

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 observed this Passover" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

was kept

This is an idiom. Alternate translation: "was observed" or "was celebrated" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

the eighteenth year

"year 18" (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p.958)**)

2 Chronicles 35:20

set the temple in order

This means that he restored the worship in the temple as God had intended it to be. Alternate translation: "restored proper worship to the temple" (See: **Assumed Knowledge and Implicit Information (p.874)**) (See: **Assumed Knowledge and Implicit Information (p.874)**)

Necho, king of Egypt, went up

This is the name of the king of Egypt. Here the king represents himself accompanied by his army. Alternate translation: "Necho, king of Egypt, went up with his army" (See: [[rc:///*ta/man/translate/translate-names]] and [[rc:///* ta/man/translate/figs-synecdoche]]) (See: **How to Translate Names (p.923)**)

against Carchemish

This is the name of a city. Here the city represents the people who live there. Alternate translation: "against the people of Carchemish" (See: [[rc:///*ta/man/translate/translate-names]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **How to Translate Names (p.923)**)

Josiah went to fight against him

Here both Josiah and Necho represent themselves accompained by their armies. Alternate translation: "Josiah and his army went to fight against Necho and his army" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 35:21

What have I to do with you, king of Judah?

Necho uses this rhetorical question to tell Josiah that he is not in conflict with him and that Josiah should not attack him. If it would be helpful in your language, you could express this question as a statement. Alternate translation: "You have no reason to attack me, king of Judah." (See: **Rhetorical Question (p.971)**) (See: **Rhetorical Question (p. 971)**)

I am not coming against you

Here the king Josiah represents his kingdom. Alternate translation: "I am not fighting your kingdom" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

against the house with which

Here the word "house" refers to the house of Babylon, where "house" is a metonym for the kingdom. The kingdom is a synechdoche representing the Babylonian army. Alternate translation: "against the house of Babylon, with whom" (See: [[rc:///*ta/man/translate/figs-metonymy*]] *and* [[rc:///ta/man/translate/figs-synecdoche]]) (See: **Metonymy (p.948)**)

2 Chronicles 35:22

He disguised himself

Josiah disguised himself so that the other armies would not recognize him.

fight with him

The word "him" refers to Necho who represents himself accompanied by his army. Alternate translation: "fight with the army of Egypt" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

that had come from the mouth of God

Here God is represented by his "mouth" to emphasize his speech. Alternate translation: "that had come from God" or "that God had said to him" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

so he went

The word "he" refers to Josiah who represents himself accompanied by his army. Alternate translation: "so he and his army went" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

the Valley of Megiddo

This is the name of a place. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 35:23

(There are no notes for this verse.)

2 Chronicles 35:24

All Judah and Jerusalem

"Judah" and "Jerusalem" represent the people who live there. Alternate translation: "All the people of Judah and Jerusalem" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 35:25

to this day

This means the day on which the writer wrote. See how you translated this in 2 Chronicles 5:9.

behold, they

This could mean: (1) "this is where they are: they" or (2) "they still exist: they."

the songs of lament

This was an ancient scroll of funeral songs.

2 Chronicles 35:26

his good deeds done

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 good deeds that he did" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

what is written

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 words" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

2 Chronicles 35:27

and his deeds & are written in the book

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: "and men have written of all his deeds … in the book" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

his deeds, from beginning to end,

This refers to all of the significant things that he did from the beginning of his reign as king to the end of his life. Alternate translation: "all of his deeds" or "everything he did from the beginning of his reign to when he died" (See: **Merism (p.940)**) (See: **Merism (p.940)**)

the book of the kings of Judah and Israel

This is a book that no longer exists.

2 Chronicles 36

2 Chronicles 36 General Notes

Structure and formatting

This is the end of the story of Judah as an independent country.

Special concepts in this chapter

Punishment

God warned the people through the prophets, that he would punish them if they did not worship Yahweh. The people refused to listen to the prophets or to stop their evil deeds. God finally punished them by letting the Babylonians conquer them. (See: [[rc:///*tw/dict/bible/kt/prophet]] and [[rc:///*tw/dict/bible/kt/evil]] and [[rc://*/tw/dict/bible/kt/works]])

2 Chronicles 36:1

Jehoahaz

This is a man's name. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

in his father's place

The phrase "in his … place" is a metaphor meaning "instead of him." Alternate translation: "instead of his father" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 36:2

twenty-three years old & three months

"23 years old … 3 months" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 36:3

The king of Egypt removed him at Jerusalem

The idiom "removed him at Jerusalem" means that he caused him no longer to be king in Jerusalem. Alternate translation: "The king of Egypt removed him from being king in Jerusalem" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

fined the land

Here the word "land" represents the people who lived there. Alternate translation: "fined the people of the land" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

one hundred talents of silver and one talent of gold

You may convert this to a modern measure. A talent was about 33 kilograms. Alternate translation: "thirty-three hundred kilograms of silver and thirty-three kilograms of gold" or "about 3,300 kilograms of silver and 33 kilograms of gold" (See: [[rc:///*ta/man/translate/translate-bmoney]] and [[rc:///*ta/man/translate/translate-numbers]]) (See: **Biblical Money (p.883)**)

2 Chronicles 36:4

Eliakim & Jehoahaz

These are the names of men. (See: **How to Translate Names (p.923)**) (See: **How to Translate Names (p.923)**)

2 Chronicles 36:5

twenty-five years old & eleven years

"25 years old … 11 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

what was evil in the sight of Yahweh his God

Here "sight" represents judgment. Yahweh saw and did not approve of Jehoiakim's actions. Alternate translation: "what Yahweh judged to be evil" or "what Yahweh considered to be evil" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 36:6

attacked him

The word "him" refers to Jehoiakim. Jehoiakim represents either Jerusalem or the nation of Judah. Alternate translation: "attacked Jerusalem" or "attacked Judah" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 36:7

Nebuchadnezzar also carried

Since Nebuchadnezzar was king, he may have had his soldiers do this. Alternate translation: "Nebuchadnezzar also had his soldiers carry" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

the house of Yahweh

Here the word "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

2 Chronicles 36:8

the disgusting things that he did

This usually refers to worshiping false gods, which Yahweh hated.

what was found against him

This idiom refers to things that he did for which people could accuse him of wrong. 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 people found against him" or "things that he did for which people could accuse him" (See: [[rc:///ta/man/translate/figs-idiom]] and [[rc:///ta/man/translate/figs-activepassive]]) (See: **Idiom (p.934)**)

behold, they are written

Alternate translation: "anyone can look in the book … Israel and see they are written there"

they are written in the book

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "someone has written them in the book" or "you can read of them in the book" (See: **Active or Passive (p.871)**) (See: **Active or Passive (p.871)**)

the book of the kings of Judah and Israel

This is a book that no longer exists. See how you translated this in 2 Chronicles 35:27.

became king in his place

The phrase "in his place" is a metaphor meaning "instead of him." Alternate translation: "became king instead of Jehoiakim" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 36:9

eight years old & three months and ten days

"8 years old … 3 months and 10 days" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

what was evil in the sight of Yahweh

Here "sight" here represents judgment. Yahweh saw and did not approve of Jehoiachin's actions. Alternate translation: "what Yahweh judged to be evil" or "what Yahweh considered to be evil" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

2 Chronicles 36:10

brought him to Babylon

Alternate translation: "brought Jehoiachin to Babylon"

the house of Yahweh

Here "house" represents the temple. Alternate translation: "the temple of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

his relative

Alternate translation: "Jehoiachin's relative"

2 Chronicles 36:11

twenty-one years old & eleven years

"21 years old … 11 years" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 36:12

what was evil in the sight of Yahweh his God

Here "sight" represents judgment. Yahweh saw and did not approve of Zedekiah's actions. Alternate translation: "what Yahweh his God judged to be evil" or "what Yahweh his God considered to be evil" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

who spoke from the mouth of Yahweh

Here the word "mouth" represents the words that Yahweh spoke. Alternate translation: "who spoke the words that Yahweh spoke to him" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 36:13

Zedekiah stiffened his neck and hardened his heart against turning to Yahweh

The phrases "stiffened his neck" and "hardened his heart" are both metaphors that mean to become stubborn. Zedekiah refusing to worship Yahweh is spoken of as if he refused to turn to Yahweh. Alternate translation: "Zedekiah stubbornly refused to worship Yahweh" (See: [[rc:///*ta/man/translate/figs-doublet]] and [[rc:///*ta/man/translate/figs-metaphor]]) (See: **Doublet (p.900)**)

2 Chronicles 36:14

they followed the disgusting practices of the nations

The idiom "followed the ... practices" means to do those things. Alternate translation: "they did the disgusting things that the nations did" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

disgusting practices

This phrase refers to worshiping other gods.

They polluted the house of Yahweh

A place that is unfit to be used for God's purposes is spoken of as if it were physically dirty. The word "house" represents the temple. Alternate translation: "They polluted the temple of Yahweh" (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*ta/man/translate/figs-metonymy]]) (See: **Metaphor (p.942)**)

2 Chronicles 36:15

again and again

Alternate translation: "many times"

the place where he lives

This refers to the temple.

2 Chronicles 36:16

the wrath of Yahweh arose against his people

Here the word "arose" refers to beginning an action. Yahweh punishing his people in his anger is spoken of as if his wrath were a person who acted against them. Alternate translation: "in his wrath, Yahweh began to punish his people" (See: **Metaphor (p.942)**) (See: **Metaphor (p.942)**)

there was no help for it

This idiom means that nobody could do anything to prevent what happened. Alternate translation: "there was no way to avoid it" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

2 Chronicles 36:17

God brought on them the king of the Chaldeans, who

The idiom "brought on them" means to cause to attack with his army. Alternate translation: "God caused the king of the Chaldeans to attack them, and he" (See: **Idiom (p.934)**) (See: **Idiom (p.934)**)

who killed their young men with the sword

The king probably did not personally kill their young men. Rather, his army killed them. Alternate translation: "whose army killed their young men with swords" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

God gave them all into his hand

Here "hand" is a metonym for the power to defeat them. Alternate translation: "God allowed the Chaldean army to defeat them" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 36:18

the house of God & the house of Yahweh

The word "house" represents the temple. Alternate translation: "the temple of God … the temple of Yahweh" (See: **Metonymy (p.948)**) (See: **Metonymy (p.948)**)

2 Chronicles 36:19

They burned down

"They" refers to the Babylonian soldiers.

2 Chronicles 36:20

The king carried away to Babylon

Here "the king" refers to his soldiers whom he ordered to do the work. The phrase "carried away" is an idiom that means to forcefully bring them to Babylon. Alternate translation: "The king had his army forcefully take to Babylon" (See: [[rc:///ta/man/translate/figs-metonymy]] and [[rc:///ta/man/translate/figs-idiom]]) (See: **Metonymy (p.948)**)

until the rule of the kingdom of Persia

Alternate translation: "until the kingdom of Persia came to power"

2 Chronicles 36:21

the word of Yahweh by the mouth of Jeremiah

Here the noun "word" can be translated with the verb "spoke." The word "mouth" represents Jeremiah. Alternate translation: "what Yahweh spoke through Jeremiah" or "the word from Yahweh that Jeremiah spoke" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

until the land should have enjoyed its Sabbath rests

The people were supposed to obey the Sabbath law by not farming the land every seventh year. This phrase speaks about this as if the land were a person that would obey the Sabbath law and rest. Alternate translation: "until the land had rested according to the Sabbath law" or "until, as required by the Sabbath law, no one had farmed the land" (See: **Personification (p.966)**) (See: **Personification (p.966)**)

It observed its Sabbath for as long as it lay abandoned

The word "it" refers to the land. The land is spoken of as if it were a person who observed the Sabbath. Alternate translation: "The requirements of the Sabbath law were fulfilled as long as the land lay abandoned" (See: **Personification (p.966)**) (See: **Personification (p.966)**)

in order to pass seventy years in this way

"so that 70 years passed while the land lay abandoned" (See: **Numbers (p.953)**) (See: **Numbers (p.953)**)

2 Chronicles 36:22

in the first year

This refers to the beginning of the reign of King Cyrus. (See: **Ordinal Numbers (p.958)**) (See: **Ordinal Numbers (p. 958)**)

so that the word of Yahweh by the mouth of Jeremiah might be carried out

Here the noun "word" can be translated with the verb "spoke." The word "mouth" represents Jeremiah. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that what Yahweh spoke through Jeremiah might happen" or "so that the word from Yahweh that Jeremiah spoke might happen" (See: [[rc://*ta/man/translate/figs-synecdoche]] and [[rc://*ta/man/translate/figs-activepassive]]) (See: **Synecdoche (p.980)**)

Yahweh motivated the spirit of Cyrus, king of Persia

Motivating the spirit is a synecdoche for making someone want to act. Alternate translation: "Yahweh made Cyrus, king of Persia, want to act" (See: **Synecdoche (p.980)**) (See: **Synecdoche (p.980)**)

2 Chronicles 36:23

all the kingdoms of the earth

This is an exaggeration, as there were kingdoms over which Cyrus did not rule. (See: **Hyperbole (p.927)**) (See: **Hyperbole (p.927)**)

to build a house for him

Here the word "house" represents a temple. Alternate translation: "to build a temple for him" (See: **Metonymy (p. 948)**) (See: **Metonymy (p.948)**)

his people

Alternate translation: "Yahweh's people"

Let him go up to the land

Alternate translation: "Let that person go up to the land of Judah"

unfoldingWord® Translation Academy

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.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

> From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun "purposes" refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
> > Today the people in this house **have been saved** … Today God **has saved** the people in this house …
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)
>
> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

"

Referenced in: 2 Chronicles 1:8; 2 Chronicles 1:10; 2 Chronicles 1:12; 2 Chronicles 1:16; 2 Chronicles 2:12; 2 Chronicles 2:13; 2 Chronicles 5:13; 2 Chronicles 6:24; 2 Chronicles 7:3; 2 Chronicles 7:6; 2 Chronicles 9:8; 2 Chronicles 13:10; 2 Chronicles 13:14; 2 Chronicles 17:5; 2 Chronicles 17:10; 2 Chronicles 19:2; 2 Chronicles 19:3; 2 Chronicles 19:7; 2 Chronicles 19:8; 2 Chronicles 19:9; 2 Chronicles 19:10; 2 Chronicles 20:3; 2 Chronicles 20:17; 2 Chronicles 20:21; 2 Chronicles 22:7; 2 Chronicles 24:24; 2 Chronicles 25:27; 2 Chronicles 28:23; 2 Chronicles 29:8; 2 Chronicles 29:25; 2 Chronicles 30:7; 2 Chronicles 32:1; 2 Chronicles 32:22; 2 Chronicles 34:21; 2 Chronicles 35:2; 2 Chronicles 35:16

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

> • Active: **My father** built the house in 2010.
> • Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

Sentence Structure (UTA PDF)

Verbs (UTA PDF)

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 Chronicles 1:1; 2 Chronicles 1:5; 2 Chronicles 1:9; 2 Chronicles 2:17; 2 Chronicles 4:3; 2 Chronicles 4:4; 2 Chronicles 4:5; 2 Chronicles 4:6; 2 Chronicles 4:7; 2 Chronicles 4:18; 2 Chronicles 4:19; 2 Chronicles 4:22; 2 Chronicles 5:8; 2 Chronicles 5:13; 2 Chronicles 6:4; 2 Chronicles 6:17; 2 Chronicles 6:22; 2 Chronicles 6:24; 2 Chronicles 6:33; 2 Chronicles 6:37; 2 Chronicles 6:40; 2 Chronicles 7:15; 2 Chronicles 8:16; 2 Chronicles 9:6; 2 Chronicles 9:9; 2 Chronicles 9:11; 2 Chronicles 9:20; 2 Chronicles 12:1; 2 Chronicles 12:15; 2 Chronicles 12:16; 2 Chronicles 13:18; 2 Chronicles 13:22; 2 Chronicles 14:13; 2 Chronicles 15:2; 2 Chronicles 15:4; 2 Chronicles 15:7; 2 Chronicles 15:13; 2 Chronicles 15:15; 2 Chronicles 15:17; 2 Chronicles 16:12; 2 Chronicles 16:14; 2 Chronicles 17:14; 2 Chronicles 18:10; 2 Chronicles 18:34; 2 Chronicles 19:10; 2 Chronicles 20:20; 2 Chronicles 20:22; 2 Chronicles 20:33; 2 Chronicles 20:34; 2 Chronicles 20:37; 2 Chronicles 23:14; 2 Chronicles 24:25; 2 Chronicles 25:22; 2 Chronicles 26:15; 2 Chronicles 26:22; 2 Chronicles 27:7; 2 Chronicles 28:5; 2 Chronicles 28:15; 2 Chronicles 28:26; 2 Chronicles 29:24; 2 Chronicles 29:28; 2 Chronicles 29:34; 2 Chronicles 29:35; 2 Chronicles 29:36; 2 Chronicles 30:27; 2 Chronicles 31:2; 2 Chronicles 31:3; 2 Chronicles 31:5; 2 Chronicles 31:11; 2 Chronicles 31:16; 2 Chronicles 31:19; 2 Chronicles 32:24; 2 Chronicles 32:25; 2 Chronicles 32:31; 2 Chronicles 33:18; 2 Chronicles 33:19; 2 Chronicles 34:9; 2 Chronicles 34:14; 2 Chronicles 34:16; 2 Chronicles 34:21; 2 Chronicles 34:24; 2 Chronicles 34:25; 2 Chronicles 34:28; 2 Chronicles 34:30; 2 Chronicles 34:31; 2 Chronicles 34:32; 2 Chronicles 35:10; 2 Chronicles 35:15; 2 Chronicles 35:18; 2 Chronicles 35:19; 2 Chronicles 35:26; 2 Chronicles 35:27; 2 Chronicles 36:8

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)*

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

> 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)*

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.

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 Chronicles 18:1; 2 Chronicles 22:1; 2 Chronicles 32:9

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> "They are to make an ark of acacia wood. Its length must be **one meter**;[1] its width will be **two thirds of a meter**;[2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> [1] two and a half cubits [2] one cubit and a half

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Referenced in: 2 Chronicles 3:4; 2 Chronicles 3:8; 2 Chronicles 3:11; 2 Chronicles 3:13; 2 Chronicles 4:1; 2 Chronicles 4:2; 2 Chronicles 4:3; 2 Chronicles 4:5; 2 Chronicles 6:13

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

> > "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)
> >
> > [1] A denarius was the amount of silver that people could earn in one day of work.

> Next we recommend you learn about:
>
> *Copy or Borrow Words* *(UTA PDF)*
> *Translate Unknowns* *(UTA PDF)*

"

Referenced in: 2 Chronicles 36:3

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 Chronicles 2:10; 2 Chronicles 27:5

Biblical Weight

Description

The following terms are the most common units of weight in the

This page answers the question: *How can I translate the values of weight in the Bible?*

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 Chronicles 1:17; 2 Chronicles 9:13; 2 Chronicles 9:15; 2 Chronicles 9:16; 2 Chronicles 25:9; 2 Chronicles 27:5

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word "instead" introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word "then" introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word "therefore" links this section with the section before it, signaling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "but" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God's servants. (2 Corinthians 6:3-4 ULT)

Here the words "so that" connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. "Instead" contrasts what Paul does (prove by his actions that he is God's servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, "Come follow me, and I will make you to become fishers of men." Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word "so."

> > Jesus said to them, "Come follow me, and I will make you to become fishers of men." **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words "instead" or "then" here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like "therefore," a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word "but" is used here because of the contrast between the two groups of people. But in some languages, the word "but" would show that what comes after it is surprising because of what came before it. So "and" might be clearer for those languages. They might translate like this:

> **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

"

Referenced in: 2 Chronicles 32:5

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

> This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech (UTA PDF)*
> *Sentence Structure (UTA PDF)*

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as "who" or"which"), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase "who was thankful" could distinguish this sister of Mary's from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary's sister. It tells us about how Mary's sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words "holy" and "most holy" distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase "who bore him" distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> ... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word "righteous" simply reminds us that God's judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases "to your needy and to your poor" give further information about "your brother." They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase "who is 90 years old" is a reminder of Sarah's age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase "whom I have created" is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying "worthless idols," David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language's ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)
>
>> **Because idols are worthless**, I hate those who serve them.

> ... for your **righteous** judgments are good. (Psalm 119:39b ULT)

> … for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

> Can Sarah bear a son **even when she is 90 years old**?
>
> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

> You are my Son. **I love you** and I am pleased with you.
>
> **Receiving my love**, you are my Son. I am pleased with you.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> You must surely open your hand to your brother **who is needy and poor** in your land.

Next we recommend you learn about:

Double Negatives *(UTA PDF)*

"

Referenced in: 2 Chronicles 7:10; 2 Chronicles 7:22; 2 Chronicles 8:8; 2 Chronicles 9:8; 2 Chronicles 30:18; 2 Chronicles 30:22

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** παρέλθη ἀπὸ τοῦ νόμου (Matthew 5:18)
> …iota one or one serif **not not** may pass away from the law
>
>> …**not even** one iota or one serif may pass away from the law
>> or:
>> …**certainly no** iota or serif may pass away from the law

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Next we recommend you learn about:

Verbs *(UTA PDF)*

"

Referenced in: 2 Chronicles 9:2; 2 Chronicles 23:19

Doublet

Description

We are using the word "doublet" to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word "and." Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were "much more righteous" than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> ... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!"** (Luke 8:24 ULT)

The repetition of "Master" means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as "very" or "great" or "many."
(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)
>
> > "You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > "He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> ... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> > • English can emphasize this with "any" and "at all."
> >
> > > "... like a lamb **without any blemish at all**."
>
> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)
>
> > Then they approached {and} woke him up, **urgently shouting, "Master!** We are perishing!"

"

Referenced in: 2 Chronicles 6:19; 2 Chronicles 6:29; 2 Chronicles 6:32; 2 Chronicles 6:35; 2 Chronicles 6:37; 2 Chronicles 6:39; 2 Chronicles 7:10; 2 Chronicles 7:19; 2 Chronicles 20:6; 2 Chronicles 20:23; 2 Chronicles 24:15; 2 Chronicles 32:18; 2 Chronicles 33:13; 2 Chronicles 34:31; 2 Chronicles 36:13

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 Chronicles 2:2; 2 Chronicles 2:18; 2 Chronicles 7:6; 2 Chronicles 14:7; 2 Chronicles 18:14; 2 Chronicles 20:22; 2 Chronicles 26:17; 2 Chronicles 31:16; 2 Chronicles 31:17; 2 Chronicles 35:17

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 Chronicles 9:31; 2 Chronicles 14:13; 2 Chronicles 16:13; 2 Chronicles 21:1; 2 Chronicles 25:19; 2 Chronicles 26:2; 2 Chronicles 26:23; 2 Chronicles 32:33; 2 Chronicles 33:20

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> This page answers the question: *What are ways of translating exclamations?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Types (UTA PDF)*

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

> Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

> You worthless person! (Matthew 5:22b ULT)
>
>> "You **are** such a worthless person!"
>
> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)
>
>> "Oh, the riches of the wisdom and the knowledge of God **are** so deep!"

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word "wow" shows that they were astonished. In the second suggested translation, the expression "Oh no" shows that something terrible or frightening has happened.

> They were extremely astonished, saying, "He has done everything well. He even makes the deaf hear and the mute speak." (Mark 7:37 ULT)
>
>> "They were extremely astonished, saying, '**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.'"
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
>> "**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

(3) Translate the exclamation word with a sentence that shows the feeling.

> "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
>> "Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!" "**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!"

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
>> "His judgments are **so** unsearchable and his ways are **far** beyond discovering!"

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
>> Gideon understood that this was the angel of Yahweh. **He was terrified** and said, "**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

"

Referenced in: 2 Chronicles 9:7

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

> This page answers the question: *What are the exclusive and inclusive forms of "we"?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

we/us (inclusive)
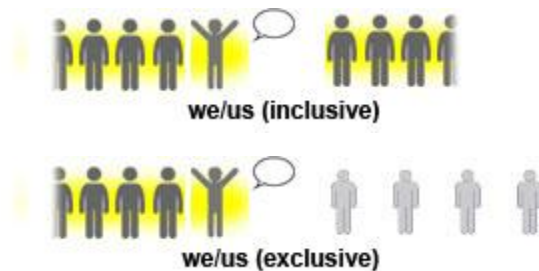
we/us (exclusive)

Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

When Masculine Words Include Women *(UTA PDF)*

"

Referenced in: 2 Chronicles 18:14

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

Pronouns (UTA PDF)

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it," and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples From the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34 ULT)

David referred to himself in the third person as "your servant" and used "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun "I" or "you."
(2) Simply use the first person ("I") or second person ("you") instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun "I" or "you."

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34)
>
> > But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "... Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"

> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

"

> Next we recommend you learn about:
>
> *Forms of You* *(UTA PDF)*

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> This page answers the question: *What are generic noun phrases and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech* *(UTA PDF)*

> Can **a man** walk on hot coals without scorching his feet? So is **the man who goes in to his neighbor's wife**; **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.
(2) Use the word "a" in the noun phrase.
(3) Use the word "any," as in "any person" or "anyone."
(4) Use the plural form, as in "people."
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word "the" in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > "Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **whoever** refuses to sell grain."

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

Referenced in: 2 Chronicles 31:1

Go and Come

Description

Different languages have different ways of determining whether
to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they**took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)

> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)

> > "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)

> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

> > What did you travel out into the desert to see? A reed shaken by the wind?

"

Referenced in: 2 Chronicles 32:1

Hebrew Months

Description

The Hebrew calendar used in the Bible has twelve months. Unlike

This page answers the question: *What are the Hebrew months?*

the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as "the first month" or "the second month" refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)

> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)

> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> > At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> > At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.

> > It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> [1] The Hebrew says, "the seventh month, on the tenth day of the month."

Next we recommend you learn about:

Ordinal Numbers (UTA PDF)

"

Referenced in: 2 Chronicles 3:2; 2 Chronicles 5:3; 2 Chronicles 7:10; 2 Chronicles 15:10; 2 Chronicles 29:3; 2 Chronicles 29:17; 2 Chronicles 30:2; 2 Chronicles 30:13; 2 Chronicles 30:15; 2 Chronicles 31:7; 2 Chronicles 35:1

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with "and." These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> This page answers the question: *What is hendiadys and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
> *Parts of Speech (UTA PDF)*

> ... his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by "and" can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. "The blessed hope" and "appearing of the glory" refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, "our great God" and "Savior Jesus Christ" refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …

> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.

> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

> Next we recommend you learn about:
>
> *Doublet* *(UTA PDF)*

Referenced in: 2 Chronicles 9:5; 2 Chronicles 30:6

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

> This page answers the question: *How can I translate names that are new to my culture?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns* *(UTA PDF)*

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name "Melchizedek" primarily to refer to a man who had that name, and the title "king of Salem" tells us that he ruled over a certain city.

> His name first indeed means "king of righteousness," and then also "king of Salem," that is, "king of peace." (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek's name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)

> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

>> You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**

> At that hour, certain Pharisees approached, saying to him, "Leave and go away from here, because **Herod** wants to kill you." (Luke 13:31 ULT)

>> At that hour, certain Pharisees approached, saying to him, "Go and leave here, because **King Herod** wants to kill you."

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

>> She called his name **Moses (which sounds like 'drawn out'),** and she said, "For out of the water I drew him."

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

>> She said, "Do I really continue to see, even after he has seen me?"
>> Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)

>> … a young man named **Paul** 1

The footnote would look like:

>> [1] Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

>> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

> a young man named **Saul** (Acts 7:58 ULT)

>> a young man named **Saul**

The footnote would look like:

>> [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

>> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

>> It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

>> [1] This is the same man who was called Saul before Acts 13.

"

Next we recommend you learn about:

Copy or Borrow Words *(UTA PDF)*

Referenced in: 2 Chronicles 1:4; 2 Chronicles 1:5; 2 Chronicles 1:16; 2 Chronicles 2:3; 2 Chronicles 2:13; 2 Chronicles 3:1; 2 Chronicles 3:6; 2 Chronicles 3:17; 2 Chronicles 4:17; 2 Chronicles 5:12; 2 Chronicles 7:8; 2 Chronicles 8:2; 2 Chronicles 8:4; 2 Chronicles 8:5; 2 Chronicles 8:6; 2 Chronicles 8:17; 2 Chronicles 8:18; 2 Chronicles 9:10; 2 Chronicles 9:16; 2 Chronicles 9:20; 2 Chronicles 9:29; 2 Chronicles 10:2; 2 Chronicles 10:15; 2 Chronicles 10:18; 2 Chronicles 11:2; 2 Chronicles 11:6; 2 Chronicles 11:10; 2 Chronicles 11:18; 2 Chronicles 11:19; 2 Chronicles 11:20; 2 Chronicles 12:2; 2 Chronicles 12:3; 2 Chronicles 12:5; 2 Chronicles 12:13; 2 Chronicles 12:15; 2 Chronicles 12:16; 2 Chronicles 13:2; 2 Chronicles 13:4; 2 Chronicles 13:19; 2 Chronicles 14:9; 2 Chronicles 14:10; 2 Chronicles 15:1; 2 Chronicles 16:2; 2 Chronicles 16:4; 2 Chronicles 16:6; 2 Chronicles 16:7; 2 Chronicles 16:8; 2 Chronicles 17:7; 2 Chronicles 17:8; 2 Chronicles 17:14; 2 Chronicles 17:15; 2 Chronicles 17:16; 2 Chronicles 17:17; 2 Chronicles 17:18; 2 Chronicles 18:7; 2 Chronicles 18:10; 2 Chronicles 18:12; 2 Chronicles 18:23; 2 Chronicles 18:25; 2 Chronicles 18:28; 2 Chronicles 19:2; 2 Chronicles 19:11; 2 Chronicles 20:1; 2 Chronicles 20:2; 2 Chronicles 20:10; 2 Chronicles 20:14; 2 Chronicles 20:16; 2 Chronicles 20:19; 2 Chronicles 20:20; 2 Chronicles 20:22; 2 Chronicles 20:26; 2 Chronicles 20:31; 2 Chronicles 20:34; 2 Chronicles 20:36; 2 Chronicles 20:37; 2 Chronicles 21:2; 2 Chronicles 21:10; 2 Chronicles 22:2; 2 Chronicles 22:5; 2 Chronicles 22:7; 2 Chronicles 22:11; 2 Chronicles 23:1; 2 Chronicles 23:14; 2 Chronicles 23:17; 2 Chronicles 24:1; 2 Chronicles 24:26; 2 Chronicles 25:1; 2 Chronicles 25:13; 2 Chronicles 25:17; 2 Chronicles 25:27; 2 Chronicles 26:2; 2 Chronicles 26:6; 2 Chronicles 26:7; 2 Chronicles 26:11; 2 Chronicles 26:22; 2 Chronicles 27:1; 2 Chronicles 27:3; 2 Chronicles 28:3; 2 Chronicles 28:6; 2 Chronicles 28:7; 2 Chronicles 28:9; 2 Chronicles 28:12; 2 Chronicles 28:18; 2 Chronicles 28:20; 2 Chronicles 29:1; 2 Chronicles 29:12; 2 Chronicles 29:16; 2 Chronicles 30:14; 2 Chronicles 30:18; 2 Chronicles 31:12; 2 Chronicles 31:13; 2 Chronicles 31:14; 2 Chronicles 31:15; 2 Chronicles 32:9; 2 Chronicles 32:30; 2 Chronicles 33:6; 2 Chronicles 33:14; 2 Chronicles 33:20; 2 Chronicles 34:8; 2 Chronicles 34:9; 2 Chronicles 34:12; 2 Chronicles 34:14; 2 Chronicles 34:15; 2 Chronicles 34:20; 2 Chronicles 34:22; 2 Chronicles 35:8; 2 Chronicles 35:9; 2 Chronicles 35:15; 2 Chronicles 35:20; 2 Chronicles 35:22; 2 Chronicles 36:1; 2 Chronicles 36:4

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.

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 Chronicles 1:15; 2 Chronicles 5:3; 2 Chronicles 5:6; 2 Chronicles 6:3; 2 Chronicles 7:4; 2 Chronicles 7:6; 2 Chronicles 7:8; 2 Chronicles 9:1; 2 Chronicles 9:23; 2 Chronicles 9:27; 2 Chronicles 9:28; 2 Chronicles 12:3; 2 Chronicles 15:9; 2 Chronicles 15:15; 2 Chronicles 23:5; 2 Chronicles 23:8; 2 Chronicles 23:13; 2 Chronicles 23:17; 2 Chronicles 23:20; 2 Chronicles 23:21; 2 Chronicles 24:10; 2 Chronicles 25:12; 2 Chronicles 25:22; 2 Chronicles 26:1; 2 Chronicles 26:4; 2 Chronicles 28:4; 2 Chronicles 34:30; 2 Chronicles 36:23

Hypothetical Situations

Consider these phrases: "If the sun stopped shining …" "What if the sun stopped shining …" "Suppose the sun stopped shining …" and "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

> This page answers the question: *What is a hypothetical situation?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with "if.")

- If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?" (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, "**If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

"

Referenced in: 2 Chronicles 6:34; 2 Chronicles 6:36; 2 Chronicles 6:37; 2 Chronicles 6:38; 2 Chronicles 18:27

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 Chronicles 1:1; 2 Chronicles 5:13; 2 Chronicles 6:10; 2 Chronicles 6:15; 2 Chronicles 6:16; 2 Chronicles 6:25; 2 Chronicles 6:38; 2 Chronicles 7:9; 2 Chronicles 7:11; 2 Chronicles 7:14; 2 Chronicles 9:4; 2 Chronicles 9:24; 2 Chronicles 10:6; 2 Chronicles 10:15; 2 Chronicles 10:16; 2 Chronicles 11:1; 2 Chronicles 11:2; 2 Chronicles 11:14; 2 Chronicles 11:20; 2 Chronicles 12:2; 2 Chronicles 12:7; 2 Chronicles 12:9; 2 Chronicles 13:17; 2 Chronicles 13:21; 2 Chronicles 15 General Notes; 2 Chronicles 15:1; 2 Chronicles 15:5; 2 Chronicles 15:12; 2 Chronicles 15:15; 2 Chronicles 15:17; 2 Chronicles 16:3; 2 Chronicles 16:11; 2 Chronicles 17:3; 2 Chronicles 18:3; 2 Chronicles 18:13; 2 Chronicles 18:18; 2 Chronicles 19:3; 2 Chronicles 19:6; 2 Chronicles 20:2; 2 Chronicles 20:3; 2 Chronicles 20:11; 2 Chronicles 20:14; 2 Chronicles 20:16; 2 Chronicles 20:17; 2 Chronicles 20:24; 2 Chronicles 20:27; 2 Chronicles 21:1; 2 Chronicles 21:4; 2 Chronicles 21:6; 2 Chronicles 21:12; 2 Chronicles 21:18; 2 Chronicles 21:19; 2 Chronicles 22:3; 2 Chronicles 23:7; 2 Chronicles 24:2; 2 Chronicles 24:14; 2 Chronicles 24:15; 2 Chronicles 24:20; 2 Chronicles 25:2; 2 Chronicles 25:13; 2 Chronicles 25:17; 2 Chronicles 25:19; 2 Chronicles 25:21; 2 Chronicles 25:27; 2 Chronicles 28:7; 2 Chronicles 28:12; 2 Chronicles 28:18; 2 Chronicles 29:9; 2 Chronicles 29:11; 2 Chronicles 29:12; 2 Chronicles 29:35; 2 Chronicles 30:5; 2 Chronicles 30:12; 2 Chronicles 30:21; 2 Chronicles 31 General Notes; 2

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> This page answers the question: *What is irony and how can I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
>> or:
>> **You act like it is good to reject God's commandment** so you may keep your tradition!

> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

>> I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

>> 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)

>> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

"

Next we recommend you learn about:
Litotes (UTA PDF)

Referenced in: 2 Chronicles 20:11

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 Chronicles 6:20; 2 Chronicles 9:29; 2 Chronicles 12:15; 2 Chronicles 18:30; 2 Chronicles 19:4; 2 Chronicles 20:34; 2 Chronicles 25:26; 2 Chronicles 26:22; 2 Chronicles 31:15; 2 Chronicles 34:30; 2 Chronicles 35:27

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: Introduction to 2 Chronicles; 2 Chronicles 1:2; 2 Chronicles 5:2; 2 Chronicles 6:1; 2 Chronicles 6:5; 2 Chronicles 6:6; 2 Chronicles 6:7; 2 Chronicles 6:8; 2 Chronicles 6:10; 2 Chronicles 6:14; 2 Chronicles 6:16; 2 Chronicles 6:20; 2 Chronicles 6:23; 2 Chronicles 6:24; 2 Chronicles 6:26; 2 Chronicles 6:27; 2 Chronicles 6:29; 2 Chronicles 6:30; 2 Chronicles 6:31; 2 Chronicles 6:36; 2 Chronicles 6:38; 2 Chronicles 6:41; 2 Chronicles 6:42; 2 Chronicles 7:11; 2 Chronicles 7:13; 2 Chronicles 7:14; 2 Chronicles 7:17; 2 Chronicles 7:19; 2 Chronicles 7:20; 2 Chronicles 7:22; 2 Chronicles 8:13; 2 Chronicles 8:15; 2 Chronicles 9:3; 2 Chronicles 9:8; 2 Chronicles 9:23; 2 Chronicles 10 General Notes; 2 Chronicles 10:4; 2 Chronicles 10:9; 2 Chronicles 10:10; 2 Chronicles 10:11; 2 Chronicles 10:14; 2 Chronicles 10:18; 2 Chronicles 11:16; 2 Chronicles 11:17; 2 Chronicles 12:7; 2 Chronicles 12:14; 2 Chronicles 12:16; 2 Chronicles 13:12; 2 Chronicles 13:15; 2 Chronicles 13:20; 2 Chronicles 14:1; 2 Chronicles 14:2; 2 Chronicles 14:5; 2 Chronicles 14:6; 2 Chronicles 14:12; 2 Chronicles 14:14; 2 Chronicles 15:5; 2 Chronicles 15:6; 2 Chronicles 15:13; 2 Chronicles 16:3; 2 Chronicles 16:9; 2 Chronicles 18:12; 2 Chronicles 18:16; 2 Chronicles 18:19; 2 Chronicles 19:3; 2 Chronicles 19:4; 2 Chronicles 19:8; 2 Chronicles 20:19; 2 Chronicles 20:32; 2 Chronicles 21:3; 2 Chronicles 21:6; 2 Chronicles 21:11; 2 Chronicles 21:13; 2 Chronicles 21:15; 2 Chronicles 22:4; 2 Chronicles 23:2; 2 Chronicles 23:19; 2 Chronicles 24:2; 2 Chronicles 24:18; 2 Chronicles 25:2; 2 Chronicles 25:5; 2 Chronicles 25:8; 2 Chronicles 25:10; 2 Chronicles 25:15; 2 Chronicles 26:4; 2 Chronicles 26:5; 2 Chronicles 26:16; 2 Chronicles 26:20; 2 Chronicles 26:21; 2 Chronicles 27:2; 2 Chronicles 27:6; 2 Chronicles 27:7; 2 Chronicles 27:9; 2 Chronicles 28:1; 2 Chronicles 28:2; 2 Chronicles 28:9; 2 Chronicles 28:11; 2 Chronicles 28:13; 2 Chronicles 28:19; 2 Chronicles 28:20; 2 Chronicles 28:24; 2 Chronicles 28:26; 2 Chronicles 28:27; 2 Chronicles 29:2; 2 Chronicles 29:5; 2 Chronicles 29:6; 2 Chronicles 29:10; 2 Chronicles 29:15; 2 Chronicles 29:16; 2 Chronicles 30:4; 2 Chronicles 30:6; 2 Chronicles 30:7; 2 Chronicles 30:8; 2 Chronicles 30:9; 2 Chronicles 30:12; 2 Chronicles 30:19; 2 Chronicles 30:20; 2 Chronicles 30:27; 2 Chronicles 31:15; 2 Chronicles 31:21; 2 Chronicles 32:25; 2 Chronicles 33:2; 2 Chronicles 33:6; 2 Chronicles 33:22; 2 Chronicles 34:2; 2 Chronicles 34:3; 2 Chronicles 34:5; 2 Chronicles 34:8; 2 Chronicles 34:21; 2 Chronicles 34:24; 2 Chronicles 34:25; 2 Chronicles 34:28; 2 Chronicles 34:31; 2 Chronicles 35:2; 2 Chronicles 36:1; 2 Chronicles 36:5; 2 Chronicles 36:8; 2 Chronicles 36:9; 2 Chronicles 36:12; 2 Chronicles 36:14; 2 Chronicles 36:16

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.

> ... 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.

"

Chronicles 32:11; 2 Chronicles 32:12; 2 Chronicles 32:14; 2 Chronicles 32:17; 2 Chronicles 32:19; 2 Chronicles 32:20; 2 Chronicles 32:22; 2 Chronicles 32:25; 2 Chronicles 32:30; 2 Chronicles 32:31; 2 Chronicles 33:3; 2 Chronicles 33:4; 2 Chronicles 33:7; 2 Chronicles 33:9; 2 Chronicles 33:11; 2 Chronicles 33:14; 2 Chronicles 33:15; 2 Chronicles 33:16; 2 Chronicles 33:19; 2 Chronicles 34:4; 2 Chronicles 34:5; 2 Chronicles 34:7; 2 Chronicles 34:10; 2 Chronicles 34:21; 2 Chronicles 34:24; 2 Chronicles 34:27; 2 Chronicles 34:33; 2 Chronicles 35:4; 2 Chronicles 35:12; 2 Chronicles 35:21; 2 Chronicles 35:24; 2 Chronicles 36:3; 2 Chronicles 36:6; 2 Chronicles 36:7; 2 Chronicles 36:10; 2 Chronicles 36:12; 2 Chronicles 36:17; 2 Chronicles 36:18; 2 Chronicles 36:20; 2 Chronicles 36:23

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
>> The scepter of wickedness must not rule in the land of **righteous people**.
>
> Blessed are **the meek**. (Matthew 5:5a ULT)
>
>> Blessed are **people who are meek**.

"

Referenced in: 2 Chronicles 19:2; 2 Chronicles 24:16; 2 Chronicles 33:6

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 Chronicles 1:2; 2 Chronicles 1:6; 2 Chronicles 1:14; 2 Chronicles 1:17; 2 Chronicles 2:2; 2 Chronicles 2:10; 2 Chronicles 2:17; 2 Chronicles 2:18; 2 Chronicles 3:3; 2 Chronicles 3:8; 2 Chronicles 3:9; 2 Chronicles 3:15; 2 Chronicles 3:16; 2 Chronicles 4:5; 2 Chronicles 4:8; 2 Chronicles 4:13; 2 Chronicles 5:12; 2 Chronicles 7:5; 2 Chronicles 8:1; 2 Chronicles 8:18; 2 Chronicles 9:9; 2 Chronicles 9:15; 2 Chronicles 9:16; 2 Chronicles 9:25; 2 Chronicles 10:5; 2 Chronicles 11:1; 2 Chronicles 11:21; 2 Chronicles 12:3; 2 Chronicles 12:13; 2 Chronicles 13:3; 2 Chronicles 13:17; 2 Chronicles 13:21; 2 Chronicles 14:8; 2 Chronicles 14:9; 2 Chronicles 15:11; 2 Chronicles 16:1; 2 Chronicles 16:12; 2 Chronicles 17:11; 2 Chronicles 17:14; 2 Chronicles 17:15; 2 Chronicles 17:16; 2 Chronicles 17:17; 2 Chronicles 17:18; 2 Chronicles 18:5; 2 Chronicles 20:31; 2 Chronicles 22:2; 2 Chronicles 23:1; 2 Chronicles 23:14; 2 Chronicles 23:20; 2 Chronicles 24:1; 2 Chronicles 24:15; 2 Chronicles 25:1; 2 Chronicles 25:5; 2 Chronicles 25:6; 2 Chronicles 25:11; 2 Chronicles 25:12; 2 Chronicles 25:23; 2 Chronicles 26:1; 2 Chronicles 26:3; 2 Chronicles 26:12; 2 Chronicles 26:13; 2 Chronicles 27:1; 2 Chronicles 27:8; 2 Chronicles 28:1; 2 Chronicles 28:6; 2 Chronicles 28:8; 2 Chronicles 29:1; 2 Chronicles 29:32; 2 Chronicles 29:33; 2 Chronicles 30:24; 2 Chronicles 31:17; 2 Chronicles 33:21; 2 Chronicles 34:1; 2 Chronicles 35:7; 2 Chronicles 35:8; 2 Chronicles 35:9; 2 Chronicles 36:2; 2 Chronicles 36:5; 2 Chronicles 36:9; 2 Chronicles 36:11; 2 Chronicles 36:21

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

> This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles (UTA PDF)*
> *Verbs (UTA PDF)*

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

> 20 But then Herod … had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

> > 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

> Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about: "

Background Information (UTA PDF)

Connecting Words and Phrases (UTA PDF)

Introduction of a New Event (UTA PDF)

Verse Bridges (UTA PDF)

Referenced in: 2 Chronicles 1:2

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row

> must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use "one" with the first item and "another" or "the next" with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use "one" with the first item and "another" or "the next" with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

>> There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.

>> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

>> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

>> They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

"

Next we recommend you learn about:

Fractions (UTA PDF)

Referenced in: 2 Chronicles 3:2; 2 Chronicles 7:9; 2 Chronicles 10:12; 2 Chronicles 15:10; 2 Chronicles 15:19; 2 Chronicles 16:13; 2 Chronicles 17:7; 2 Chronicles 20:26; 2 Chronicles 23:4; 2 Chronicles 23:5; 2 Chronicles 34:3; 2 Chronicles 34:8; 2 Chronicles 34:22; 2 Chronicles 35:19; 2 Chronicles 36:22

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

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

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

</div>

A parable is a short story that is told to teach something(s) that is true. Though the events in a parable could happen, they did not actually happen. They are told only to teach the lesson(s) that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor.

> Then he also told them a parable. "A blind man is not able to guide a blind man, is he? Would not both fall into a pit?" (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

> **Jesus told them a parable about why they should witness openly.** Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

> **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

"

Referenced in: 2 Chronicles 25:18

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

> This page answers the question: *What is parallelism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

  • The second clause or phrase means the same as the first.
    This is called synonymous parallelism.
  • The second clarifies or strengthens the meaning of the first.
  • The second completes what is said in the first.
  • The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

  • It shows that something is very important by saying it more than once and in more than one way.
  • It helps the hearer to think more deeply about the idea by saying it in different ways.
  • It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely," or "all."

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase "all the paths he takes" is a metaphor for "all he does."

> > Yahweh pays attention to everything a person does.

> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely" or "all."

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

"

> Next we recommend you learn about:
>
> *Personification* *(UTA PDF)*

Referenced in: 2 Chronicles 6:37; 2 Chronicles 7:22; 2 Chronicles 10:4; 2 Chronicles 29:6; 2 Chronicles 30:27; 2 Chronicles 34:28

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
>
> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word "as."
>
> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about:

Apostrophe (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: 2 Chronicles 7:14; 2 Chronicles 12:12; 2 Chronicles 30:8; 2 Chronicles 36:21

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)
Sentence Structure (UTA PDF)

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject. (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence. (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. (4) In some languages people show that someone did something alone by using a word like "alone." (5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I should testify about **myself** alone, my testimony would not be true. (John 5:31)
>
> > "If I should **self-testify** alone, my testimony would not be true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**It was he who** took our sickness and bore our diseases."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples were."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

"

Referenced in: 2 Chronicles 21:8; 2 Chronicles 21:15; 2 Chronicles 24:19

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 Chronicles 1:10; 2 Chronicles 2:6; 2 Chronicles 6:18; 2 Chronicles 9:29; 2 Chronicles 10:16; 2 Chronicles 13:5; 2 Chronicles 13:9; 2 Chronicles 16:8; 2 Chronicles 18:15; 2 Chronicles 18:17; 2 Chronicles 18:23; 2 Chronicles 19:2; 2 Chronicles 20:6; 2 Chronicles 20:7; 2 Chronicles 20:12; 2 Chronicles 24:6; 2 Chronicles 24:20; 2 Chronicles 25:15; 2 Chronicles 25:16; 2 Chronicles 25:19; 2 Chronicles 25:26; 2 Chronicles 28:10; 2 Chronicles 32:4; 2 Chronicles 32:10; 2 Chronicles 32:11; 2 Chronicles 32:13; 2 Chronicles 32:14; 2 Chronicles 32:15; 2 Chronicles 35:21

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 Chronicles 1:9; 2 Chronicles 18:16

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean "yes" or turn their heads from side to side to mean "no." Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

> This page answers the question: *What is a symbolic action and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns* *(UTA PDF)*

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In other cultures it means "yes."

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
>> Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
>> Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
>> Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
>> Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
>> Look, I stand at the door and clear my throat.

"

Referenced in: 2 Chronicles 6:12; 2 Chronicles 6:13; 2 Chronicles 6:29; 2 Chronicles 6:32; 2 Chronicles 6:34; 2 Chronicles 6:38; 2 Chronicles 7:3; 2 Chronicles 7:21; 2 Chronicles 18:10; 2 Chronicles 20:18; 2 Chronicles 23:11; 2 Chronicles 23:13; 2 Chronicles 25:14; 2 Chronicles 34:19; 2 Chronicles 34:27

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>> "**I** magnify the Lord."

> So **the Pharisees** said to him … (Mark 2:24a ULT)
>> **A representative of the Pharisees** said to him …

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>> I looked on all the deeds that **I** had accomplished

> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

> Next we recommend you learn about:
>
> *Metonymy (UTA PDF)*
>
> *Biblical Imagery — Common Metonymies (UTA PDF)*

"

Referenced in: 2 Chronicles 1:13; 2 Chronicles 4:11; 2 Chronicles 4:13; 2 Chronicles 4:14; 2 Chronicles 4:16; 2 Chronicles 6:2; 2 Chronicles 6:18; 2 Chronicles 6:23; 2 Chronicles 6:33; 2 Chronicles 6:34; 2 Chronicles 6:38; 2 Chronicles 8:3; 2 Chronicles 8:4; 2 Chronicles 9:6; 2 Chronicles 12:7; 2 Chronicles 12:15; 2 Chronicles 13:2; 2 Chronicles 15:7; 2 Chronicles 15:17; 2 Chronicles 16:4; 2 Chronicles 16:5; 2 Chronicles 16:8; 2 Chronicles 17:1; 2 Chronicles 17:6; 2 Chronicles 17:10; 2 Chronicles 18:5; 2 Chronicles 18:28; 2 Chronicles 20:1; 2 Chronicles 20:9; 2 Chronicles 20:12; 2 Chronicles 20:27; 2 Chronicles 21:11; 2 Chronicles 21:16; 2 Chronicles 22:5; 2 Chronicles 26:2; 2 Chronicles 26:6; 2 Chronicles 26:7; 2 Chronicles 27:5; 2 Chronicles 29:31; 2 Chronicles 30:1; 2 Chronicles 30:10; 2 Chronicles 32:1; 2 Chronicles 32:2; 2 Chronicles 32:5; 2 Chronicles 33:9; 2 Chronicles 33:11; 2 Chronicles 34:10; 2 Chronicles 34:17; 2 Chronicles 34:24; 2 Chronicles 34:28; 2 Chronicles 34:33; 2 Chronicles 35:6; 2 Chronicles 35:11; 2 Chronicles 35:20; 2 Chronicles 35:21; 2 Chronicles 35:22; 2 Chronicles 36:21; 2 Chronicles 36:22

Translate Unknowns

While working to translate the Bible, you (the translator) might
find yourself asking: "How do I translate words like lion, fig tree,
mountain, priest, or temple when people in my culture have
never seen these things and we do not have a word for them?"

This page answers the question: *How can I translate
ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to
read:

Sentence Structure (UTA PDF)

Description

Unknowns are things that occur in the source text that are not
known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord®
Translation Notes will help you understand what they are. After you understand them, you will need to find ways to
refer to those things so that people who read your translation will understand what they are.

> They said to him, "We have nothing here except five loaves of **bread** and two fish." (Matthew
> 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is
dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it
is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their
  own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned
  in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous
> **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild
animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for
lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
>
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)
>
> > to him who made **the sun and the moon**

"

Next we recommend you learn about:

Copy or Borrow Words *(UTA PDF)*
How to Translate Names *(UTA PDF)*

Referenced in: 2 Chronicles 1:15; 2 Chronicles 2:8; 2 Chronicles 5:12; 2 Chronicles 9:17; 2 Chronicles 9:21; 2 Chronicles 29:25

unfoldingWord® Translation Words

Version 80

clean, wash

Definition:

The term "clean" generally refers either to removing dirt or stains from someone/something or to not having any dirt or stain in the first place. The term "wash" refers specifically to action of removing dirt or stains from someone/something.

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
- Sometimes "clean" is used figuratively to refer to moral purity, meaning to be "clean" from sin.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be "unclean" until they were healed.
- If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
- Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an "unclean spirit" refers to an evil spirit.

Translation Suggestions:

- This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty).
- Other ways to translate this could include, "ritually clean" or "acceptable to God."
- "Cleanse" could be translated by "wash" or "purify."
- Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.
- The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled."
- When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled."
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

Bible References:

- Genesis 7:2
- Genesis 7:8
- Deuteronomy 12:15
- Psalms 51:7
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27

- Luke 5:13
- Acts 8:7
- Acts 10:27-29
- Colossians 3:5
- 1 Thessalonians 4:7
- James 4:8

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G01670, G01690, G25110, G25120, G25130, G28390, G28400, G33940, G36890

"

Referenced in: 2 Chronicles 26 General Notes; 2 Chronicles 34 General Notes

covenant

Definition:

In the Bible, the term "covenant" refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."
- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26

- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- **4:9** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **5:4** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **6:4** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **7:10** "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:2** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **13:4** Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

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Referenced in:

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

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Referenced in: 2 Chronicles 21 General Notes

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 Chronicles 28 General Notes; 2 Chronicles 33 General Notes

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

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Referenced in: 2 Chronicles 2 General Notes

promise, promised

Definition:

When used as a verb, the term "promise" refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term "promise" refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term "promise" could be translated as "commitment" or "assurance" or "guarantee."
- To "promise to do something" could be translated as "assure someone that you will do something" or "commit to doing something."

(See also: covenant, oath, vow)

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

Examples from the Bible stories:

- **3:15** God said, "I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children."Â�
- **3:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **4:8** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God's **promise**.
- **5:4** "Your wife, Sarai, will have a son—he will be the son of **promise**."
- **8:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob's twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:1** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

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Referenced in: 2 Chronicles 15 General Notes

sign, proof, reminder

Definition:

The term "sign" usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
    - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
    - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
    - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
    - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
    - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
    - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God's message.
    - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

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Referenced in: 2 Chronicles 29 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 Chronicles 2 General Notes; 2 Chronicles 3 General Notes; 2 Chronicles 4 General Notes; 2 Chronicles 5 General Notes; 2 Chronicles 6 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 Chronicles 13 General Notes; 2 Chronicles 14 General Notes; 2 Chronicles 17 General Notes; 2 Chronicles 27 General Notes; 2 Chronicles 32 General Notes

will of God

Definition:

The "will of God" refers to God's desires and plans.

- God's will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to "will" means to "determine" or to "desire."

Translation Suggestions:

- The "will of God" could also be translated as "what God desires" or "what God has planned" or "God's purpose" or "what is pleasing to God."

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong's: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

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Referenced in: 2 Chronicles 18 General Notes

wise, wisdom

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

> • Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
> • People become wise by listening to God and humbly obeying his will.
> • A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

> • Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
> • "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment."
> • It is best to translate "wise" and "wisdom" in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

> • Acts 6:3
> • Colossians 3:15-17
> • Exodus 31:6
> • Genesis 3:6
> • Isaiah 19:12
> • Jeremiah 18:18
> • Matthew 7:24

Examples from the Bible stories:

> • **2:5** She also wanted to be **wise**, so she picked some of the fruit and ate it.
> • **18:1** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
> • **23:9** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
> • **45:1** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

> • Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

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Referenced in: 2 Chronicles 9 General Notes; 2 Chronicles 10 General Notes

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