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Joshua

Version 86

[en]

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unfoldingWord® Translation Notes

Joshua

Introduction to Joshua

Part 1: General Introduction

Outline of Joshua

The conquest of the land of Canaan

Preparations

- Yahweh encourages Joshua (1:1–9)
- The eastern tribes send their armies (1:10–16)
- Joshua sends spies to Jericho (2:1–24)
- The Israelites cross the Jordan River (3:1–5:1)
- The Israelites are circumcised and celebrate Passover (5:2–12)

Fight against kings in the center of the land

- The fight against Jericho (5:13–6:27)
- The fight against Ai (7:1–8:29)

The Israelites affirm the covenant at Mount Ebal (8:30–35)

Fight against the kings in the south of the land

- The fight at Gibeon (9:1–10:27)
- The fights against Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir (10:28–43)

Fight against the kings in the north of the land

- The fight at Merom (11:1–23)

The division of the land of Canaan

Summary of kings defeated and land remaining to conquer (12:1–13:7)

Assignment of land east of the Jordan River

- Reuben, Gad, east Manasseh (13:8–32)

Assignment of land west of the Jordan River

- Major tribes: Judah, Ephraim, west Manasseh (14:1–17:18)
- Remaining tribes: Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan (18:1–19:51)

Cities of refuge and Levite cities (20:1–21:45)

Concluding episodes

The eastern tribes return home and build an altar (22:1–34)
The Israelites renew the covenant at Shechem (23:1–24:28)
The death of Joshua (24:29–33)

What is the book of Joshua about?

The book of Joshua is about the Israelites entering and occupying the land of Canaan. Joshua was the leader who replaced Moses. He led the Israelites as they fought against the people groups that had been living in Canaan. This book then tells how the Israelites divided the land among the 12 tribes. (See: **Promised Land (p.877)**)

Who wrote the book of Joshua?

The book does not tell us who wrote it. However, some verses in the book indicate that Joshua may have written at least part of it. Since ancient times the Jewish people have thought that Joshua recorded much of what is in this book.

How should the title of this book be translated?

This book has traditionally had the title “Joshua” because it tells how Joshua led the people of Israel. Translators may create a title such as “The Book About When Joshua Led Israel.” Translators should avoid a title that suggests that Joshua was the writer of the book, as it is not certain how much of it he may have written.

When should Joshua be translated?

The book of Joshua should probably be translated after Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This is because the historical events described in the book of Joshua may be more difficult to understand without the information in those previous books.

Part 2: Religious and Cultural Concepts in This Book

“devoted”

The word that the ULT translates as “devoted” was a specialized term that described the cultural practice of giving something over to Yahweh so that humans would no longer be able to use it. Depending on the context, the term can indicate either “destroyed” or “preserved, but set apart.” The context must determine the meaning, so be sensitive to the context as you translate this term.

Part 3: Translation Issues in This Book

“struck,” “struck to the mouth of the sword,” “to the mouth of the sword”

The author often uses the expression “to the mouth of the sword” in connection with the term “devoted.” It was a common expression of his culture that referred to destroying something completely. When it appears, as it does about a dozen times in the book, it helps clarify what the term “devoted” means in a specific context. (See: **Idiom (p.782)**)

In many places, the author says that soldiers “struck” an opposing army, city, king, or kings, as if they had only hit them. But he means that they attacked those opponents, and in some contexts the meaning is clearly that they killed them. (See: **Metonymy (p.816)**)

In several contexts the author uses a longer form of this expression and says Joshua and his soldiers “struck them (or it) to the mouth of the sword.” This means that they completely destroyed a city, killing everyone who lived there. For example, speaking in 11:11 of what Joshua and his army did to the inhabitants of the city of Hazor, the author says that “they struck every soul that was in it (the city of Hazor) to the mouth of the sword.” (See: **Idiom (p. 782)**)

“And it happened”

The author often uses the phrase “And it happened” to introduce a new event in the story or a new development within an episode. To translate this phrase in its various occurrences, use a word, phrase, or other method in your language that is natural for introducing a new event or development. (See: **Introduction of a New Event (p.789)**)

“to this day”

The author used this phrase to refer to the time when he was writing. The translator should be aware that “to this day” refers to a time that is now in the past. He must avoid giving the impression to his readers that “to this day” means “to the present day.” The translator might decide to use an equivalent phrase such as “at the time of this writing.”

“And now”

Characters in the story who are making a speech or delivering a message often use the phrase “And now” to introduce their main point. That point typically relates to what they want their listeners to do in response to what they have said so far. Your language may have a comparable expression that you can use in your translation. For example, you might say something such as “Now here is my main point” or “Now here is what I want you to do.”

“hear” and “listen”

The author and characters sometimes use the words “hear” and “listen” in a specialized sense to mean someone complying with what they have heard or listened to someone saying. When these words refer to a person, they have the sense of “obey.” When they apply to God, they indicate that God did what someone asked him to do, so you might say that God “answered” that person’s prayer. At other times, these words have a more literal sense of sound registering in the ears, that is, of a person taking in and understanding information. Be sensitive to the meaning of these words in the context as you translate them.

The name of tribe or nation representing its people or army

The author and characters often use the name of a nation or Israelite tribe to mean its people or its army. It may sound as if an individual with that name is doing an action, but it is actually a group of people descended from that individual. Once you are aware of this usage, the meaning should be evident from the context. (See: **Metonymy (p. 816)**)

“the sons of”

Similarly, the author and characters often use the expression “the sons of” to mean the people or army of a nation or Israelite tribe descended from the individual who is then named. They do not mean only the literal, first-generation male descendants of that person. Once you are aware of this usage, the meaning should be evident from the context. (See: **Metaphor (p.810)**)

“to the face of”

The author and characters often use the expression “to the face of” to mean “before,” “in front of,” or “in the presence of” a person or thing. This is by association with the way one can see the face of a person who is present and the way people typically face forward, toward what is before or in front of them. This usage occurs very frequently in the book, about 60 times, and accounts for almost every instance of the word “face.” Only in 5:14 and 7:6 does the word refer literally to part of the body, where Joshua bows down with his face to the ground. (See: **Metonymy (p.816)**)

“all of Israel”

This phrase appears 16 times in the book of Joshua, but it does not always mean every single person in the nation of Israel. Often it means the Israelite army. At other times it refers to representatives of the 12 tribes of Israel. In still other passages, it probably means a large number of the people in the nation of Israel. However, in a few contexts it does seem to indicate every Israelite, as when Yahweh tells Joshua in 3:7, “This day I will begin to make you great in the eyes of all of Israel, who will know that just as I was with Moses, I am with you.” (See: **Hyperbole (p.778)**)

“shall”

The ULT represents the Hebrew instructional verb form with the English helping verb “shall.” For example, when Yahweh tells Joshua in 1:15 “Then you shall return to the land” he is instructing Joshua about what to do next. Another way to say this would be, “Then you are to return to the land.” Translate this form with the most natural way in your language for giving instructions.

Part 4: Specific Translation Issues in Chapters 13–21

There are some specific translation issues in the section of the book that describes the territories of the Israelite tribes and their borders.

“inheritance”

The author uses the idea of “inheritance” by association to mean a lasting possession that would be passed down to future generations. (See: **Metonymy (p.816)**)

“went up,” “went down”

In Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. Such expressions occur frequently in the descriptions of tribal borders. If your language does not mark travel for change in elevation, you can translate such expressions more simply. For example, you could just say “went” instead of “went up” or “went down.” (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

“from” a direction “to” a place

The author describes the location of one place relative to another in the way that is characteristic of his culture. For example, speaking of the territory of Naphtali, he describes the territory of Asher as being “from the west” relative to it, meaning that someone would be coming from the west to go from Asher to Naphtali. In your translation, express this in the way that your culture describes the relative location of places. For example, you might say instead that Asher was “to the west” of Naphtali. (See: **Idiom (p.782)**)

“the sea”

When the author says “the sea,” he means the Mediterranean Sea. He calls it the Great Sea when he gives it a name. (See: **Assumed Knowledge and Implicit Information (p.702)**)

“seaward”

The author uses the term **seaward** by association to mean toward the direction of the Mediterranean Sea, that is, from his perspective, to the west. (See: **Metonymy (p.816)**)

“toward the sunrise,” “from the sunrise”

The author uses the term **sunrise** by association to mean the direction where the sun rises, that is, the east. (See: **Metonymy (p.816)**)

Names in border descriptions

All names in border descriptions are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST. (See: **How to Translate Names (p.774)**)

Joshua 1

Joshua 1 Chapter Introduction

Structure and Formatting

This chapter describes the Israelites' preparations for the conquest of the land of Canaan. * Yahweh encourages Joshua (1:1–9) * The eastern tribes send their armies (1:10–16)

At the start of the book of Joshua, the biblical narrative continues naturally from the end of the book of Deuteronomy.

Translation Issues in This Chapter

"be strong and courageous"

Yahweh tells Joshua in verses 6, 7, and 9 to "be strong and courageous," and the leaders of the eastern tribes tell him the same thing in verse 18. The words "strong" and "courageous" mean similar things. Yahweh and the tribal leaders are using the two terms together for emphasis. Joshua needs to act with great courage, and if he does, Yahweh will give him victory and honor him. If it would be clearer for your readers, you could express the emphasis with a single word or phrase, but you should translate this expression the same way each time so that your readers will recognize its importance in this part of the story. (See: **Doublet (p.744)**)

"you" and "your"

The words "you" and "your" are plural in vv. 2–3 because Yahweh is speaking about the Israelites. They are singular in vv. 2–9 because Yahweh is speaking to Joshua. They are plural in vv. 11–15 because groups are being addressed. They are singular in vv. 16–18 because the tribal leaders are speaking to Joshua.

Joshua 1:1

Now it happened

As the Introduction to Joshua discusses, the author is using this phrase, **Now it happened**, to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: **Introduction of a New Event (p.789)**)

Nun

The word **Nun** is the name of a man, Joshua's father. (See: **How to Translate Names (p.774)**)

Joshua 1:2

And now

As the Introduction to Joshua discusses, the phrase translated as **And now** is an expression that people of this time used to introduce the main point of a message. If your language has a comparable expression that it uses for this same purpose, you can use it in your translation, here and for the other instances of this expression in the book. Alternate translation: [So here is what I want you to do:] (See: **Connecting Words and Phrases (p.730)**)

arise

Yahweh is using the expression **arise** to tell Joshua to take action and lead the Israelites across the Jordan River to begin the conquest of Canaan. He is not telling him to get out of bed or stand up from a seated position. Alternate translation: [get going] (See: **Idiom (p.782)**)

to them, to the sons of Israel

Since Joshua is one of the **sons of Israel**, Yahweh is referring to him in the third person when he says **them**. If it would be helpful to your readers, you could have Yahweh refer to him in the second person. This would indicate explicitly that Joshua is included in this promise. Alternate translation: [to you and the rest of the sons of Israel] or [to you and all of the other people of Israel] (See: **First, Second or Third Person (p.757)**)

to the sons of Israel

As the Introduction to Joshua discusses, here and in many places throughout the book, **sons** means “descendants,” so the phrase **sons of** is describing a people group. Alternate translation: [to the people of Israel] (See: **Metaphor (p.810)**)

Joshua 1:3

Every place that the sole of your foot will tread upon

Yahweh is using part of each of the Israelites, **the sole of your foot**, to represent the people of Israel themselves. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Every place upon which you will tread] (See: **Synecdoche (p.864)**)

your foot & to you

Here, the words **your** and **you** are plural and refer to Joshua and all the other Israelite people. It may be more natural in your language to use a plural form of **foot** and to indicate specifically that **you** is plural. Alternate translation: [your feet ... to all of you] (See: **Forms of 'You' — Singular (p.762)**)

I have given it to you

Yahweh is using the past tense in order to refer to something that he will do in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [I will give it to you] or [I will certainly give it to you] (See: **Predictive Past (p.845)**)

Joshua 1:4

the Great River, the Euphrates River

The phrase **the Great River** is another name used for **the Euphrates River**. Alternate translation: [the Great River, that is, the Euphrates River] (See: **How to Translate Names (p.774)**)

unto the Great Sea

The phrase **the Great Sea** is another name for the “Mediterranean Sea.” (See: **How to Translate Names (p.774)**)

from the going of the sun

Yahweh is using **the going of the sun**, that is, the sunset, by association to mean “the west,” since the sun sets in the west. Alternate translation: [in the west] (See: **Metonymy (p.816)**)

your territory

Here, the word **your** is plural and refers to the tribes of Israel and includes Joshua. Alternate translation: [the territory of you Israelites] (See: **Forms of ‘You’ — Singular (p.762)**)

Joshua 1:5

No man

Since the book of Joshua describes how the kings of cities and kingdoms led their soldiers into battle to oppose Joshua, the phrase **No man** seems implicitly to mean “No king and his army” or more broadly “No people group.” If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [No king and his army] or [No people group] (See: **Assumed Knowledge and Implicit Information (p.702)**)

will {be able to} stand to your face

In this context, the word **stand** means “resist” or “withstand.” You could indicate this meaning explicitly in your translation if that would be helpful to your readers. Alternate translation: [will be able to resist to your face] or [will be able to resist you] (See: **Assumed Knowledge and Implicit Information (p.702)**)

will {be able to} stand to your face

In this context the phrase **to your face** either means “in front of you,” with **face** meaning by association the area in front of Joshua, or “against you,” with part of Joshua, his **face**, representing all of him. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will be able to stand against you] or [will be able to resist you] (See: **Metonymy (p.816)**)

to your face & your life. & with you & I will & abandon you & I will & leave you

As the introduction to this chapter discusses, the words **you** and **your** are singular in this verse and through verse 9, since they refer to Joshua. So, use singular forms in your translation if your language marks that distinction. (See: **Forms of ‘You’ — Singular (p.762)**)

I will not abandon you and I will not leave you

The phrases **I will not abandon you** and **I will not leave you** mean the same thing. Yahweh says the same thing twice, in slightly different ways, to emphasize to Joshua that he will be with him. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: [I will not ever abandon you] or [I will certainly stay with you always] (See: **Parallelism (p.828)**)

I will not abandon you and I will not leave you

If it would be clearer in your language, you could use a positive expression to translate these two double negatives that consist of the negative particle **not** and the negative verb **abandon** and **leave**. Alternate translation: [I will always be with you and help you] (See: **Double Negatives (p.741)**)

Joshua 1:6

Be strong and be courageous

The phrases **Be strong** and **be courageous** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Be very courageous] (See: **Parallelism (p.828)**)

to their fathers

Here, **fathers** means “ancestors” and refers specifically to Abraham, Isaac, and Jacob. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to their forefathers] or [to their forefathers Abraham, Isaac, and Jacob] (See: **Metaphor (p.810)**)

Joshua 1:7

be strong and be very courageous

These are the same two phrases that occurred in the previous verse, except the word **very** is added here for increased emphasis. See how you translated the phrase “Be strong and be courageous” in the previous verse and consider how you might add even more emphasis here. Alternate translation: [Be entirely courageous] (See: **Parallelism (p.828)**)

Do not turn aside from it {to} the right or {to} the left

Yahweh is speaking as if **the law that Moses ... commanded** were literally a road that Joshua was walking on and as if Joshua might **turn aside from** it and walk on a different path. He means that Joshua must not stop living in the manner in which God commanded in the law. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not stop obeying it] (See: **Metaphor (p.810)**)

to} the right or {to} the left

Yahweh is speaking of two things in order to mean those things and everything in between them. Continuing the image of the road, he means that Joshua should not go off the road in any direction. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in any way] (See: **Merism (p.808)**)

Joshua 1:8

This Book of the Law shall not depart from your mouth

Yahweh is using the phrase **shall not depart from your mouth** by association to mean that Joshua must continually read the **Book of the Law**, since people at this time read aloud, even when reading alone, so Joshua would use his mouth to form the words as he read. (However, this is not a command to read only alone. It envisions that Joshua might at times read the law aloud to the people of Israel.) Alternate translation: [You shall not stop reading the Book of the Law] (See: **Metonymy (p.816)**)

day and night

Yahweh is referring to the two main components of time, **day** and **night**, to mean “all the time.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [continually] (See: **Merism (p.808)**)

you will make your ways prosperous and then you will succeed

The phrases **you will make your ways prosperous** and **you will succeed** mean similar things. Yahweh is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [you will assuredly be successful] (See: **Parallelism (p.828)**)

you will make your ways prosperous

Yahweh is speaking of Joshua’s **ways** as if they were a living thing that Joshua could **make ... prosperous**. Yahweh is speaking of Joshua’s actions as if they were **ways** or roads that he was walking on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will prosper in what you do] (See: **Personification (p.831)**)

Joshua 1:9

Have I not commanded you

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Surely I have commanded you!] (See: **Rhetorical Question (p.858)**)

Be strong and be courageous

See how you translated these same phrases in Joshua 1:6. Alternate translation: [Be very courageous] (See: **Parallelism (p.828)**)

Do not be terrified and do not be dismayed, for Yahweh your God {is} with you in every {place} where you go

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh your God is with you in every place where you go, do not be terrified and do not be dismayed] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Do not be terrified and do not be dismayed

The phrases **Do not be terrified** and **do not be dismayed** mean similar things. Yahweh combines them to emphasize that Joshua must not fear. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Make sure that you are not terrified] or [There is absolutely no reason for you to be terrified] (See: **Parallelism (p.828)**)

Yahweh your God {is} with you

Here Yahweh speaks about himself in the third person. If it would be helpful in your language, you could translate this with the first person. Alternate translation: [I, Yahweh your God, am with you] (See: **First, Second or Third Person (p.757)**)

Joshua 1:10

(There are no notes for this verse.)

Joshua 1:11

and command the people, saying, ‘Prepare provisions for yourselves, because within three days you are crossing over this Jordan to enter to possess the land that Yahweh your God is giving to you to possess it

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and command the people to prepare provisions for themselves, because within three days they will be crossing over this Jordan to enter to possess the land that Yahweh their God is giving to them to possess it] (See: **Quotes within Quotes (p.853)**)

within three days

Joshua was counting the current day as day one. This was the way that Jewish people counted days. If it would be helpful to your readers, you could indicate the meaning explicitly. Alternate translation: [in two days from now] or [on the day after tomorrow] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 1:12

(There are no notes for this verse.)

Joshua 1:13

Remember the word that

Joshua did not think that the people from these three tribes had forgotten what Moses had instructed them. Rather, he is using the word **Remember** to cause them to pay attention to what he is going to say next. If you would not use the word **Remember** for this purpose, you could use an equivalent expression or indicate the meaning explicitly. Alternate translation: [You know the word that] or [You recall the word that] or [Keep in mind the word that] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the word

Here, **word** represents what Moses had said to Joshua using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the instructions] or [the words] (See: **Metonymy (p.816)**)

you, & your God {& to you, & to you

Every occurrence of the words **your** and **you** in this verse is plural and refers to Joshua and the Israelites. (See: **Forms of 'You' — Singular (p.762)**)

is} giving rest to you

The phrase **giving rest** is an idiom that refers to living peacefully and settling down in the land after Israel defeats its enemies. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will cause you to live peacefully] (See: **Idiom (p.782)**)

Joshua 1:14

and your livestock

Here, the word translated as **livestock** refers to cows, sheep, and goats. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [and your cows and sheep and goats] (See: **Assumed Knowledge and Implicit Information (p.702)**)

on the other side of the Jordan

Joshua is describing this **land** from the perspective of the land that Yahweh originally promised to the Israelites west of the Jordan. You could indicate this explicitly in your translation, as is modeled in the UST, if that would be helpful to your readers. (See: **Assumed Knowledge and Implicit Information (p.702)**)

to the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before] (See: **Metonymy (p.816)**)

your brothers

Here, the word **brothers** means “fellow Israelites” and refers to the Israelites from the other tribes of Israel. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [your fellow Israelites] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the warriors of valor

The phrase **the warriors of valor** refers to the men who were of fighting age, over 20 years old. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the men of fighting age] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the warriors of valor

If your language does not use an abstract noun for the idea of **valor**, you could express the same idea with an adjective or in some other way that is natural in your language. Alternate translation: [the warriors who are valiant] (See: **Abstract Nouns (p.697)**)

Joshua 1:15

when & gives rest to your brothers

The phrase **gives rest** refers to living peacefully and settling down in the land after Israel defeated its enemies. It has the same meaning as the phrase “giving rest” in Joshua 1:13. See how you translated that phrase there. (See: **Idiom (p.782)**)

to your brothers

See how you translated the word **brothers** in the previous verse, where it is used with the same meaning. (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 1:16

(There are no notes for this verse.)

Joshua 1:17

(There are no notes for this verse.)

Joshua 1:18

Every man

Although the term **man** is masculine, the speakers are using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [Every person] (See: **When Masculine Words Include Women (p.869)**)

Every man who disobeys your mouth and will not hear your words according to all of what you command him shall be put to death

These two phrases mean basically the same thing and emphasize that any form of disobedience will be punished. The phrase **disobeys your mouth** and the phrase **will not hear your words** mean basically the same thing. The speakers are saying the same thing twice, in slightly different ways, to emphasize that they will **put to death** anyone who disobeys what Joshua commands. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: [We will surely put to death every man who disobeys what you instruct us to do] (See: **Parallelism (p.828)**)

disobeys your mouth and will not hear your words

The speakers are using the words **mouth** and **words** and associating them with the instructions or commands that Joshua would speak with his **mouth** using **words**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [disobeys your commands and will not hear your instructions] (See: **Metonymy (p.816)**)

shall be put to death

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. If you must state who did the action, the context indicates that the Reubenites, the Gadites, and the half-tribe of Manasseh will do it. Alternate translation: [we will put to death] (See: **Active or Passive (p.699)**)

shall be put to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea with an active verb or in some other way that is natural in your language. Alternate translation: [we will kill] (See: **Abstract Nouns (p.697)**)

be strong and be courageous

See how you translated the phrase **be strong and be courageous** in Joshua 1:6. (See: **Doublet (p.744)**)

Joshua 2

Joshua 2 Chapter Introduction

Structure and Formatting

This chapter begins the story of the conquest of the land of Canaan by describing how Joshua sends spies to investigate the situation in the city of Jericho.

Religious and Cultural Concepts in This Chapter

Rahab’s faith

Even though Rahab was a Canaanite, she expressed her faith in Yahweh, the God of Israel. The statement “for Yahweh your God, he is God in heaven above and on the earth below” is an expression of her faith. Because Rahab recognized Yahweh as the true God, she helped the Israelites, and as a result, they spared her and her family. (See: **faith (p.874)**)

Joshua 2:1

Shittim

This is the name of a place on the east side of the Jordan River. It means “acacia trees.” (See: **How to Translate Names (p.774)**)

a woman, a prostitute, and her name {was} Rahab

The author is using the phrase **a woman, a prostitute** to introduce **Rahab** as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [a certain woman named Rahab, who was a prostitute] (See: **Introduction of New and Old Participants (p.792)**)

Joshua 2:2

And it was said to the king of Jericho

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [And someone told the king of Jericho] (See: **Active or Passive (p.699)**)

Behold

The person addressing **the king** is speaking as if he wants him to look at something, but he is actually using the term **Behold** to focus attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. Alternate translation: [Listen] (See: **Metaphor (p.810)**)

Joshua 2:3

Bring out the men, the ones coming to you, who came to your house, because they have come to search out all of the land

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since the men who came to you, who came to your house, have come to search out all the land, bring them out] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Joshua 2:4

(There are no notes for this verse.)

Joshua 2:5

And the gate was to shut

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. If you must state who did the action, you can indicate that men did it. Alternate translation: [And men shut the gate] (See: **Active or Passive (p.699)**)

Pursue quickly after them, for you may overtake them

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since you might still overtake them, pursue quickly after them] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Joshua 2:6

Now she had brought them up to the roof and had hidden them in the stalks of flax arranged by her on the roof

The author is providing this background information to explain how Rahab had hidden the men, as described in Joshua 2:4. Use a natural way in your language for introducing background information. (See: **Background Information (p.706)**)

to the roof

The **roof** was flat and strong, so people could walk around on it. If it would be helpful to your readers, you could indicate explicitly that the roof was flat. The UST models one way to do this. (See: **Assumed Knowledge and Implicit Information (p.702)**)

in the stalks of flax

The word **flax** refers to a plant that is grown for its fibers, which are used in making cloth. It has tall, slender stalks that can be tied into bundles. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [in the long stalks of a plant] (See: **Translate Unknowns (p.866)**)

arranged by her

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that she had arranged] (See: **Active or Passive (p.699)**)

Joshua 2:7

the fords

The word **fords** describes places where a river or other body of water is shallow enough for people to get to the other side by walking through it. If you do not have a term to describe this type of place, you could use a more general term. Alternate translation: [the crossings] (See: **Translate Unknowns (p.866)**)

And they shut the gate

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [And the gate was shut] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 2:8

went up

Your language might say “came up” rather than **went up** in a context such as this. Use whichever is more natural.
Alternate translation: [came up] (See: **Go and Come (p.766)**)

Joshua 2:9

I know that Yahweh has given the land to you

Here, the word **you** is plural and refers to all the Israelite people. Alternate translation: [I know that Yahweh has given the land to you Israelites] (See: **Forms of You (p.759)**)

the dread of you has fallen on us

Rahab is speaking as if **dread** or fear of the Israelites had actually **fallen** on the people of Jericho and Canaan. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [we have become terrified of you] (See: **Metaphor (p.810)**)

have melted from your faces

Rahab is speaking as if the people of Jericho and Canaan had actually **melted** in front of or in the presence of the Israelites. The implication is that they will not be able to resist the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [will not be able to resist you] (See: **Metaphor (p.810)**)

Joshua 2:10

the Amorite

Rahab is not referring to a specific **Amorite**. She means the Amorites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites] (See: **Generic Noun Phrases (p.764)**)

that you devoted them

See the discussion in the Introduction to Joshua of the term that is here translated as **devoted**. In this context, the term refers to complete destruction. Alternate translation: [that you completely destroyed them] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 2:11

and our heart has melted

Since Rahab is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: [and our hearts have melted] (See: **Collective Nouns (p.716)**)

and our heart has melted

See how you translated the similar expression in Joshua 2:9. (Your language may use a different part of the body than the **heart** to represent a person's thoughts and emotions. If so, you can use that in your translation.) Alternate translation: [and in our hearts, we have become very afraid] (See: **Metaphor (p.810)**)

and the spirit in a man no longer stands from your faces

See how you translated the similar expression in [Joshua 1:5]((../01/05.md). Alternate translation: [and the spirit in a man is no longer able to resist you] (See: **Idiom (p.782)**)

and the spirit in a man no longer stands from your faces

Rahab is using one part of a person, his **spirit**, to mean all of him in the act of resisting or not. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and no man is able to resist you any longer] (See: **Synecdoche (p.864)**)

in a man

Although the term **man** is masculine, Rahab is using the word here in a generic sense that includes both men and women. Alternate translation: [in a person] (See: **When Masculine Words Include Women (p.869)**)

from your faces

Rahab is using a common expression of her culture, **from your faces**, which means "because of" or "on account of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [because of you] (See: **Idiom (p.782)**)

in the heavens above and on the earth below

Rahab is using the two major components of creation to mean all of creation itself. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [over all of creation] (See: **Merism (p.808)**)

Joshua 2:12

And now

See how you translated the same expression in Joshua 1:2. Alternate translation: [So here is what I want you to do:] (See: **Idiom (p.782)**)

I am doing kindness with you, that you yourselves will also do kindness with the house of my father

If your language does not use an abstract noun for the idea of **kindness**, you could express the same idea in another way. Alternate translation: [I am acting kindly toward you, swear to me that you yourselves will also act kindly toward the house of my father] (See: **Abstract Nouns (p.697)**)

the house of my father

Rahab is not using the expression **the house of my father** to refer to the building in which her father lives. As the next verse indicates, the expression means her extended family, which included her parents, her siblings, and their spouses and children. Alternate translation: [the household of my father] or [my extended family] (See: **Idiom (p. 782)**)

a sign of truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. (This **sign** turns out to be the scarlet cord that the spies give Rahab in Joshua 2:18.) Alternate translation: [a sign that you will truly do what you promise] (See: **Abstract Nouns (p.697)**)

Joshua 2:13

and you will deliver our lives from death

Rahab is speaking as if **death** itself were threatening the **lives** of her family so that the spies needed to **deliver** or rescue them from it. She is using **death** to represent the Israelite army, which was about to enter Canaan and kill its inhabitants. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and you will not let your fellow Israelites kill us] (See: **Metaphor (p.810)**)

Joshua 2:14

Our lives in place of yours to die

This is an oath formula in which the two spies are promising to give their lives (allow themselves to be killed) if they do not keep their promise and spare the lives of Rahab and her family when the Israelites conquer Jericho and kill its inhabitants. Alternate translation: [If we do not do what we promise, may Yahweh take our lives] or [If you and your family are killed when we conquer Jericho, may Yahweh kill us as well] (See: **Oath Formulas (p.820)**)

in place of yours

The word **yours** is plural and refers to Rahab and her family. Alternate translation: [in place of the lives of you and your family] (See: **Forms of 'You' — Singular (p.762)**)

that we will do kindness and faithfulness with you

If your language does not use abstract nouns for the ideas of **kindness** and **faithfulness**, you could express the same ideas with adjectives or in some other way that is natural in your language. Alternate translation: [that we will act kindly and faithfully towards you] (See: **Abstract Nouns (p.697)**)

that we will do kindness and faithfulness with you

The terms **kindness** and **faithfulness** mean similar things. The spies are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [then we will surely deal kindly with you] or [then we will surely act faithfully toward you] (See: **Doublet (p.744)**)

Joshua 2:15

Then she lowered them down by a rope through the window

The author is describing a particular event before describing other events that preceded it. This actually occurred after Rahab spoke her final words to the spies in Joshua 2:21. In your translation, you may wish to relate these events in the order in which they happened and put the information in this verse after the quotation from Rahab in Joshua 2:21. Alternatively, you could indicate that what the author says here anticipates what happens a little later in the story. Alternate translation: [Then she agreed to lower them down by a rope through the window] (See: **Order of Events (p.824)**)

for her house {was} in the side of the wall, so she was dwelling in the wall

The author is providing background information to help readers understand what happens in the story. Because Rahab's house was built into the city wall, she was able to let the spies out a window and lower them down to the ground outside the city wall. That way they were able to escape from the city even though the gates had been shut. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 2:16

three days

See how you translated the similar expression in Joshua 1:11. Alternate translation: [until the day after tomorrow] (See: **Idiom (p.782)**)

Joshua 2:17

We {will be} innocent from this oath of yours that you have made us swear

The spies are implicitly introducing the conditions that Rahab and her family must meet in order for their lives to be spared. If they do not meet these conditions, then the spies will be **innocent**, that is, not guilty of breaking their **oath**, if Rahab and her family are killed. Alternate translation: [We will be innocent from this oath of yours that you have made us swear if you do not meet the following conditions] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 2:18

Behold us, coming

The spies are using a common expression that means that they were about to do something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Now we are about to come] (See: **Idiom (p.782)**)

this cord of thread of scarlet

The word **scarlet** describes a bright red color. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [this bright red cord] (See: **Translate Unknowns (p.866)**)

the house of your father

See how you translated the similar expression in Joshua 1:12. Alternate translation: [the household of your father] or [your extended family] (See: **Idiom (p.782)**)

Joshua 2:19

And it will be, anyone who goes out from the doors of your house to the outside, his blood {will be} on his head and we {will be} innocent. But anyone who is with you in the house, his blood {will be} on our head if a hand shall be on him

The spies are saying what would happen in the case of two different possibilities. They are describing what second event would follow a first event in each case. If it would be helpful in your language, you could add a connecting word before the second event. Alternate translation: [Now suppose someone goes out from the doors of your house to the outside and is killed. Then his blood will be on his head, and we will be innocent. But suppose someone stays with you in the house. Then his blood will be on our heads if a hand is laid on him] (See: **Connect — Hypothetical Conditions (p.723)**)

from the doors of your house

The spies are using one part of Rahab's house, its **doors**, to mean all it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from inside your house] (See: **Synecdoche (p.864)**)

his blood {will be} on his head & his blood {will be} on our head

The spies are using the term **blood** by association to mean "death." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [his death will be on his head ... his death will be on our head] (See: **Metonymy (p.816)**)

his blood {will be} on his head & his blood {will be} on our head

The spies are using a common expression that means that someone is morally and legally responsible for something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he will be responsible for his own death ... we will be responsible for his death] (See: **Idiom (p.782)**)

on our head

Since the spies are referring to themselves, and there are two of them, it might be more natural in your language to use the plural form of **head**. Alternate translation: [on our heads] (See: **Collective Nouns (p.716)**)

a hand shall be on him

The spies are using the expression **a hand shall be upon** to mean that someone would be injured or harmed. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [anyone harms that person] (See: **Idiom (p.782)**)

Joshua 2:20

(There are no notes for this verse.)

Joshua 2:21

According to your words, so {be} it

This expression indicates that Rahab agreed to the men's terms of the oath. If it would be helpful to your readers, you could indicate that in a way that is natural in your language. Alternate translation: [I agree with these conditions] (See: **Idiom (p.782)**)

According to your words

Rahab is using the term **words** by association to mean what the spies said by using words. Alternate translation: [According to what you have said] (See: **Metonymy (p.816)**)

Joshua 2:22

(There are no notes for this verse.)

Joshua 2:23

all of the things having found them

The author is speaking of what the spies saw and experienced as they investigated Jericho as if those were living things that could have **found** them. (The author is making a play on words; in the previous verse, the pursuers did not “find” the spies; instead, exciting and encouraging things **found** them as they explored the land.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all that they had seen and experienced] (See: **Personification (p.831)**)

Joshua 2:24

Yahweh has given all of the land into our hand

The two spies are using the past tense in order to refer to something that will happen in the future. They are doing that to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [Yahweh will give all of the land into our hand] (See: **Predictive Past (p.845)**)

Yahweh has given all of the land into our hand

In this expression, having something in one's **hand** represents, by association, possessing it. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [Yahweh has given us possession of all of the land] or [Yahweh will enable us to conquer all of the land] (See: **Metonymy (p.816)**)

all of the dwellers of the land are melting from our faces

See how you translated the similar expressions in Joshua 2:9 and Joshua 2:11. Alternate translation: [all the dwellers of the land are so afraid of us that they will not be able to resist us] (See: **Idiom (p.782)**)

Joshua 3

Joshua 3 Chapter Introduction

Structure and Formatting

This chapter begins to describe how the Israelites crossed the Jordan River, even though it was at flood stage and overflowing its banks, because Yahweh stopped its waters from flowing.

Religious and Cultural Concepts in This Chapter

God dried up the Jordan River

Joshua told the people in 3:5, “Consecrate yourselves, for tomorrow Yahweh will do wonders in your midst.” He meant that Yahweh would stop the Jordan River from flowing so that they could cross it. The people needed to be in a state of special dedication to Yahweh in order to appreciate what he was doing and take part in it. The conquest of the Promised Land was to be accomplished through the supernatural power of God. (See: [[rc:*///tw/dict/bible/kt/miracle]] and [[rc:*///tw/dict/bible/kt/promisedland]])

Joshua 3:1

(There are no notes for this verse.)

Joshua 3:2

at the end of three days

See how you translated the similar expression in Joshua 1:11. Express this in the way your culture records time. Alternate translation: [two days later] or [after they had spent another full day in camp] (See: **Idiom (p.782)**)

Joshua 3:3

כִּרְאוֹתְכֶם אֵת אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהַכֹּהֲנִים הַלְוִיִּם נֹשְׂאִים אֹתוֹ וְאַתֶּם תִּסְעוּ מִמְּקֹמְכֶם וַהֲלַכְתֶּם אַחֲרָיו: אַךְ | רָחוֹק יִהְיֶה בֵּינֵיכֶם ובינו כְּאַלְפַּיִם אַמָּה בַּמִּדָּה אַל־תִּקְרְבוּ אֵלָיו יוֹמַיִם עַן אֲשֶׁר־תֵּדְעוּ אֶת־הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ כִּי לֹא עֲבַרְתֶּם בַּדֶּרֶךְ מִתְּמוֹל שִׁלְשׁוֹם

If if it would be more natural in your language, you could reverse the order of the phrases in these two verses so that the reason why Joshua wants the Israelites to follow the ark will precede the instructions he gives them to do that. Alternate translation: [Since you have not passed over by the way from yesterday or the third day, so that you will know the way in which you should go, as you see the Box of the Covenant of Yahweh your God and the priests, the Levites, carrying it, then you yourselves shall set out from your place and go after it] (See: **Information Structure (p.787)**)

Joshua 3:4

about 2, 000 cubits

The word **cubit** means a measurement equaling the distance from the elbow to the end of the middle finger tip. If it would help your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: [about 900 meters] or [about 1,000 yards] (See: **Biblical Distance (p.709)**)

from yesterday {or} the third day

As in Joshua 1:11 and Joshua 3:2, this expression means “yesterday or the day before.” But in contexts such as this, the expression means more generally “at any time in the past.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at any time in the past] (See: **Idiom (p.782)**)

Joshua 3:5

(There are no notes for this verse.)

Joshua 3:6

to the face of & to the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before ... before] (See: **Metonymy (p.816)**)

Joshua 3:7

in the eyes of all of Israel

Yahweh is using the common expression **in the eyes of** to mean “in the judgment of” or “in the opinion of.” If it would be helpful in your language, you could state the meaning plainly.Alternate translation: [in the opinion of all the Israelites] (See: **Idiom (p.782)**)

Joshua 3:8

saying, ‘As you come unto the edge of the waters of the Jordan, in the Jordan you shall stand

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling them that as soon as they come to the edge of the waters of the Jordan, they are to stand still in the Jordan] (See: **Quotes within Quotes (p.853)**)

Joshua 3:9

the words of Yahweh your God

Joshua is using the term **words** to represent what Yahweh is about to say by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Yahweh your God will say to you] (See: **Metonymy (p.816)**)

Joshua 3:10

and dispossessing, he will dispossess

Joshua is repeating forms of the verb **dispossess** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [and he will surely dispossess] (See: **Reduplication (p.856)**)

the Canaanite and the Hittite and the Hivite and the Perizzite and the Girgashite and the Amorite and the Jebusite

Joshua is not referring to specific individuals from each of these people groups. He means these people groups in general. It may be more natural in your language to express this meaning by using the plural forms as is modeled in the UST. (See: **Generic Noun Phrases (p.764)**)

Joshua 3:11

(There are no notes for this verse.)

Joshua 3:12

one man, one man to a tribe

Joshua is using a common expression to indicate individuals representing groups to which they belong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [taking one man from each tribe] or [choosing one representative from each tribe] (See: **Idiom (p.782)**)

Joshua 3:13

the waters of the Jordan will be cut off

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [Yahweh will cut off the waters of the Jordan] (See: **Active or Passive (p.699)**)

Joshua 3:14

(There are no notes for this verse.)

Joshua 3:15

then the feet of the priests, the carriers of the Box, were dipped into the edge of the water

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [then the priests, the lifters of the Box, dipped their feet into the edge of the water] (See: **Active or Passive (p.699)**)

Now the Jordan was full over all of its banks all of the days of the harvest

The author is providing background information to help readers appreciate how great a miracle Yahweh did on this occasion. The implication is that the Israelites crossed the Jordan River during **the days of the harvest**, so Yahweh stopped its waters even when they were overflowing its banks. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

all of the days of the harvest

The author is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during harvest time] (See: **Metonymy (p.816)**)

Joshua 3:16

and those going down to the sea of Arabah, the Sea of Salt, were completely cut off

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and Yahweh completely cut off those going down to the sea of Arabah, the Sea of Salt] (See: **Active or Passive (p.699)**)

the sea of Arabah, the Sea of Salt

The words **the sea of Arabah** and **Sea of Salt** are both names for what is now known as “the Dead Sea.” (See: **How to Translate Names (p.774)**)

Joshua 3:17

(There are no notes for this verse.)

Joshua 4

Joshua 4 Chapter Introduction

Structure and Formatting

This chapter finishes the story of how the Israelites crossed the Jordan River, even though it was at flood stage and overflowing its banks, because Yahweh stopped its waters from flowing.

Religious and Cultural Concepts in This Chapter

Victory through the power of Yahweh

The conquest of the land of Canaan was accomplished by Yahweh's power, which he showed to be greater than that of all the kings in the land of Canaan. Joshua recognized that the Israelites would only be victorious through Yahweh's power. This is why his first act after crossing the Jordan River was to have them build a monument of stones from the river as a witness to Yahweh's power.

Translation Issues in This Chapter

Chiasm

Hebrew poetry sometimes uses a literary device called a "chiasm." A chiasm is when words or phrases are ordered in a AB-BA sequence. This helps make a saying more memorable. Joshua uses a chiasm in 4:7 when he tells the Israelites what to say to their children when they ask about the monument of stones:

A Because the waters of the Jordan were cut off B from the face of the Box of the Covenant of Yahweh. B In its crossing over in the Jordan, A the waters of the Jordan were cut off.

You may be able to present this in your translation in a way that shows this literary device.

Joshua 4:1

(There are no notes for this verse.)

Joshua 4:2

one man, one man from a tribe

See how you translated the same expression in Joshua 3:12. (See: **Idiom (p.782)**)

Joshua 4:3

and command them, saying: ‘Lift up for yourselves from here, from the midst of the Jordan, from the firm standing place of the feet of the priests, 12 stones. And you shall bring them over with you and you shall leave them in the lodging place in which you will lodge tonight

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [And command them to lift up for themselves 12 stones from the midst of the Jordan, from the firm standing place of the feet of the priests, and tell them to bring those stones over with them and leave them in the lodging place in which they will lodge tonight] (See: **Quotes within Quotes (p.853)**)

from the firm standing place of the feet of the priests

Joshua is using one part of the priests, their **feet**, to mean all of them in the act of standing in the Jordan riverbed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the firm place on which the priests are now standing] (See: **Synecdoche (p.864)**)

Joshua 4:4

one man, one man from a tribe

See how you translated the same expression in Joshua 3:12 and Joshua 4:2. (See: **Idiom (p.782)**)

Joshua 4:5

And lift up for yourselves, a man one stone, upon his shoulder

See how you translated the similar expressions in Joshua 3:12 and Joshua 4:2. Alternate translation: [Each one of you should pick up a large stone and carry it on his shoulder] (See: **Idiom (p.782)**)

to the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before] (See: **Metonymy (p.816)**)

Joshua 4:6

your sons

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children] (See: **When Masculine Words Include Women (p.869)**)

tomorrow

Joshua is speaking as if the children of this generation of Israelites would ask about the stones on the day after this event, **tomorrow**. He is using the term to mean “in the future.” Many languages use this word in the same way, but if it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in the future] (See: **Metaphor (p.810)**)

saying, ‘What {are} these stones to you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [wanting to know what these stones are to you] (See: **Quotes within Quotes (p.853)**)

What {are} these stones to you

The children of these Israelites would be using a common expression to ask about the significance of the stones for their parents. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What connection do you have with these stones] or [Why did you bring these stones out of the Jordan River] (See: **Idiom (p.782)**)

Joshua 4:7

Because the waters of the Jordan were cut off & the waters of the Jordan were cut off

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [Because Yahweh cut off the waters of the Jordan ... Yahweh cut off the waters of the Jordan] (See: **Active or Passive (p.699)**)

Because

The speakers would leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [We brought these stones out of the Jordan because we wanted all future generations to remember that] (See: **Ellipsis (p.746)**)

Because the waters of the Jordan were cut off from the face of the Box of the Covenant of Yahweh. In its crossing over in the Jordan, the waters of the Jordan were cut off

See the discussion of this sentence in the introduction to this chapter. (See: **Poetry (p.833)**)

In its crossing over

Joshua means implicitly that the priests carried **the Box of the Covenant of Yahweh** over **the Jordan** River. He is not saying that it crossed over on its own. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [When the priests carried it over] (See: **Assumed Knowledge and Implicit Information (p. 702)**)

Joshua 4:8

(There are no notes for this verse.)

Joshua 4:9

under the standing place of the feet of the priests

See how you translated the same expression in 4:3. Alternate translation: [under the place where the priests had been standing] (See: **Synecdoche (p.864)**)

to this day

As the Introduction to Joshua discusses, the author is using the term **day** by association to refer to a specific time, the time when he was writing this book. He means that the 12 stones were still in the middle of the Jordan at the time he wrote this account of them. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly, here and for the other occurrences of this phrase in the book. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

Joshua 4:10

And the people hurried and crossed over

This phrase expresses a single idea by using two words connected with **and**. The word **hurried** tells in what way the people **crossed over**. Alternate translation: [and the people crossed over hurriedly] (See: **Hendiadys (p.771)**)

Joshua 4:11

that the Box of Yahweh and the priests crossed over

This phrase expresses a single idea by using two words connected with **and**. The phrase **the priests** indicates how **the Box of Yahweh** crossed the Jordan River. Alternate translation: [that the priests carried the Box of Yahweh across the Jordan] (See: **Hendiadys (p.771)**)

Joshua 4:12

just as Moses had spoken to them

If it would be more natural in your language, you could put this phrase at the beginning of the verse, since it gives the reason for what the rest of the verse describes. (See: **Connect — Reason-and-Result Relationship (p.725)**)

armed

See how you translated the same expression in Joshua 1:1. Alternate translation: [carrying weapons] (See: **Active or Passive (p.699)**)

Joshua 4:13

equipped {ones} of the army

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [soldiers who had equipped themselves to be part of the army]
(See: **Active or Passive (p.699)**)

Joshua 4:14

in the eyes of all of Israel

See how you translated the same expression in Joshua 3:7. Alternate translation: [in the perspective of all the Israelites] (See: **Metonymy (p.816)**)

all of the days of his life

The author is using the term **days** to refer to a specific time, the lifetime of Moses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [throughout his lifetime] (See: **Metonymy (p. 816)**)

Joshua 4:15

(There are no notes for this verse.)

Joshua 4:16

(There are no notes for this verse.)

Joshua 4:17

(There are no notes for this verse.)

Joshua 4:18

when} the soles of the feet of the priests were lifted up to dry ground

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [when the priests lifted the soles of their feet up to dry ground] (See: **Active or Passive (p.699)**)

as yesterday and the third day

See how you translated the same expression in Joshua 3:4. Alternate translation: [as they had done previously] (See: **Idiom (p.782)**)

Joshua 4:19

came up

Your language may say “went up” rather than **came up** in a context such as this. Alternate translation: [went up] (See: **Go and Come (p.766)**)

on the tenth {day} of the first month

The **first month** of the Hebrew calendar is named Aviv. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year and the translation will not be entirely accurate. You may just want to give the number of the day and the name of the month on the Hebrew calendar. The ‘first month’ was the month of Aviv. That was in the spring of the year. It corresponds to March and April on Western calendars. Alternate translation: [on the tenth day of the month of Aviv] (See: **Hebrew Months (p.768)**)

Joshua 4:20

(There are no notes for this verse.)

Joshua 4:21

When your sons ask their fathers tomorrow, saying, ‘What are these stones

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [When your sons ask their fathers tomorrow what these stones are] (See: **Quotes within Quotes (p.853)**)

your sons

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children] (See: **When Masculine Words Include Women (p.869)**)

tomorrow

See how you translated the same expression in Joshua 4:6. Alternate translation: [in the future] (See: **Metaphor (p. 810)**)

Joshua 4:22

your sons

Although the term **sons** is masculine, Joshua is using the word here in a generic sense that includes both male and female descendants. Alternate translation: [your children] (See: **When Masculine Words Include Women (p.869)**)

then you shall cause your sons to know

Joshua is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [then you shall cause your sons to know the meaning of these stones] or [then you shall cause your sons to know why these stones are here] (See: **Ellipsis (p.746)**)

then you shall cause your sons to know, saying, ‘Israel crossed over this Jordan on dry ground

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling them that Israel crossed over this Jordan on dry ground] (See: **Quotes within Quotes (p.853)**)

Israel crossed over this Jordan on dry ground

The parents would be leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [These stones are here so that all future generations will remember that Israel crossed over this Jordan on dry ground] (See: **Ellipsis (p.746)**)

Joshua 4:23

(There are no notes for this verse.)

Joshua 4:24

the hand of Yahweh, that it is mighty

Here, **hand** represents the capability and power of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [that Yahweh has mighty power] (See: **Metonymy (p.816)**)

all of the days

Joshua is using the term **days** by association to mean “time,” since time is made up of days. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of the time] or [always] (See: **Metonymy (p.816)**)

Joshua 5

Joshua 5 Chapter Introduction

Structure and Formatting

This chapter begins with a notice of how the kings in the land of Canaan feared Yahweh when they heard how he had dried up the Jordan River so the Israelites could cross (5:1).

The chapter then describes how the Israelites were careful to observe the law of Moses as soon as they entered the land of Canaan. * The Israelite men were circumcised (5:2–9 * All the Israelites celebrated Passover (5:10–12)

The chapter then describes how the commander of Yahweh's army came to help Joshua defeat his enemies (5:13–15)

Religious and Cultural Concepts in This Chapter

Circumcision

This was a sign of the covenant that Yahweh had given to the Israelites through Moses. The book of Joshua explains why the Israelite men who crossed the Jordan River had not yet been circumcised. Fulfilling this sign of the covenant was an important expression of how the Israelites would obey the whole law of Moses when they settled in the land of Canaan. It also affirmed the identity of Israel as a nation. Yahweh said that by having the Israelite men circumcised, he had removed "the disgrace of Egypt." In Numbers 22:5, King Balak referred to the Israelites simply as "a people went out from Egypt," in other words, a horde of runaway Egyptian slaves. Now the Israelites were being clearly constituted as a distinct people group with their own laws and customs as commanded by Yahweh. (See: **circumcise, circumcised, circumcision, uncircumcised, uncircumcision (p.872)**)

Translation Issues in This Chapter

"a man ... standing in front of him"

The author uses the expression "a man" to describe the figure who appears to Joshua in in 5:13, but in the next verse this figure explains that he is "the prince of the army of Yahweh." So this is actually not a human being but more likely an angel. The author uses the phrase "a man" because at first that was what Joshua thought he was. Since this figure identifies himself in the next verse, you do not need to say anything such as "an angel who looked like a man" in 5:13 in your translation.

Joshua 5:1

And it happened that

The author is using this phrase to introduce what happened at the end of the story of the Israelites crossing the Jordan River. Your language may have its own way of presenting such information. (See: **End of Story (p.749)**)

the Amorite & the Canaanite

The author is not referring to a specific **Amorite** or **Canaanite**. He means those people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites ... the Canaanites] (See: **Generic Noun Phrases (p.764)**)

from the face of & from the face of

Here, **from the face of** is a common expression of the culture that means “because of” or “on account of.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or you could state the meaning plainly. Alternate translation: [on behalf of] or [because of] (See: **Idiom (p.782)**)

then their heart melted, and a spirit was no longer in them

See how you translated the similar expressions in Joshua 2:11. Alternate translation: [then they became very afraid in their hearts and were not able to resist] (See: **Metaphor (p.810)**)

Joshua 5:2

At that time

The author is using this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: **Introduction of a New Event (p.789)**)

knives of flint

The word **flint** describes a type of hard stone known for having sharp edges. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [knives of sharpened stone] or [knives with blades made of sharp-edged stone] (See: **Translate Unknowns (p.866)**)

and again, circumcise the sons of Israel a second time

This does not mean that these men had already been circumcised once and that Yahweh wanted Joshua to circumcise each of them for a **second time**. Rather, as Joshua 5:4 explains, the previous generation of male Israelites had been circumcised, but they had died in the wilderness; the current generation of Israelite males had not yet been circumcised. Alternate translation: [and do a second general circumcision of all Israelite males, for this generation] (See: **Assumed Knowledge and Implicit Information (p.702)**)

a second time

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [for time number two] (See: **Ordinal Numbers (p.826)**)

Joshua 5:3

And he circumcised

There were over 600,000 males, so the author is using **Joshua**, who was in charge of this task, to represent the many people who were necessarily involved. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [And he and other Israelite leaders circumcised] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Gibeath Haaraloth

Gibeath Haaraloth is the name that the Israelites gave to the place where they held this second general circumcision ceremony. The name commemorates the Israelites rededicating themselves to Yahweh. In your translation you could spell it the way it sounds in your language, or you could use a word or phrase from your language that expresses the meaning of this name. Alternate translation: [the Hill of the Foreskins] (See: **Copy or Borrow Words (p.734)**)

Joshua 5:4

having come out & in their coming out

In a context such as this, your language may say “having gone” and “in their going out” rather than **having come** and **in their coming out**. Use whichever is more natural, here and in the next two verses. (See: **Go and Come (p. 766)**)

Joshua 5:5

For all of the people having come out were circumcised, but all the people born

There is a contrasting relationship between these two clauses. If it would be clearer in your language, you could use a connecting word or phrase on the first clause rather than on the second one. Alternate translation: [While all of the people having come out were circumcised, all the people born] (See: **Connect — Contrast Relationship (p. 719)**)

all of the people having come out were circumcised

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [someone had circumcised all the people who came out] (See: **Active or Passive (p.699)**)

the people & the people

In this verse, the expression **the people** means “the males.” If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the males ... the males] (See: **Assumed Knowledge and Implicit Information (p.702)**)

they did not circumcise

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [had not been circumcised] or [no one had circumcised] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 5:6

For the sons of Israel had walked in the wilderness 40 years, until the finishing of all of the nation of the men of war having come out from Egypt, because they had not listened to the voice of Yahweh

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because they had not listened to the voice of Yahweh, the sons of Israel had walked in the wilderness 40 years, until the finishing of all of the nation of the men of war having come out from Egypt] (See: **Connect — Reason-and-Result Relationship (p. 725)**)

the nation of the men of war

The author seems to be speaking as if these **men of war** were a **nation** of their own. In this language and culture, people sometimes used the term “nation” to mean “army,” as in Joel 1:6, for example. Alternate translation: [the men of war in the army] (See: **Assumed Knowledge and Implicit Information (p.702)**)

they had not listened to the voice of Yahweh

Here, the word **listened** means “obeyed.” If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [they had not obeyed the voice of Yahweh] (See: **Assumed Knowledge and Implicit Information (p.702)**)

they had not listened to the voice of Yahweh

The author is using the **voice** of Yahweh by association to mean the things that Yahweh commanded by using his voice. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they had not obeyed what Yahweh commanded them] or [they had not done what Yahweh told them to do] (See: **Metonymy (p.816)**)

to their fathers

The author is using the term **fathers** to mean “ancestors.” If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to their ancestors] (See: **Metaphor (p.810)**)

to us

The author is addressing his listeners directly by saying **us**. Since the original listeners were Israelites, **us** would have been inclusive if he had marked that form. However, unless your readers are Israelites, they would not be included in the promises described here, which Yahweh made to Abraham, Isaac, Jacob, and their descendants. So it might be more natural in your language to use the exclusive form if your language marks that distinction. As a team, decide how to translate this. (See: **Exclusive and Inclusive ‘We’ (p.755)**)

a land flowing {with} milk and honey

Yahweh spoke of the land being good for animals and plants as if the **milk** and **honey** from those animals and plants were actually **flowing** through the land. If this metaphor makes sense in your language, you may use it. If your language has metaphors that mean a land is good for producing healthy livestock and good crops, you may

consider using those. If neither is the case, you could state the meaning plainly. Alternate translation: [a fertile land that produces many good things] (See: **Metaphor (p.810)**)

Joshua 5:7

Joshua circumcised them. For they were uncircumcised because they had not circumcised them on the way

If it would be more natural in your language, you could rearrange these three phrases so that each phrase gives the reason for the result that the next phrase describes. Alternate translation: [Because they had not circumcised them on the way, they were uncircumcised. So Joshua circumcised them] (See: **Connect — Reason-and-Result Relationship (p.725)**)

they were uncircumcised because they had not circumcised them on the way

See how you translated the similar expressions in Joshua 5:5. Alternate translation: [no one had circumcised them yet; no one had done this on the way] (See: **Active or Passive (p.699)**)

Joshua 5:8

all of the nation had finished being circumcised

The author is using the term **nation** as in Joshua 5:6, to refer specifically to the Israelite males. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [all of the Israelite males had finished being circumcised] (See: **Assumed Knowledge and Implicit Information (p.702)**)

all of the nation had finished being circumcised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the leaders had finished circumcising all of the Israelite males] (See: **Active or Passive (p.699)**)

Joshua 5:9

I have rolled away the disgrace of Egypt from upon you

Yahweh is speaking as if he had actually **rolled away** the **disgrace of Egypt** from the Israelites. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [I have removed the disgrace of Egypt from you] (See: **Metaphor (p.810)**)

I have rolled away the disgrace of Egypt from upon you

If your language does not use an abstract noun for the idea of **disgrace**, you could express the same idea in another way. See the discussion of this phrase in the introduction to this chapter. Alternate translation: [I have taken you out of the disgraceful situation you were in as former slaves of the Egyptians] (See: **Abstract Nouns (p. 697)**)

So one calls the name of that place Gilgal

It might seem that the expression **calls the name** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [People call that place Gilgal] or [The name of that place has been Gilgal] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

to this day

See how you translated the phrase **to this day** in Joshua 4:9. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

Joshua 5:10

on day 14 of the month

It may be more natural in your language to use an ordinal number here. (The expression **the month** refers implicitly to the “first month,” the Hebrew month Aviv, as in Joshua 4:19. Alternate translation: [on the fourteenth day of the month of Aviv] (See: **Ordinal Numbers (p.826)**)

Joshua 5:11

(There are no notes for this verse.)

Joshua 5:12

(There are no notes for this verse.)

Joshua 5:13

that he lifted up his eyes and looked

The author is using a common expression to mean that Joshua looked some distance away, since he **lifted up his eyes** in order to do this, and he had to walk over to the man whom he saw. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that he looked off into the distance] (See: **Idiom (p.782)**)

and behold

The author is using the term **behold** to focus the reader's attention on what Joshua saw standing in front of him. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.810)**)

and his drawn sword {was} in his hand

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and he had drawn his sword and was holding it in his hand] or [and he held his drawn sword in his hand] (See: **Active or Passive (p.699)**)

Joshua 5:14

And Joshua fell on his face to the earth and bowed down

The phrase **fell on his face to the earth** means that Joshua intentionally got down on his knees and touched the ground with his face. In that culture, this action was a way that a person showed great respect and reverence for someone else. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. You could also explain the significance of the gesture; the UST models one way to do that. (See: **Symbolic Action (p.862)**)

What {is} my lord speaking to his servant

As a way of showing respect, Joshua is speaking to the prince of Yahweh's army and about himself in the third person. If it would be helpful in your language, you could translate this in the second and first persons. Alternate translation: [What are you, my lord, speaking to me, your servant] (See: **First, Second or Third Person (p.757)**)

Joshua 5:15

Slip off your sandal from upon your foot, because the place that you are standing on, it {is} holy

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because the place that you are standing on is holy, slip off your sandal from upon your foot] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Slip off your sandal from upon your foot

Joshua removing his **sandal** was a symbolic action by which he showed great respect and reverence toward someone superior and acknowledged his willingness to obey him. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. You could also explain the significance of the gesture; the UST models one way to do that. (See: **Symbolic Action (p.862)**)

your sandal

The prince of Yahweh's army is not referring to one particular **sandal** that Joshua was wearing. He means both of Joshua's sandals. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [your sandals] (See: **Generic Noun Phrases (p.764)**)

Joshua 6

Joshua 6 Chapter Introduction

Structure and Formatting

This chapter describes the supernatural way in which Yahweh enabled the Israelites to defeat the people of Jericho and destroy that city.

Religious and Cultural Concepts in This Chapter

Yahweh conquers

The circumstances of Israel's victory in the battle for Jericho were very unusual. An army would not normally march around a city or shout in order to win a military battle. It was Yahweh who gave the Israelites the victory, as Joshua made clear in 6:16. (See: **Assumed Knowledge and Implicit Information (p.702)**)

Translation Issues in This Chapter

"devoted"

The specialized term that the ULT translates as "devoted" occurs several times in this chapter. See the discussion of that term in the Introduction to Joshua, and see the UST for an expression of its meaning in the specific contexts where it is used in this chapter.

Joshua 6:1

Now Jericho {was} shutting and {was} being shut up from the face of the sons of Israel. There was no going out and there was no coming in

The author is providing background information that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Now Jericho {was} shutting and {was} being shut up from the face of the sons of Israel. There was no going out and there was no coming in

The phrases **Now Jericho was shutting and was being shut up** and **There was no going out and there was no coming in** mean basically the same thing. The author is using them together for emphasis. See the further discussion in the introduction to this chapter. If it would be clearer in your language, you could combine them. Alternate translation: [The rulers of Jericho were so afraid of the Israelites that they had shut the city gates so that no one could enter, and they had shut up the people inside so that no one could leave] (See: **Parallelism (p.828)**)

Now Jericho {was} shutting and {was} being shut up

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [Now the rulers of Jericho shut up the people inside] (See: **Active or Passive (p.699)**)

Now Jericho {was} shutting and {was} being shut up

The author is using **{was} shutting and {was} being shut up** as a common expression of his culture to mean “shut to those outside and those within.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [No one could go out or into Jericho] (See: **Idiom (p.782)**)

from the face of

Here, **from the face of** is a common expression of the culture that means “because of” or “on account of.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or you could state the meaning plainly. Alternate translation: [because of] (See: **Idiom (p.782)**)

Joshua 6:2

See

Yahweh is speaking as if he wants Joshua to **See** or look at something. He is actually using the term to focus Joshua's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Listen] (See: **Metaphor (p.810)**)

I have given

Yahweh is using the past tense in order to refer to something that he will do in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [I am about to give] or [I will certainly give] (See: **Predictive Past (p.845)**)

I have given Jericho into your hand

Here, **hand** represents by association the control or power that a person would have over something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [I have delivered Jericho to your control] or [I have allowed you to defeat and conquer Jericho] (See: **Metonymy (p.816)**)

the warriors of valor

Yahweh is leaving out a word that a sentence would need in many languages to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [and the warriors of valor] or [along with the warriors of valor] (See: **Ellipsis (p.746)**)

the warriors of valor

See how you translated the phrase **warriors of valor** in 1:14. Alternate translation: [the valiant warriors] (See: **Abstract Nouns (p.697)**)

Joshua 6:3

one time

The context implies that they were to walk around the city **one time** each day. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [one time each day] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 6:4

(There are no notes for this verse.)

Joshua 6:5

when they make a long blast with the horn of the ram

Yahweh is using this possessive form to mean the **horn** that makes a **blast**. It may be more natural in your language to express this meaning with a different form. Alternate translation: [when the priests sound a blast on the horn] (See: **Possession (p.841)**)

the people & the people

In this context, the phrase **the people** refers to the Israelite soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the soldiers ... the soldiers] (See: **Assumed Knowledge and Implicit Information (p.702)**)

and the people shall go up

Here, the phrase **go up** refers to climbing up over the collapsed pieces of the walls to get into the city. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [and the soldiers will climb up over the collapsed city walls] (See: **Assumed Knowledge and Implicit Information (p.702)**)

a man in front of him

Yahweh is using a common expression to mean that each of the soldiers in the army that is encircling the city should rush into the part of it that is directly in front of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [each soldier going into the part of the city that is in front of him] (See: **Idiom (p.782)**)

Joshua 6:6

(There are no notes for this verse.)

Joshua 6:7

Pass over & will pass over

The phrase **Pass over** is a common expression that indicates walking or moving forward. If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [Start walking ... will walk] (See: **Idiom (p.782)**)

and the armed {ones

To translate this term here and in verse 9, see how you translated the similar expression in Joshua 4:12. Alternate translation: [and the soldiers with their weapons] (See: **Active or Passive (p.699)**)

Joshua 6:8

passed over

See how you translated **passed over** in the previous verse. Alternate translation: [went forward] or [advanced] (See: **Idiom (p.782)**)

to the face of Yahweh

As the last sentence in this verse makes clear, the author is using the name **Yahweh** by association to mean **the Box of the Covenant of Yahweh**, since it represents Yahweh's presence with the people of Israel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in front of the Box of the Covenant of Yahweh] (See: **Metonymy (p.816)**)

And the Box of the Covenant of Yahweh was going behind them

The author does not mean that **the Box of the Covenant of Yahweh** was **going** by itself. Priests were carrying it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [And the priests carrying the Box of the Covenant of Yahweh went behind them] (See: **Assumed Knowledge and Implicit Information (p. 702)**)

Joshua 6:9

behind the Box

Here again, it is implied that priests were carrying **the Box**. Alternate translation: [behind the Box, which priests were carrying] (See: **Assumed Knowledge and Implicit Information (p.702)**)

walking and blowing on the shofars

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and behind the priests who were walking and blowing on the shofars] (See: **Ellipsis (p.746)**)

Joshua 6:10

the people

As in Joshua 6:5, the phrase **the people** refers to the Israelite soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [the Israelite soldiers] (See: **Assumed Knowledge and Implicit Information (p.702)**)

You shall not shout, and you shall not make your voice heard, and a word shall not go out from your mouth

The phrases **You shall not shout**, **you shall not make your voice heard**, and **a word shall not go out from your mouth** mean very similar things. Joshua says the same thing three times in slightly different ways to emphasize to the Israelite soldiers and priests that they must remain completely silent until he gives them the command, **Shout!** If it would be clearer in your language, you could combine the phrases into one and show the emphasis in another way. Alternate translation: [You must remain completely silent] or [You must remain absolutely quiet] (See: **Parallelism (p.828)**)

the day

Joshua is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the time when] (See: **Metonymy (p.816)**)

Joshua 6:11

And he made the Box of Yahweh circle the city

Here, the word **he** refers to Joshua. It is implied that Joshua did not carry the **Box of Yahweh** around Jericho himself, but rather, instructed the priests do it. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [And the priests brought the Box of Yahweh around the city] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 6:12

(There are no notes for this verse.)

Joshua 6:13

walking, {were} walking

The author is repeating the verb **walking** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [were walking continually] (See: **Reduplication (p.856)**)

walking and blowing on the shofars

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [while the priests were walking and blowing on the shofars] (See: **Ellipsis (p.746)**)

walking and blowing on the shofars

The author may be expressing a single idea by using two words connected with **and**. While the priests actually were **walking** and **blowing on the shofars** at the same time, the word **walking** might be describing in what way the priests were **blowing**, that is, continually. Alternate translation: [blowing continually on the shofars] (See: **Hendiadys (p.771)**)

Joshua 6:14

on the second day

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: [on day two] (See: **Ordinal Numbers (p.826)**)

Joshua 6:15

on the seventh day

If your language does not use ordinal numbers, you could use cardinal numbers here. Alternate translation: [on day seven] (See: **Ordinal Numbers (p.826)**)

as soon as the dawn had risen

The author is using the word **dawn** by association to mean the sun. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as the sun had risen] or [right at dawn] (See: **Metonymy (p.816)**)

Joshua 6:16

the people

As in Joshua 6:5 and Joshua 6:10, the phrase **the people** refers to the Israelite soldiers. Alternate translation: [the Israelite soldiers] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Yahweh has given the city to you

Joshua is using the past tense in order to refer to something that Yahweh will do in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. See how you translated the similar expression in Joshua 6:2. Alternate translation: [Yahweh is about to give the city to you] or [Yahweh will certainly give the city to you] (See: **Predictive Past (p.845)**)

Joshua 6:17

a devoted thing

To decide how to translate the term **devoted** here, in the next verse, and in verse 21, see the discussion in the Introduction to Joshua. Also see how you translated the term in Joshua 2:10. Alternate translation: [something that we must destroy completely] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Only Rahab the prostitute will live, she and all who {are} with her in the house, because she hid the messengers whom we sent

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because she hid the messengers whom we sent, only Rahab the prostitute will live, she and all who are with her in the house] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Joshua 6:18

you, keep yourselves & you are devoting and you take & and you make

In this verse, every occurrence of the word **you** refers to the Israelite soldiers, and so each is plural. Be sure to use plural forms in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.762)**)

Joshua 6:19

it is a holy thing

Since Joshua has just described a list of things, it may be more natural in your language to use the pronoun “they” rather than **it**. Alternate translation: [they are holy things] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 6:20

and they blew & and they captured

In its first instance, the pronoun **they** refers to the priests. In its second instance, it refers to **the people**, that is, the soldiers. It may be helpful to clarify this for your readers. Alternate translation: [and the priests blew ... and the soldiers captured] (See: **Pronouns — When to Use Them (p.847)**)

and the people went up to the city, a man in front of him

See how you translated the similar expressions in Joshua 6:5. Alternate translation: [and the soldiers climbed up over the collapsed city walls, each soldier going into the part of the city that was in front of him] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

Joshua 6:21

from man and to woman, from young and to old

When he speaks of **man** and **woman**, and also when he speaks of **young** and **old**, the author is using two things to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [including all the people who lived there, regardless of their age or sex] or [including all the people who lived there, regardless of their age or gender] (See: **Merism (p.808)**)

from young and to old

The author is using the adjectives **young** and **old** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these words with noun phrases. Alternate translation: [from young people to old people] (See: **Nominal Adjectives (p.818)**)

to the mouth of the sword

To decide how to translate this expression here and in its other occurrences, see the discussion in the Introduction to Joshua. Alternate translation: [destroying it completely] (See: **Idiom (p.782)**)

Joshua 6:22

Enter the house of the woman, the prostitute, and bring out from there the woman and all who {are} to her, just as you swore to her

Joshua is describing one event before describing another event that preceded it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [Since you swore to the woman, the prostitute, that you would do this, enter her house and bring out from there the woman and all who are to her] (See: **Connect — Reason-and-Result Relationship (p.725)**)

the woman, the prostitute

Joshua is using the phrase **the woman, the prostitute** to reintroduce Rahab as a participant in the story. If your language has its own way of reintroducing participants, you can use it here in your translation. (See: **Introduction of New and Old Participants (p.792)**)

you swore

Since Joshua is speaking to two men, **you** would be dual if your language uses that form. Otherwise, it would be plural. (See: **Forms of 'You' — Dual/Plural (p.760)**)

Joshua 6:23

(There are no notes for this verse.)

Joshua 6:24

And they burned with fire the city

It might seem that the expression **burned with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And they burned down the city] or [And they set fire to the city] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

the house of Yahweh

The phrase **the house of Yahweh** is another name for the tent of meeting. If it would be helpful to your readers, you could indicate that explicitly, as the UST does. (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 6:25

And Joshua kept alive Rahab the prostitute and the house of her father and all who {were} to her. And she has dwelt in the midst of Israel to this day, because she hid the messengers whom Joshua had sent to spy on Jericho

If it would be more natural in your language, you could reverse the order of these clauses, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because Rahab hid the messengers whom Joshua had sent to spy on Jericho, Joshua kept alive her and the house of her father and all who belonged to her. And she has dwelt in the midst of Israel to this day] or [Because Rahab hid the messengers whom Joshua had sent to spy on Jericho, Joshua kept her alive, and the house of her father and all who belonged to her. And she has dwelt in the midst of Israel to this day] (See: **Connect — Reason-and-Result Relationship (p.725)**)

And she has dwelt in the midst of Israel to this day

Depending on when this account was written, the word **she** could refer to: (1) Rahab herself. Alternate translation: [And Rahab has dwelt in the midst of Israel to this day]; (2) Rahab's descendants. Alternate translation: [And Rahab's descendants have dwelt in the midst of Israel to this day] (See: **Metonymy (p.816)**)

Israel

The author is speaking of the Israelite people by association with the man **Israel** from whom they descended. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of Israel] (See: **Metonymy (p.816)**)

to this day

See how you translated the same expression in Joshua 4:9 and Joshua 5:9. Alternate translation: [right up to now] (See: **Metonymy (p.816)**)

Joshua 6:26

Cursed {is} the man

Joshua is not speaking of one particular **man** but of any man who might possibly rebuild Jericho in the future, If it would be helpful in your language, use a more natural phrase. Alternate translation: [Cursed is any man] (See: **Generic Noun Phrases (p.764)**)

who arises and builds

As in the similar expression in Joshua 1:2, here Joshua is using the word **arises** to mean “takes action.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who undertakes to rebuild] (See: **Idiom (p.782)**)

With his firstborn he will found it, and with his youngest he will set up its gates

By **With** and **with**, Joshua does not mean that the man he is describing will work together with **his oldest son** to lay the foundations of Jericho and work together with **his youngest son** to set up its gates. Rather, he means that these sons will die at the beginning and ending of the rebuilding. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [At the cost of his firstborn he will found it, and at the cost of his youngest he will set up its gates] (See: **Assumed Knowledge and Implicit Information (p. 702)**)

With his firstborn & and with his youngest

Joshua is using the adjectives **oldest** and **youngest** as nouns to refer to certain people. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [with his oldest son ... with his youngest son] (See: **Nominal Adjectives (p.818)**)

Joshua 6:27

(There are no notes for this verse.)

Joshua 7

Joshua 7 Chapter Introduction

Structure and Formatting

This chapter describes how the army of the city of Ai, which was much smaller than Jericho, was able to defeat the Israelites because one of them disobeyed Yahweh's command not to take any plunder from Jericho. The chapter describes how Yahweh identified that person, a man named Achan, and how the Israelites punished him by execution for what he did.

Religious and Cultural Concepts in This Chapter

Sin brought defeat

It was a great sin for Achan to take what Yahweh had said was to be destroyed. Because of his sin, Yahweh withheld victory from the Israelites. (See: **sin, sinful, sinner, sinning (p.878)**)

Translation Issues in This Chapter

"devoted"

The specialized term that the ULT translates as "devoted" occurs several times in this chapter. See the discussion of that term in the Introduction to Joshua, and see the UST for an expression of its meaning in the specific contexts where it is used in this chapter.

"went up"

As the Introduction to Joshua discusses, Hebrew writers marked travel descriptions for change in elevation. So the author typically says "went up" when he describes how the Israelite soldiers went from Gilgal in the Jordan River valley to the city of Ai in a hilly area. If your language does not mark travel notices for change in elevation, you can translate these expressions more simply and say "went."

Joshua 7:1

But the sons of Israel treacherously committed a treacherous act regarding a devoted thing

In this verse, the author is providing background information that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

But the sons of Israel treacherously committed a treacherous act

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. The idea is that one Israelite did something secret and deceptive that was a betrayal of the trust that Yahweh had placed in all of the Israelites. Alternate translation: [But the sons of Israel deceptively betrayed Yahweh] (See: **Poetry (p.833)**)

regarding a devoted thing. & the devoted thing

To decide how to translate the term **devoted** in its two instances here and throughout this chapter, see the discussion in the Introduction to Joshua. Also see how you translated the term in Joshua 2:10 and in Joshua 6:17–21. Alternate translation: [regarding something they were supposed to destroy completely ... the things they were supposed to destroy completely] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Achan, & Karmi, the & Zabdi, & Zerah

Achan, **Karmi**, **Zabdi**, and **Zerah** are the names of men. (See: **How to Translate Names (p.774)**)

the nose of Yahweh

The author is using the **nose** of Yahweh to mean his anger, by association with the way that a person who is angry breathes heavily through his nose. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: [the anger of Yahweh] (See: **Metonymy (p.816)**)

And & burned

The author is speaking as if the **nose** of Yahweh, representing his anger, had actually **burned**. He means that his anger became very intense. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And ... became very intense] (See: **Metaphor (p.810)**)

Joshua 7:2

from the east of Bethel

The author is describing the location of one place relative to another in the way that is characteristic of his culture. He means that if someone were traveling from **Bethel** to **Beth Aven**, he would be coming **from the east**. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [to the east of Bethel] (See: **Idiom (p.782)**)

Go up & And the men went up

As the introduction to this chapter discusses, the expressions **Go up** and **went up** indicate that the Israelite spies had to move upward in elevation in order to spy out Ai. If your language does not mark travel expressions for elevation, you could shorten these expressions here and throughout this chapter. Alternate translation: [‘Go ... And the men went] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

Joshua 7:3

the people & the people

As in Joshua 6:5 and several other places in Chapter 6, the phrase **the people** refers to the Israelite soldiers. Alternate translation: [the Israelite soldiers ... the Israelite soldiers] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Do not make all the people weary there, because they are few

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because they are few, do not make all the people weary there] (See: **Connect — Reason-and-Result Relationship (p.725)**)

because they are few

The pronoun **they** refers to the inhabitants of the city of Ai, not to the soldiers in the Israelite army. It may be helpful to clarify this for your readers. Alternate translation: [because the people who live in that city are few] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 7:4

to the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before] (See: **Metonymy (p.816)**)

Joshua 7:5

the quarries

The word translated as **the quarries** could be: (1) a description of a geographic feature near the city of Ai. Alternate translation: [the nearby rock quarries]; (2) the name of a place. If you decide that this is the name of a place, you can spell the Hebrew word the way it sounds in your language. Alternate translation: [Shebarim] (See: **Copy or Borrow Words (p.734)**)

the quarries

A quarry is a place from which people take stones to use for building things. Normally, **quarries** are large holes that go deep in the ground. If your readers would not be familiar with this type of place, you could use a descriptive phrase. Alternate translation: [the pits where people had dug stones out of the ground] or [a place where people had dug stones out of the ground] (See: **Translate Unknowns (p.866)**)

And the heart of the people melted and became water

The expressions **melted** and **became water** mean similar things. The author is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [And in their hearts, the people became very afraid] (See: **Doublet (p.744)**)

And the heart of the people melted

See how you translated the similar expressions in Joshua 2:11 and Joshua 5:1. (See: **Metaphor (p.810)**)

and became water

The author is speaking as if the hearts of the Israelite soldiers actually **became water**. This is another way of saying that the soldiers became afraid. Your language may have a similar expression that you can use in your translation. Alternate translation: [and they no longer had any courage] (See: **Metaphor (p.810)**)

Joshua 7:6

And Joshua tore his garments

Joshua **tore his garments** as a symbolic act to show his grief and distress. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: [And Joshua tore his garments to express his grief and distress] (See: **Symbolic Action (p. 862)**)

and fell on his face to the earth

See how you translated the phrase **fell on his face to the earth** in Joshua 5:14. Alternate translation: [and knelt down and touched his face to the ground] (See: **Symbolic Action (p.862)**)

And they made dust go up onto their heads

Joshua put dust on his head as a further symbolic act done to show grief. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: [And they made dust go up on their heads to show their grief] (See: **Symbolic Action (p.862)**)

Joshua 7:7

Alas, my Lord Yahweh

Joshua is using the word translated as **Alas** to express a strong feeling of fear and distress. There may be an equivalent word or expression in your language that you can use in your translation to convey this strong feeling. If not, you could specify that Gideon said this because he was feeling fear. Alternate translation: [Oh, no! My Lord Yahweh!] or [I am afraid, my Lord Yahweh!] (See: **Exclamations (p.753)**)

bringing across, did you bring this people across the Jordan

Joshua is repeating forms of the verb **bring across** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [did you bring this people across the Jordan at all] (See: **Reduplication (p.856)**)

to give us into the hand of the Amorite

See how you translated this idiom in Joshua 2:24. Alternate translation: [to enable the Amorite to conquer us] (See: **Idiom (p.782)**)

the Amorite

Joshua is not referring to a specific **Amorite**. He means the Amorite people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites] (See: **Generic Noun Phrases (p.764)**)

we had been content and had stayed

This phrase expresses a single idea by using two verbs connected with **and**. The verb **had been content** tells in what way Joshua wishes the Israelites **had stayed** on the other side of the Jordan River. Alternate translation: [we had stayed contentedly] (See: **Hendiadys (p.771)**)

Joshua 7:8

What shall I say, now that Israel has turned the back of the neck to the face of its enemies

Joshua is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [There is nothing I can say, now that Israel has turned the back of the neck to the face of its enemies.] (See: **Rhetorical Question (p. 858)**)

Israel has turned the back of the neck to the face of its enemies

Joshua is using a common expression to mean that the Israelite soldiers stopped fighting and ran away from the battle. If it would be clearer in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the Israelite soldiers have run away from the enemies they were fighting] (See: **Idiom (p. 782)**)

Joshua 7:9

the Canaanite

Joshua is not referring to a specific **Canaanite**. He means the Canaanite people groups in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites] (See: **Generic Noun Phrases (p.764)**)

and cut off our name from the earth

Joshua is speaking as if the Canaanite people groups would actually **cut off** the **name** of the Israelites **from the earth**, as if their name were a physical part of the earth. He is using their **name** to represent their reputation and the memory of them, he is using the phrase **cut off** to mean "bring to an end" or "cause to cease," and he is using **the earth** to mean the people who live on the earth. Alternate translation: [and they will make the people of the earth forget that we ever existed] (See: **Metaphor (p.810)**)

And what will you do for your great name

Joshua is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. He is using Yahweh's **name** to represent his reputation. Alternate translation: [And then people might not honor your great name!] (See: **Rhetorical Question (p.858)**)

And what will you do for your great name

Yahweh's **name** represents his reputation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [And what will you do to preserve your great reputation?] or [And then your great reputation will suffer!] (See: **Metonymy (p.816)**)

Joshua 7:10

Why is this, you {are} falling on your face

Yahweh is not asking for information. He is using the question form to rebuke Joshua. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You should not be falling on your face!] (See: **Rhetorical Question (p.858)**)

are} falling on your face

See how you translated the similar expression in Joshua 7:06. (See: **Symbolic Action (p.862)**)

Joshua 7:11

Israel has sinned and indeed transgressed my covenant

This phrase expresses a single idea by using two verbs connected with **and**. The verb **transgressed** tells in what way Israel has **sinned**. Alternate translation: [Israel has sinned by transgressing my covenant] (See: **Hendiadys (p. 771)**)

Joshua 7:12

So the sons of Israel were not able to stand to the face of their enemies

See how you translated the similar expression “stand to your face” in Joshua 1:5. Alternate translation: [So the sons of Israel were not able to resist their enemies] (See: **Metonymy (p.816)**)

They turned the back of the neck to the face of their enemies

See how you translated this idiom in Joshua 7:8. Alternate translation: [They ran away from the enemies they were fighting] (See: **Idiom (p.782)**)

Joshua 7:13

Arise

While Yahweh does want Joshua to get up from kneeling down with his face on the ground, he is probably using the expression **Arise** to tell him to take action. Alternate translation: [Get going] or [Begin at once!] (See: **Idiom (p. 782)**)

Arise! Consecrate the people and say, ‘Consecrate yourselves for tomorrow, because thus says Yahweh, the God of Israel, “A devoted thing is in your midst, Israel. You will not be able to stand to the face of your enemies until you remove the devoted thing from your midst

In this verse, the author quotes Yahweh directly. Yahweh tells Joshua something he should say to the Israelites. And that includes telling them that Yahweh has said something. So there are three levels of quotation here. Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there are not quotations within quotations (see next note). (See: **Quotes within Quotes (p.853)**)

Consecrate the people and say, ‘Consecrate yourselves for tomorrow

This is the beginning of a quotation within a quotation that continues through Joshua 7:15. If it would be clearer in your language, you could translate all of it so that there is not a quotation within a quotation. The UST models one way to do that. Alternate translation: [Consecrate the people and tell them to consecrate themselves for tomorrow] (See: **Quotes within Quotes (p.853)**)

You will not be able to stand to the face of your enemies

See how you translated this idiom in the previous verse. Alternate translation: [You will not be able to resist your enemies] (See: **Idiom (p.782)**)

Joshua 7:14

And you shall be brought near

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [And Joshua shall bring you near] (See: **Active or Passive (p. 699)**)

that Yahweh takes & that Yahweh takes & that Yahweh takes

For emphasis, Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [that I take ... that I take ... that I take] (See: **First, Second or Third Person (p.757)**)

Joshua 7:15

the one taken with the devoted thing shall be burned with fire, he and all that {is} to him, because he has transgressed the covenant of Yahweh, and because he has done a disgraceful thing in Israel

If it would be more natural in your language, you could change the order of these phrases so that the reason for the command is placed before the result. Alternate translation: [because he has transgressed the covenant of Yahweh, and because he has done a disgraceful thing in Israel, the one taken with the devoted thing shall be burned with the fire, he and all that belongs to him] (See: **Connect — Reason-and-Result Relationship (p.725)**)

the one taken with the devoted thing shall be burned with fire

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. If you must state who did the action, the previous verse indicates that Yahweh is the one who will take or catch the person who stole the devoted things, and the context implies that the Israelites are the ones who are supposed burn the one who took the banned things. Alternate translation: [you shall burn with fire the one Yahweh catches with the devoted thing] (See: **Active or Passive (p.699)**)

shall be burned with fire

See how you translated the same expression in Joshua 6:24. Alternate translation: [shall be burned to death] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

the covenant of Yahweh

For emphasis, Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [my covenant] or [the covenant that I, Yahweh, have made with you] (See: **First, Second or Third Person (p.757)**)

and because he has done a disgraceful thing in Israel

This is the end of the second-level quotation that began in Joshua 7:13. It is also the end of the first-level quotation that began in Joshua 7:10 You may wish to indicate this with closing second-level and first-level quotation marks or with some other punctuation or convention that your language uses to indicate the end of quotations. (See: **Quote Markings (p.850)**)

Joshua 7:16

and the tribe of Judah was taken

The cultural context suggests that Joshua may have used lots (small, marked stones) in this process, expecting that Yahweh would control which way they fell and thus guide the identification process. Alternate translation: [and Joshua cast lots, and the tribe of Judah was taken] (See: **Assumed Knowledge and Implicit Information (p.702)**)

and the tribe of Judah was taken

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [and Yahweh indicated the tribe of Judah] or [and Yahweh guided the lots to identify the tribe of Judah] (See: **Active or Passive (p.699)**)

Joshua 7:17

the Zerahite & the Zerahite

The word **Zerahite** is the name of a clan made up of the descendants of the man named Zerah, who was the great-grandfather of Achan mentioned in Joshua 7:1. Express this relationship by descent in the terms that your culture would use. Alternate translation: [the Zerahites ... the Zerahites] or [the descendants of Zerah ... the descendants of Zerah] (See: **How to Translate Names (p.774)**)

Zabdi

The author is using the name **Zabdi** by association to mean his house or extended family, as 7:14 indicates. **Zabdi** was the grandfather of Achan, and Achan would have been included in his extended family. Alternate translation: [the extended family of Zabdi] (See: **Metonymy (p.816)**)

and the clan of the Zerahite was taken. & and Zabdi was taken

See how you translated the similar passive expression in Joshua 7:16. (See: **Active or Passive (p.699)**)

Joshua 7:18

and Achan, & was taken

See how you translated the similar passive expressions in Joshua 7:16 and Joshua 7:17 (See: **Active or Passive (p. 699)**)

Joshua 7:19

My son

Achan was not Joshua's **son**. Joshua is addressing Achan using a polite form of address that someone of a higher status would use when addressing someone of a lower status in that culture. Use a form for addressing someone politely in your language that would be appropriate in this context. (See: **Politeness (p.837)**)

please give glory to Yahweh, the God of Israel

Joshua is using the expression **give glory to Yahweh the God of Israel** to encourage Achan to tell the truth and admit what he has done wrong. This will **give glory** to Yahweh by vindicating his justice that led him to allow the people of Ai to defeat the Israelites. Alternate translation: [please vindicate the justice of Yahweh, the God of Israel, by telling the truth] (See: **Assumed Knowledge and Implicit Information (p.702)**)

please give glory to Yahweh, the God of Israel, and make confession to him

If your language does not use abstract nouns for the ideas of **glory** and **confession**, you can express the same ideas with verbal forms or in some other way that is natural in your language. Alternate translation: [now glorify Yahweh, the God of Israel, and confess to him] (See: **Abstract Nouns (p.697)**)

Joshua 7:20

And like this and like this I did

Achan is using a common expression of his culture, **like this and like this**, to mean that he is about to provide exact details. If it would be clearer in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And this is exactly what happened] (See: **Idiom (p.782)**)

Joshua 7:21

and 200 shekels of silver and one wedge of gold, 50 shekels {was} its weight

At that time, a shekel was a measure of weight. If it would help your readers, you could express this in terms of modern measurements, either in the text or a footnote. Alternate translation: [and about 5 pounds of silver and one wedge of gold whose weight was a little over a pound] or [and 200 pieces of silver weighing over two kilograms and a wedge of gold that weighed about half a kilogram] (See: **Biblical Money (p.712)**)

And behold, they

See how you translated the word **behold** in Joshua 2:2, where it occurs with the same meaning. (See: **Exclamations (p.753)**)

And behold, they are hidden in the earth

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the context indicates that “Achan” did it. Alternate translation: [And behold, I hid them in the earth] (See: **Active or Passive (p.699)**)

is} under it

Since Achan is saying that the **silver** is beneath the **coat** and the **gold**, it may be more natural in your language to use a plural pronoun here. Alternate translation: [is under them] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 7:22

And behold, {it} was hidden in his tent

The author is using the word **behold** to focus attention on what happens next in this story. Your language may have a comparable expression that you could use in your translation. Alternate translation: [And there it was! It was hidden in his tent] (See: **Metaphor (p.810)**)

it} was hidden in his tent

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Achan had hidden it in his tent] (See: **Active or Passive (p.699)**)

Joshua 7:23

to the face of Yahweh

This could mean: (1) “where Yahweh could see them.” The idea is not that Yahweh did not know their location before; he told Joshua in Joshua 7:11 that an Israelite had stolen some of the devoted things and hidden them. Rather, the idea is that this was public evidence that the Israelites had found the wrongdoer and would punish him as Yahweh had told them to. Alternate translation: [where Yahweh could see them]; (2) “in front of the tent of meeting.” The phrase could be a description of where the Israelites **poured ... out** the silver coins, coat, and gold wedge. The author would be using the name **Yahweh** by association to mean the place where his presence was. But this would also indicate that these things were serving as conclusive evidence against Achan. Alternate translation: [in front of the tent of meeting] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 7:24

and all Israel with him

This phrase does not mean that Joshua also brought **all Israel** to the Valley of Achor when he brought Achan there. It means that Joshua and **all Israel with him** brought Achan and his family and possessions to the Valley of Achor. Be sure that this is clear in your translation. The UST models one way to do that. (See: **Assumed Knowledge and Implicit Information (p.702)**)

to the Valley of Achor

The Hebrew word **Achor** is the name of a valley. In your translation, you could spell it the way it sounds in your language, or you could use a word or phrase from your language that expresses the meaning of this name. As the next two verses explain, the word means “trouble,” and the Israelites gave that name to the valley on this occasion. Alternate translation: [to the Valley of Trouble] (See: **Copy or Borrow Words (p.734)**)

Joshua 7:25

Why have you troubled us

Joshua is using the question form to rebuke Achan. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation and communicate the emphasis in another way. Alternate translation: [You should not have troubled us like this!] (See: **Rhetorical Question (p.858)**)

And all of Israel stoned him with stone. & and they stoned them with stones

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [And all of Israel stoned him to death ... and they stoned them to death] (See: **Poetry (p.833)**)

And all of Israel stoned him with stone. And they burned them with fire, and they stoned them with stones

It may be helpful to reorder the last sentence to make it clear that the Israelites **burned** Achan and his family after they **stoned** them. Alternate translation: [And after they had stoned them with stones, then they burned them with fire] (See: **Order of Events (p.824)**)

And they burned them with fire

It might seem that the expression **burned ... with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it or use an expression that would be more natural. Alternate translation: [And they burned them up completely] or [And they set fire to their bodies] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

Joshua 7:26

to this day

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and it is there to this day] or [and it is still there at this time] (See: **Ellipsis (p.746)**)

And Yahweh turned from the burning of his nose

See how you translated the phrase “the nose of Yahweh burned” in Joshua 7:1. (Here, the expression **turned from** means “stopped” or “ceased.” Alternate translation: [And Yahweh ceased from his intense anger] or [And Yahweh stopped being so intensely angry] (See: **Metaphor (p.810)**)

the name of that place is called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people call the name of that place] (See: **Active or Passive (p.699)**)

the name of that place is called

It might seem that the expression **the name of that place is called** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [that place is called] or [that place is named] or [people call that place] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

the Valley of Achor

See how you translated the name **the Valley of Achor** in Joshua 7:24. (See: **Copy or Borrow Words (p.734)**)

Joshua 8

Joshua 8 Chapter Introduction

Structure and Formatting

Joshua 8:1–29 describes how the Israelites were able to defeat the army of the city of Ai and destroy that city once they had dealt with Achan's sin of taking plunder from Jericho. Yahweh told the Israelites how to defeat the city by putting some of their soldiers in an ambush.

Joshua 8:30–35 then describes how the Israelites affirmed their covenant with Yahweh at Mount Ebal, just as Moses had told them to do.

Religious and Cultural Concepts in This Chapter

The altar on Mount Ebal

By building an altar on Mount Ebal and writing out a copy of the law on the stones, Joshua was fulfilling what Moses had commanded the Israelites in Deuteronomy 11:26–32 and 27:1–26. If it would be helpful to your readers, you could indicate this in a footnote.

Translation Issues in This Chapter

Did Joshua put 30,000 or 5,000 soldiers in the ambush?

Verses 3–9 seem to describe Joshua sending 30,000 soldiers to lie in ambush to the west of the city of Ai. But verse 12, which seems to be a summary of that same action, says that Joshua sent 5,000 soldiers. Interpreters explain this in different ways. Some say that verse 12 is not actually a summary and Joshua sent out two groups for two different purposes, for example, one to rush into the city and another to guard the flank of the main army or to cut off escaping soldiers. Other interpreters suggest that the original 30,000 soldiers may have realized that there were more of them than were needed for the ambush and that they could not all hide without being seen, so they returned to Joshua, and he sent back only 5,000 of them. Still other interpreters suggest that the number 30,000 could be a copyist's error and that verse 3 should actually read "5,000." Whatever the explanation, it is a matter of interpretation rather than translation. The Hebrew text reads "30,000" in verse 3 and "5,000" in verse 12, and we encourage you to translate the text that way.

Descriptions of relative location

In several places in this chapter, the author describes the location of one place relative to another in the way that is characteristic of his culture. He tells from what direction a person would approach a certain place when traveling from the location in which they had been staying previously. In your translation express this in the way your culture describes the relative location of places. For example, in 8:8, you might say "to the west of Ai" rather than "from the west of Ai."

Joshua 8:1

Do not fear and do not be dismayed

The phrases **Do not fear** and **do not be dismayed** mean similar things. Yahweh is using them together to emphasize that Joshua and the Israelite soldiers must not be afraid. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Do not be afraid at all] or [There is absolutely no reason for you to be fearful] (See: **Parallelism (p.828)**)

and arise

See how you translated the similar expressions in Joshua 1:2 and Joshua 6:26. Alternate translation: [and get going] (See: **Idiom (p.782)**)

go up

As the introduction to this chapter discusses, the expression **go up** indicates that the Israelite army had to move upward in elevation in order to attack **Ai**. If your language does not mark travel expressions for elevation, you could shorten such expressions, here and throughout this chapter. Alternate translation: [go] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

See

See how you translated the similar use of this word in Joshua 6:2. Alternate translation: [Look] (See: **Imperatives — Other Uses (p.784)**)

I have given into your hand

Yahweh is using the past tense in order to refer to something that he will do in the future. He is doing this to show that the event will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [I am about to give into your hand] or [I will certainly give into your hand] (See: **Predictive Past (p.845)**)

I have given into your hand

See how you translated the same expression in Joshua 6:2. Alternate translation: [I have enabled you to conquer] or [I will enable you to conquer] (See: **Metonymy (p.816)**)

Joshua 8:2

And you shall do to Ai and its king just as you did to Jericho and its king, except you may plunder its spoil and its livestock for yourselves

If it would appear in your language that Yahweh was making a statement here and then contradicting it, you could reverse the order of the clauses so that the exception is stated first and the thing that God required the Israelites to do is stated second. Alternate translation: [Now you may plunder the spoil of Ai and its livestock for yourselves, but otherwise you must do to Ai and its king just as you did to Jericho and its king] (See: **Connect — Exception Clauses (p.721)**)

Joshua 8:3

warriors of valor

See how you translated the phrase **warriors of valor** in Joshua 1:14 and Joshua 6:2. Alternate translation: [valiant warriors]` (See: **Abstract Nouns (p.697)**)

Joshua 8:4

See

See how you translated the similar use of this word in Joshua 6:2 and Joshua 8:1. Alternate translation: [Pay attention] (See: **Imperatives — Other Uses (p.784)**)

And all of you shall be prepared

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and all of you shall prepare yourselves] (See: **Active or Passive (p. 699)**)

Joshua 8:5

at the first

Joshua is using the adjective **first** as a noun. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase here and in the next verse. Alternate translation: [the first time] or [at the first time] (See: **Nominal Adjectives (p.818)**)

at the first

If your language does not use ordinal numbers, you could use an equivalent expression to express the meaning here and in the next verse. Alternate translation: [before] (See: **Ordinal Numbers (p.826)**)

Joshua 8:6

For they will say, ‘They are fleeing to our faces, just as at the first

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [For they will say that we are fleeing to their faces, just as at the first] (See: **Quotes within Quotes (p.853)**)

Joshua 8:7

And Yahweh your God will give it into your hand

See how you translated the expression “given into your hand” in Joshua 8:1. Alternate translation: [And Yahweh your God will enable you to conquer it] (See: **Metonymy (p.816)**)

Joshua 8:8

you shall burn the city with fire

See how you translated the similar expression in Joshua 6:24. Alternate translation: [you shall set the city on fire] or [you shall burn the city down] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

according to the word of Yahweh

Joshua is using the term **word** by association to represent what Yahweh has said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what Yahweh has said] (See: **Metonymy (p.816)**)

See, I have commanded you

See how you translated the similar use of the word **See** in Joshua 6:2 and earlier in this chapter. Alternate translation: [Pay attention and be sure to do exactly as I have commanded you] (See: **Metaphor (p.810)**)

Joshua 8:9

from the west of Ai

As the introduction to this chapter discusses, here and several other times in the following verses, the author describes the location of one place relative to another in the way that is characteristic of his culture. Express these relative locations the way someone in your culture would. Alternate translation: [to the west of Ai] (See: **Idiom (p. 782)**)

Joshua 8:10

to the face of the people

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before the people] (See: **Metonymy (p.816)**)

Joshua 8:11

(There are no notes for this verse.)

Joshua 8:12

And he had taken about 5, 000 men, and he had set them {in} ambush

This statement seems to be a reminder of what Joshua did in Joshua 8:3–9. For a discussion of why Joshua 8:3 says that Joshua sent 30,000 men to lie in ambush while this verse says that he sent **about 5,000 men**, see the introduction to this chapter. (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 8:13

So the people set all of the camp that {was} from the north of the city and its heel from the west of the city

The first sentence in this verse is a summary statement for 8:3–12. Use a natural form in your language for a summary statement at the end of one section of a story. Be sure that it is clear that this is a summary and not a description of a further action. (See: **End of Story (p.749)**)

and its heel from the west of the city

The author is speaking of the Israelite army as if it were a foot and the soldiers who hid **west** of Ai as its **heel**. He means that those soldiers were at the edge of the force. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and the Israelite soldiers who had separated from the main force and hidden on the west side of the city] (See: **Metaphor (p.810)**)

Joshua 8:14

as soon as the king of Ai saw

The author does not say specifically what the king of Ai **saw**. This could mean: (1) that the king saw Joshua. The author has just said that Joshua went and spent the night in the valley near Ai, and the king may have seen him in the morning and concluded that this was the main force of the Israelite army and that he could attack and destroy it. Alternate translation: [as soon as the king of Ai saw Joshua]; (2) that the king saw that the Israelite army was north of the city. This could be a more general reference to the king seeing that the Israelites had set up their main camp to the north of the city. Alternate translation: [as soon as the king saw the Israelite army] (See: **Assumed Knowledge and Implicit Information (p.702)**)

hurried and got up early

This phrase expresses a single idea by using two words connected with **and**. The word **hurried** tells in what way the men of the city **got up early**. Alternate translation: [quickly got up early] (See: **Hendiadys (p.771)**)

his people

As in Joshua 6:5, the term **people** refers to soldiers. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [his soldiers] or [his army] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 8:15

And Joshua and all of Israel were struck

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. If you must state who did the action, the context implies that "the men of Ai" did it. Alternate translation: [And the men of Ai struck Joshua and all of Israel] (See: **Active or Passive (p.699)**)

And Joshua and all of Israel were struck to the face of them

See the section discussing the word "struck" in the Introduction to Joshua and also see the section discussing the phrase "to the face of." Alternate translation: [And Joshua and all Israel let themselves be driven back] or [And Joshua and all Israel pretended to be defeated before them] (See: **Metonymy (p.816)**)

Joshua 8:16

And all of the people who {were} in the city were summoned

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [And the king summoned all of the people who were in the city] (See: **Active or Passive (p.699)**)

all of the people

In this context, the phrase **the people** refers to the men who were able to fight. It is clear from Joshua 8:24 that other people remained in the city. Alternate translation: [all of the fighting men] (See: **Assumed Knowledge and Implicit Information (p.702)**)

and they were drawn away

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and this drew them away] (See: **Active or Passive (p.699)**)

Joshua 8:17

And a man was not left in Ai or Bethel who had not gone out after Israel

If it would be clearer in your language, you could translate this sentence as a positive statement. Alternate translation: [And every man in Ai and Bethel went out after Israel] (See: **Double Negatives (p.741)**)

a man

Here, the term **man** refers specifically to the men who were able to fight. They left these two cities to pursue the Israelite army. Older men and those unable to fight because of some physical disability probably did not leave these cities. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [a man of fighting age] or [a man who could fight] (See: **Assumed Knowledge and Implicit Information (p.702)**)

or Bethel

The statement that the fighting men of **Bethel** also pursued the Israelites implicitly suggests that Bethel and Ai were allied cities. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [or in its allied city of Bethel] (See: **Assumed Knowledge and Implicit Information (p.702)**)

And they left the city opened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And they left the gates of the city open] (See: **Active or Passive (p. 699)**)

Joshua 8:18

I will give it into your hand

See how you translated the similar expression in Joshua 8:1. Alternate translation: [I will enable you to conquer it] (See: **Idiom (p.782)**)

Stretch out with the curved sword that is in your hand toward Ai, because I will give it into your hand.” And Joshua stretched out with the curved sword that was in his hand toward the city

This action was a literal sign to Joshua’s soldiers to attack Ai, as the next verse indicates, but it was probably also a symbolic indication that Ai was to be destroyed. You should retain this action in your translation. If it would be helpful to your readers, you could indicate its meaning in footnote. (See: **Symbolic Action (p.862)**)

Joshua 8:19

And the ambush rose quickly from its place, and they ran

The word **ambush** is a singular noun that refers to a group of people acting together. That is why the pronoun **they** is plural. If your language does not use singular nouns in this way, you could describe this **ambush** as a group. Alternate translation: [And the Israelite soldiers who were hiding themselves rose quickly from their place, and they ran] (See: **Collective Nouns (p.716)**)

and hurried and burned

This phrase expresses a single idea by using two words connected with **and**. The word **hurried** tells in what way the soldiers from the ambush **burned** the city. Alternate translation: [and they hurriedly burned] (See: **Hendiadys (p.771)**)

and burned the city with fire

See how you translated the same expression in Joshua 8:8. Alternate translation: [and they set the city on fire] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

Joshua 8:20

and behold

The author is using the term **behold** to focus attention on what happens next in this story. Your language may have a comparable expression that you could use in your translation. (See: **Exclamations (p.753)**)

And it was not in their hands to flee here or there

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. This statement seems to introduce the action that the author describes in the rest of this verse and in the next two verses, in which the soldiers from Ai and Bethel become surrounded by the Israelite soldiers. Alternate translation: [And it was not possible for them to flee here or there] (See: **Metonymy (p.816)**)

here or there

The author is speaking of two things in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [anywhere] (See: **Merism (p.808)**)

Joshua 8:21

(There are no notes for this verse.)

Joshua 8:22

And these came out from the city to meet them, so they were in the midst of Israel

The pronoun **these** refers to the Israelite soldiers who had been hiding and who had just set the city of Ai on fire. The pronoun **them** refers to the Israelite soldiers who had openly attacked Ai and then pretended to flee, but then turned around to attack their enemies. The pronoun **they** refers to the soldiers who had come out of the cities of Ai and Bethel. It may be helpful to clarify this for your readers. Alternate translation: [And the Israelite soldiers who had been hiding and who had just set the city of Ai on fire came out from the city to meet the Israelite soldiers who had just turned around to attack, so the soldiers who had come out of the cities of Ai and Bethel were in the midst of Israel] (See: **Pronouns — When to Use Them (p.847)**)

so they were in the midst of Israel, these from here and these from there

The author is using the term **Israel** by association to mean the Israelite army. It is not significant which instance of **here** refers to which body of Israelite soldiers, the one coming from the city or the one coming back from the wilderness. Alternate translation: [so they were in the midst of Israelite soldiers, some coming at them from one direction and others coming at them from the other direction] (See: **Metonymy (p.816)**)

And they struck them until he left to him no survivor or fugitive

After referring to the Israelite soldiers as **they** and the soldiers from Ai and Bethel as **them**, the author then refers to the Israelites as **he** and to their enemies as **him**. This probably reflects the use earlier in the verse of the singular term **Israel** to represent the Israelite soldiers. It may be more natural in your language to use plural pronouns throughout this sentence. Alternate translation: [And they struck them until they left to them no survivor or fugitive] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 8:23

(There are no notes for this verse.)

Joshua 8:24

in the field, in the wilderness

By using the terms **field** and **wilderness** together, the author could be: (1) giving further information about where **the field** was located. Alternate translation: [in the field that was in the wilderness]; (2) naming two locations where the Israelite army killed the soldiers from Ai and Bethel. Alternate translation: [in the field and in the wilderness] (See: **Distinguishing Versus Informing or Reminding (p.738)**)

and all of them had fallen

The author is describing dying in battle by association with the word **fallen**, since soldiers who die in battle fall to the ground in their dying. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and all of them had been killed] or [and all of them had died] (See: **Metonymy (p. 816)**)

and struck it to the mouth of the sword

See how you translated the similar expression in Joshua 6:21. See the discussion of this expression in the Introduction to Joshua, and be sure that you have been translating it consistently throughout the book. Alternate translation: [and killed everyone who lived there] (See: **Idiom (p.782)**)

Joshua 8:25

the ones falling

See how you translated the similar expression in the previous verse. Alternate translation: [the ones who were killed] (See: **Metonymy (p.816)**)

all of the men of Ai

While the terms **man** and **woman** earlier in the verse have a specific sense, the masculine term **men** here has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation here that is clearly inclusive of both men and women. Alternate translation: [the entire population of the city] (See: **When Masculine Words Include Women (p.869)**)

Joshua 8:26

And Joshua did not turn back his hand

The author is expressing a positive meaning by using a negative word together with a term that is the opposite of the action he wishes to emphasize. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Joshua continued holding out his hand] (See: **Litotes (p.804)**)

Joshua 8:27

However, Israel plundered for themselves the livestock and the spoil of that city

The word **However** is introducing a contrast. What follows the word **However** is in contrast to what the Israelites did to the inhabitants of Ai, described in the previous verse. Use a natural form in your language for introducing a contrast. Alternate translation: [By contrast, Israel did plunder for themselves the livestock and the spoil of that city] (See: **Connect — Contrast Relationship (p.719)**)

according to the word of Yahweh

The author is using the term **word** to represent what Yahweh commanded by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to the commandment of Yahweh] (See: **Metonymy (p.816)**)

Joshua 8:28

a desolation

If your language does not use an abstract noun for the idea of **desolation**, you could express the same idea in another way. Alternate translation: [a desolate place] (See: **Abstract Nouns (p.697)**)

Joshua 8:29

to this day

The author is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [that remains until this day] or [that is still there at the present time] (See: **Ellipsis (p.746)**)

Joshua 8:30

Then

The word **Then** indicates that the event the story will now relate came after the event it has just described. If it would be helpful to your readers, you could show this relationship by using a fuller phrase. Alternate translation: [After that,] or [After raising a great pile of stones over the corpse of the king of Ai,] (See: **Connect — Sequential Time Relationship (p.728)**)

Joshua 8:31

as written in the Book of the Law of Moses

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the Book of the Law of Moses says] or [as Moses wrote in his Book of the Law] (See: **Active or Passive (p.699)**)

over which one has not wielded an iron tool

The author is quoting Yahweh's words to Moses in Exodus 20:25 where Yahweh uses the first part of a process to mean that entire process. Picking up an **iron tool** and holding it over a stone is the first step in using that tool to shape the stone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [which no one has used an iron tool to shape] (See: **Synecdoche (p.864)**)

Joshua 8:32

(There are no notes for this verse.)

Joshua 8:33

from here and from there at the Box

As the introduction to this chapter discusses, the author is describing the location of one place relative to another in the way that is characteristic of his culture. Alternate translation: [on both sides of the Box] or [on either side of the Box] (See: **Idiom (p.782)**)

half of him & and half of him

The pronoun **him** in both instances refers to **Israel**, which means all of the Israelites. It may be more natural in your language to use plural pronouns. Alternate translation: [half of them ... and half of them] (See: **Pronouns — When to Use Them (p.847)**)

at the first

The author is using the adjective **first** as a noun. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [when he first delivered the law] (See: **Nominal Adjectives (p.818)**)

Joshua 8:34

written

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [that Moses had written] (See: **Active or Passive (p.699)**)

Joshua 8:35

There was not a word from all that Moses had commanded that Joshua did not read

If it would be clearer in your language, you could use a positive expression to translate this double negative expression. Alternate translation: [Joshua read every word that Moses had commanded] (See: **Double Negatives (p.741)**)

and the women, and the children, and the sojourners

The author is making clear that on this occasion the **assembly of Israel** did not consist only of male representatives of tribes or clans or extended families, but that it also included **women** and **children** and **sojourners**. If it would be clearer in your language, you could indicate this explicitly in your translation. Alternate translation: [including all of the women and children and all of the sojourners] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 9

Joshua 9 Chapter Introduction

Structure and Formatting

This chapter describes how the people of the city of Gibeon deceived the Israelites into making a peace treaty with them.

Religious and Cultural Concepts in This Chapter

How the Israelites were deceived

The Israelites were deceived because “they did not ask the mouth of Yahweh” (Joshua 9:14), that is, they did not ask Yahweh for guidance. Instead of consulting Yahweh, they reached conclusions of their own based on what they considered to be reasonable in light of the evidence they had. The Bible says instead, in Proverbs 3:5 “Trust in Yahweh with all your heart, and do not lean on your own understanding.” (See: **inquire, inquiries (p.876)**)

The Hivites

In Joshua 3:10, the Israelites are given a list of the nations that they are told to dispossess from the land. This list includes the Hivites. In Joshua 9:1–2, the author of Joshua records that when the kings on the west side of the Jordan River heard what the Israelites had done to Ai, they made an agreement to fight against the Israelites. The list in Joshua 9:2 of kings who agreed to fight against the Israelites includes “the Hivite.” The author records in Joshua 9:3–4 that when “those who dwelled in Gibeon heard what Joshua had done to Jericho and to the Ai ... they ... acted with cunning.” The author then records in Joshua 9:7 that those who dwelled in Gibeon were “Hivite.” The Hivite nation consisted of multiple people groups, of whom the Gibeonites were just one. This is why the author could say in Joshua 9:1–2 that among the kings who gathered to fight the Israelites were Hivites, and also say that the Gibeonites were Hivites.

“Cut a covenant”

The phrase “cut a covenant” occurs several times in this chapter. It means “make a covenant.” The word “cut” is used because in some covenant ceremonies, the participants would cut up animals and then walk between the pieces. This was to indicate, “If I break this covenant, may I be destroyed in this same way.” It is not necessary to understand this background of covenant ceremonies in order to understand the action in this chapter, so you do not have to use the term “cut” in your translation. You could simply say “make,” or you could use an expression from your own language and culture.

Joshua 9:1

were} on the other side of the Jordan

The description that follows indicates that by **the other side of the Jordan**, the author means the side opposite to the one from which the Israelites approached the land of Canaan. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [were on the west side of the Jordan River] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite

The author is not referring to specific individuals. He is describing the people groups that these **kings** ruled. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [that is, the kings of the Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites] (See: **Generic Noun Phrases (p.764)**)

Joshua 9:2

as one mouth

The author is using a common expression of his culture, **as one mouth**, to mean “by unanimous agreement.” (All the kings said the same thing, that they would fight the Israelites, so it was as if together they only had one mouth.) If it would be clearer in your language, you could use an equivalent idiom or state the meaning plainly. Alternate translation: [by unanimous agreement] (See: **Idiom (p.782)**)

Joshua 9:3

(There are no notes for this verse.)

Joshua 9:4

And they acted, they also, with cunning

The word **also** does not indicate that the other kings had acted **with cunning** and the people of Gibeon did the same. Rather, the idea is that the other kings acted by joining forces to fight the Israelites, and the people of Gibeon **also** acted, but **with cunning** rather than by fighting. It may be helpful to clarify this for your readers. Alternate translation: [And they also took action, but unlike the other kings, they did not prepare to fight; they used cunning] (See: **Connect — Contrast Relationship (p.719)**)

with cunning

If your language does not use an abstract noun for the idea of **cunning**, you could express the same idea in another way. Alternate translation: [craftily] (See: **Abstract Nouns (p.697)**)

Joshua 9:5

crumbs

This word could mean (1) **crumbs**, as in the ULT, here and in Joshua 9:12. (2) **moldy**. Alternate translation: [moldy] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 9:6

a man of Israel

The author is not referring to a specific **man**. He means the men **of Israel** in general and, as verses 15 and 18–21 indicate, most likely the leaders of Israel. Alternate translation: [the leaders of Israel] (See: **Collective Nouns (p. 716)**)

and now

See how you translated in Joshua 1:2 this expression that people of this time used to introduce the main business of a message. (See: **Idiom (p.782)**)

cut a covenant with us

See the discussion of this phrase in the introduction to this chapter. Alternate translation: [make a covenant with us] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 9:7

a man of Israel

See how you translated the same expression in the previous verse. Alternate translation: [the leaders of Israel] (See: **Generic Noun Phrases (p.764)**)

the Hivite

The author is not referring to one **Hivite**. He means the Gibeonite messengers, who were Hivites. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [these Hivites] or [the Hivites] (See: **Generic Noun Phrases (p.764)**)

Then how can I cut a covenant with you

The Israelite leaders are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [In that case, we could not cut a covenant with you!] (See: **Rhetorical Question (p.858)**)

Joshua 9:8

We {are} your servants

By saying **We are your servants**, the Gibeonites do not mean that they are willing to become slaves, such as they eventually do become in this episode. Rather, they are agreeing to let Joshua be their ruler. They mean implicitly that they will accept the terms he specifies, such as paying tribute. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [We are willing to serve you as our ruler] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 9:9

Your servants have come from a very distant land because of the name of Yahweh your God

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because of the name of Yahweh your God, your servants have come from a very distant land] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Your servants

To show respect to Joshua, the Gibeonites are speaking about themselves in the third person. They are not assuming that he has already agreed to let them serve him as their ruler. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [We, your servants] (See: **First, Second or Third Person (p.757)**)

because of the name of Yahweh

Here, as in Joshua 7:9, Yahweh's **name** represents his reputation. Alternate translation: [because of the reputation of Yahweh] (See: **Metonymy (p.816)**)

Joshua 9:10

was} in Ashtaroth

The word **Ashtaroth** is the name of the capital city of **Bashan**. If you have already translated the book of Deuteronomy, see how you translated this name in Deuteronomy 1:4. (See: **How to Translate Names (p.774)**)

Joshua 9:11

saying, ‘Take provisions in your hand for the road and go to meet them. And you shall say to them, “We are your servants. And now, cut a covenant for us

There are three levels of quotation here. The men sent from Gibeon are speaking (level 1) and quoting their people (level 2) telling them what to tell the Israelites (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation (see the Quotes within Quotes note). Alternate translation: [telling us that we should take provisions in our hand for the road and go to meet you and tell you that we are your servants and that we want you to cut a covenant with us] (See: **Quote Markings (p.850)**)

saying, ‘Take provisions in your hand for the road and go to meet them. And you shall say to them

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [telling us to take provisions in our hand for the road and go to meet you and say to you] (See: **Quotes within Quotes (p.853)**)

in your hand

The Gibeonites and their leaders were using one part of a person, his **hand**, to represent all of him in the act of bringing something with them. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [with you] (See: **Synecdoche (p.864)**)

for the road

The people of Gibeon are speaking of the men’s journey by association with **the road** on which they would walk. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for your journey] (See: **Metonymy (p.816)**)

Joshua 9:12

behold

In this context, the Gibeonites are using the term **behold** to mean that they want the Israelites to look at their bread. Alternate translation: [look at it] (See: **Exclamations (p.753)**)

Joshua 9:13

and behold

The Gibeonites are using the word **behold** here in the same way as in the previous verse. Alternate translation: [and look at it] (See: **Exclamations (p.753)**)

the road

See how you translated the same expression in Joshua 9:11. Alternate translation: [our journey] (See: **Metonymy (p.816)**)

Joshua 9:14

And the men took from their provisions

This could mean: (1) that the Israelite leaders tasted the provisions of the Gibeonites to see whether they were old. Alternate translation: [And the Israelite leaders tasted their provisions]; (2) that they **took** some of these provisions out of the Gibeonites' baggage to examine them. Alternate translation: [And the Israelite leaders examined their provisions] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the mouth of Yahweh

The author is using Yahweh's **mouth** to represent Yahweh himself in the act of guiding or giving counsel. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Yahweh to guide them] or [Yahweh to counsel them] (See: **Synecdoche (p.864)**)

Joshua 9:15

And Joshua made peace with them

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea with an adjective or in some other way that is natural in your language. Alternate translation: [And Joshua agreed that the Israelite people would have a peaceful relationship with the Gibeonite people] (See: **Abstract Nouns (p.697)**)

Joshua 9:16

at the end of three days

See how you translated the similar expression in Joshua 1:11. Translate this in the way your own culture reckons time. Alternate translation: [two days later] (See: **Assumed Knowledge and Implicit Information (p.702)**)

that they heard that they {were} near to them and they {were} dwelling among them

The phrases **they were near to them** and **they were dwelling among them** mean basically the same thing. The author says the same thing twice, in slightly different ways, to emphasize that the Gibeonites lived close to the Israelites. If it would be clearer in your language, you could combine the phrases into one and show the emphasis in a way that is natural in your language. Alternate translation: [that they heard that they actually lived close to them!] or [that they discovered that they actually lived close to them!] (See: **Parallelism (p.828)**)

Joshua 9:17

on the third day

If your language does not use ordinal numbers, but your culture reckons the present day as day one, you could use a cardinal number here. Otherwise, see how you translated the similar expressions in Joshua 1:11 and Joshua 9:16. Alternate translation: [on day three] or [after traveling for two days] (See: **Ordinal Numbers (p.826)**)

and Kephirah and Beeroth and Kiriath Jearim

Kephirah, **Beeroth**, and **Kiriath Jearim** are the names of towns that were subject to the king of the city of Gibeon. (See: **How to Translate Names (p.774)**)

Joshua 9:18

And the sons of Israel did not strike them, because the leaders of the congregation had sworn to them by Yahweh, the God of Israel

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [And because the leaders of the congregation had sworn to them by Yahweh the God of Israel, the sons of Israel did not strike them] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Joshua 9:19

We, we have sworn

The leaders are stating the pronoun **We** separately, even though the verb translated as **we have sworn** already includes this meaning. They are doing that to emphasize their personal role in the action of having sworn this oath to the Gibeonites. If speakers of your language would use an explicit pronoun for the same purpose, you may want to use that construction in your translation. If not, your language may have other ways of showing the meaning here. Alternate translation: [We swore personally] (See: **Pronouns — When to Use Them (p.847)**)

we are not able to touch them

In context such as this, the word translated as **touch** has the sense of “harm” or “kill.” In some languages, this may sound like an understatement for emphasis, and you could express the meaning that way. Alternate translation: [we cannot do the slightest thing to harm them] (See: **Hyperbole (p.778)**)

Joshua 9:20

so wrath will not be on us

The leaders mean implicitly that they do not want the **wrath** of Yahweh to be **upon** them, that is, they do not want Yahweh to be angry with them and punish them for breaking their **oath**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [so Yahweh will not be angry with us and punish us] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 9:21

So they became hewers of wood and drawers of water for all of the congregation

Some versions treat this phrase as a continuation of what the leaders said to the congregation. If a translation of the Bible exists in your region, you may wish to make this part of the quotation from the leaders if it does. If a translation of the Bible does not exist in your region, you may wish to end the quotation before this phrase, as the ULT does. (See: **Direct and Indirect Quotations (p.736)**)

Joshua 9:22

saying, ‘We {are} very far from you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that you are very far from us] (See: **Quotes within Quotes (p.853)**)

Joshua 9:23

And now

See how you translated this expression, which introduces the main business of a communication, in Joshua 1:2 and its other occurrences. (See: **Idiom (p.782)**)

you are cursed

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation, as in the UST: [Yahweh has cursed you] (See: **Active or Passive (p.699)**)

and none of you shall be cut off a slave and hewers of wood and drawers of water

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **cut off**, which in this context means “cease to be.” Alternate translation: [and each of you shall always be a slave who hews wood and draws water] (See: **Double Negatives (p.741)**)

and none of you shall be cut off a slave

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [and we will not cut off any of you from being a slave] (See: **Active or Passive (p.699)**)

Joshua 9:24

declaring, it was declared to your servants

The Gibeonites are repeating forms of the verb **declared** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [it was clearly declared to your servants] (See: **Reduplication (p.856)**)

Because declaring, it was declared to your servants

If your language does not use the passive form in this way, you could express this in active form or in another way that is natural in your language. Alternate translation: [Because people clearly declared to your servants] (See: **Active or Passive (p.699)**)

to your servants

To show respect to Joshua, the Gibeonites are speaking humbly about themselves in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [to us, your servants] (See: **First, Second or Third Person (p.757)**)

to you & from your faces. & from your faces

The first two instances of **your** are singular because the Gibeonites are addressing Joshua. The other two instances of **your** and the word **you** are plural because the Gibeonites are referring to the Israelites as a group. Use the corresponding forms in your translation if your language marks this distinction. (See: **Forms of 'You' — Singular (p.762)**)

from your faces

The Gibeonites are using a common expression of the culture, **from the face of** that means "because of" or "on account of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or you could state the meaning plainly. Alternate translation: [because of you] (See: **Idiom (p.782)**)

Joshua 9:25

And now

See how you translated the same expression in Joshua 9:23. (See: **Idiom (p.782)**)

behold us

The Gibeonite men are responding with the courteous expression that a person in this culture would use to tell a superior that he was ready and willing to submit and obey. Your language may have a comparable expression that you can use in your translation. Alternate translation: [here we are] (See: **Politeness (p.837)**)

in your hand

Here, the **hand** represents the power or control that a person has over someone or something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in your control] or [under your control] (See: **Metonymy (p.816)**)

as {is} good and as {is} right

The terms **good** and **right** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [as is most appropriate] (See: **Doublet (p.744)**)

in your eyes

The Gibeonites are using the common expression of their culture, **in the eyes of** to mean “in the judgment of” or “in the opinion of.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in your opinion] or [in your judgment] (See: **Idiom (p.782)**)

Joshua 9:26

And he delivered them from the hand of the sons of Israel

The author is using one part of the **sons of Israel**, their **hand**, to represent all of them in the potential act of killing the Gibeonites. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And he delivered them from the sons of Israel] (See: **Synecdoche (p.864)**)

Joshua 9:27

to this day

See how you translated the phrase **to this day** in Joshua 4:9, where it occurs with the same meaning. Alternate translation: [right up to this time] (See: **Idiom (p.782)**)

Joshua 10

Joshua 10 Chapter Introduction

Structure and Formatting

This chapter describes how other Canaanite kings attacked the city of Gibeon because it was a great city and they were concerned because its people had allied themselves with the Israelites. The chapter also describes how Joshua and the Israelite army went and defended the city and defeated its attackers (Joshua 10:1–27).

The chapter then describes how Joshua and the Israelite army defeated and destroyed each of the cities whose kings had attacked Gibeon, the cities of Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir (Joshua 10:28–43).

The ULT sets the lines in Joshua 10:12–13 farther to the right on the page than the rest of the text because they are a poem.

Religious and Cultural Concepts in This Chapter

Complete destruction of cities

The war that the Israelites fought against the Canaanites was different from other wars. Yahweh gave Israel special instructions about how they were to deal with the people they defeated, including completely destroying them and their cities. These were unique circumstances, and armies today are not supposed to act in the same way.

Translation Issues in This Chapter

“devoted”

The specialized term that the ULT translates as “devoted” occurs several times in this chapter. See the discussion of that term in the Introduction to Joshua, and see the UST for an expression of its meaning in the specific contexts where it is used in this chapter.

“to the mouth of the sword”

This expression occurs several times in this chapter, often in connection with the term “devoted.” See the discussion of this expression in the Introduction to Joshua, and see how the UST represents its meaning.

“come up,” “went up”

As the Introduction to Joshua discusses, Hebrew writers marked travel descriptions for change in elevation. The author follows this usage in several places in this chapter. If your language does not mark travel notices for change in elevation, you can translate these expressions more simply For example, in Joshua 10:6 you might have the Gibeonites say simply “come to us” rather than “come up to us.”

Joshua 10:1

and had devoted it

See the discussion of the term **devoted** in the introduction to this chapter. Alternate translation: [and had completely destroyed it] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 10:2

that they feared greatly

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. This first phrase would then be at the end of the verse. Alternate translation: [then they feared greatly] (See: **Connect — Reason-and-Result Relationship (p. 725)**)

that they feared greatly

The pronoun **they** refers both to the king of Jerusalem, mentioned in the previous verse, and to the people who lived in that city. It may be helpful to clarify this for your readers. Alternate translation: [the people of Jerusalem and their king feared greatly] (See: **Pronouns — When to Use Them (p.847)**)

the cities of the kingdom

If your language does not use an abstract noun for the idea of **kingdom**, you could express the same idea in another way. Alternate translation: [the cities that a king ruled] (See: **Abstract Nouns (p.697)**)

Joshua 10:3

(There are no notes for this verse.)

Joshua 10:4

Come up

As the Introduction to Joshua discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. If your language does not mark travel for change in elevation, you can translate such expressions more simply. Alternate translation: [Come] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

and let us strike Gibeon, because it has made peace with Joshua and with the sons of Israel

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because Gibeon has made peace with Joshua and with the sons of Israel, let us strike it] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Joshua 10:5

the Amorite

The author is not referring to a specific **Amorite**. He means Amorites in general. It may be more natural in your language to express this meaning by using a plural form, here and in the next verse. Alternate translation: [the Amorites] (See: **Generic Noun Phrases (p.764)**)

their camps

The author is using the term **camps** by association to mean the armies that stayed in camps during military campaigns. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their armies] (See: **Metonymy (p.816)**)

Joshua 10:6

Do not let your hands drop from your servants

The men of Gibeon are speaking as if Joshua had his **hands** around them but might let his hands **drop** so that he was no longer holding them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not stop helping your servants] (See: **Metaphor (p.810)**)

from your servants

The men of Gibeon are speaking about themselves in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [from us] (See: **First, Second or Third Person (p.757)**)

Come up to us quickly and save us and help us, because all of the kings of the Amorite dwelling {in} the hill country have gathered against us

If it would be more natural in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because all of the kings of the Amorites dwelling in the hill country have gathered against us, come up to us quickly and help us and save us] (See: **Connect — Reason-and-Result Relationship (p.725)**)

and save us and help us

The author is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [and help us and save us] (See: **Order of Events (p.824)**)

Joshua 10:7

(There are no notes for this verse.)

Joshua 10:8

Do not be afraid of them, because I have given them into your hand

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [I have given them into your hand, so do not be afraid of them] (See: **Connect — Reason-and-Result Relationship (p.725)**)

I have given them into your hand

Yahweh is using the past tense to describe something that is going to happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [I will certainly give them into your hand] (See: **Predictive Past (p.845)**)

into your hand

As the introduction to this chapter discusses, the author is using the term **hand** by association to mean power or control. If it would be helpful in your language, you could use an equivalent expression or plain language, here and in the rest of the chapter. Alternate translation: [into your power] (See: **Metonymy (p.816)**)

will stand at your face

See how you translated the similar expression in Joshua 1:5. Alternate translation: [will be able to resist you] (See: **Synecdoche (p.864)**)

Joshua 10:9

(There are no notes for this verse.)

Joshua 10:10

to the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before] (See: **Metonymy (p.816)**)

and he struck them {with} a great striking

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [and he struck them severely] (See: **Poetry (p.833)**)

Beth Horon, & Azekah & Makkedah

The words **Beth Horon**, **Azekah**, and **Makkedah** are the names of cities. (See: **How to Translate Names (p.774)**)

Joshua 10:11

in their fleeing from the face of Israel

The author is using the expression **the face of** by association to mean “in front of.” Since the fleeing enemies were in front of the Israelites, the Israelites were behind them, and it may be more natural in your language to express the meaning that way. Alternate translation: [as they were fleeing, with the Israelites pursuing closely behind them] (See: **Metonymy (p.816)**)

great stones from the heavens

As the author indicates later in the verse, these were not **stones** in the sense of rocks, but **hail** stones. It may be helpful to indicate this explicitly in your translation at this point in the verse. Alternate translation: [great hailstones from the sky] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 10:12

in the day of Yahweh giving the Amorite to the face of the sons of Israel

The author is using a common expression to mean that Yahweh enabled the Israelites to defeat the Amorites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on the day when Yahweh enabled the sons of Israel to defeat the Amorites] (See: **Idiom (p.782)**)

the Amorite

The author is not referring to a specific **Amorite**. He means all of these Amorites who opposed Joshua. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Amorites] or [these Amorites] (See: **Generic Noun Phrases (p.764)**)

to the eyes of Israel

The author is using the term **eyes** by association to mean witnessing or watching. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the watching Israelites] (See: **Metonymy (p.816)**)

Sun, be still over Gibeon, and moon, over the Valley of Aijalon

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Sun, be still over Gibeon, and moon, be still over the Valley of Aijalon] (See: **Ellipsis (p.746)**)

Sun, be still over Gibeon, and moon, over the Valley of Aijalon

Since the author says that here **Joshua spoke to Yahweh**, and since Joshua by himself did not have the power to stop the sun and moon from moving through the sky, this is implicitly a prayer or request from Joshua to Yahweh. You may wish to translate it that way. Alternate translation: [Please make the sun be still over Gibeon and make the moon be still over the Valley of Aijalon] or [May the sun be still over Gibeon, and may the moon be still over the Valley of Aijalon] (See: **Imperatives — Other Uses (p.784)**)

Joshua 10:13

Is it not written in the Book of Jashar

The author is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [This account is indeed written in the Book of Jashar] (See: **Rhetorical Question (p.858)**)

Is it not written in the Book of Jashar

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [One can read about this in the Book of Jashar] (See: **Active or Passive (p.699)**)

the Book of Jashar

The **Book of Jashar** is the name of a book. In your translation, use the appropriate conventions of your language to indicate this. Also, you could spell the name **Jashar** the way it sounds in your language, or you could use a word or phrase from your language that expresses the meaning of this name. Alternate translation: [the Book of Yasher] or [the Book of the Upright One] (See: **Copy or Borrow Words (p.734)**)

and it did not hurry to go {down

The author is expressing a single idea by using two verbs together. The word **hurry** tells in what way the sun did not **go**. Alternate translation: [and it did not go quickly] (See: **Hendiadys (p.771)**)

Joshua 10:14

And none has been like that day to the face of it or after it, for Yahweh listening to the voice of a man, because Yahweh fought for Israel

If it would be more natural in your language, you could reverse the order of the phrases in this verse, since the phrase **Yahweh fought for Israel** gives the reason for the result that the phrase **none has been like that day to the face of it or after it** describes. Alternate translation: [So Yahweh fought for Israel, and as a result, no other day has ever been like this one, to the face of it or after it, for Yahweh listening to the voice of a man] (See: **Connect — Reason-and-Result Relationship (p.725)**)

to the face of it

The author is using a common expression that describes something coming before something else in time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before it] (See: **Idiom (p.782)**)

for Yahweh listening to the voice of a man

The author is using the term **voice** by association to mean what Joshua said by using his voice. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for Yahweh doing what a human being asked him to do] (See: **Metonymy (p.816)**)

Joshua 10:15

(There are no notes for this verse.)

Joshua 10:16

(There are no notes for this verse.)

Joshua 10:17

And it was told to Joshua

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And someone told Joshua] (See: **Active or Passive (p.699)**)

The five kings have been found

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [We have found the five kings] (See: **Active or Passive (p.699)**)

Joshua 10:18

(There are no notes for this verse.)

Joshua 10:19

But you

The word **you** is plural here because Joshua is addressing all of soldiers other than the ones who will stay and guard the cave. So use the plural form in your translation if your language marks that distinction. Alternate translation: [But all of the rest of you] (See: **Forms of 'You' — Singular (p.762)**)

do not stand

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the verb **stand**, which would be negative in this context. Alternate translation: [keep moving] (See: **Double Negatives (p.741)**)

Do not let them enter into their cities, because Yahweh your God has given them into your hand

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Since Yahweh your God has given them into your hand, do not let them enter into their cities] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Yahweh your God has given them into your hand

Joshua is using the past tense to describe something that will happen in the future in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [Yahweh your God will certainly give them into your hand] (See: **Predictive Past (p.845)**)

Yahweh your God has given them into your hand

See how you translated this expression in Joshua 6:2. Alternate translation: [Yahweh your God has delivered them into your control] or [Yahweh your God has allowed you to defeat them] (See: **Metonymy (p.816)**)

Joshua 10:20

striking them {with} a very great striking

See how you translated the similar expression in Joshua 10:10. Alternate translation: [striking them very severely] (See: **Poetry (p.833)**)

the cities of fortification

If your language does not use an abstract noun for the idea of **fortification**, you could express the same idea in another way. Alternate translation: [their fortified cities] (See: **Abstract Nouns (p.697)**)

Joshua 10:21

in peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [peacefully] (See: **Abstract Nouns (p.697)**)

No one sharpened his tongue against the sons of Israel

The author is speaking as if people could **sharpen** their **tongues**. He means that no one used his tongue as if it were a weapon to attack the Israelites by saying something hostile to them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [No one said anything hostile about the sons of Israel] (See: **Metaphor (p.810)**)

against a man

The author means implicitly that no one spoke against even a single Israelite. Alternate translation: [not even against any single one of them] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 10:22

Open the mouth of the cave

The author assumes that readers will understand that this means to remove the stones that were blocking the entrance to the cave. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Remove the large stones that have been sealing the opening of the cave] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 10:23

(There are no notes for this verse.)

Joshua 10:24

that Joshua called to every man of Israel

By **man**, the author means implicitly the soldiers who had fought in the battle. Alternate translation: [that Joshua summoned the whole Israelite army] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Come near, put your feet on the necks of these kings.” So they came near and put their feet on their necks

Putting a foot on the neck of an enemy was a symbolic action that showed complete victory over that enemy. If it would be helpful to your readers, you could explain the significance of this action. The UST models one way to do this. (See: **Symbolic Action (p.862)**)

Joshua 10:25

Do not be afraid and do not be dismayed. Be strong and be courageous, because Yahweh will do thus to all of your enemies with whom you {are} fighting

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Yahweh will do the same thing to all of your enemies whom you are fighting, so do not be afraid or dismayed, but be strong and courageous] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Do not be afraid and do not be dismayed

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Do not be at all fearful] (See: **Parallelism (p.828)**)

Be strong and be courageous

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Be completely courageous] (See: **Parallelism (p.828)**)

Joshua 10:26

(There are no notes for this verse.)

Joshua 10:27

to this same day

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they are still there to this same day] (See: **Ellipsis (p.746)**)

to this same day

See how you translated the similar expression in Joshua 4:9. Alternate translation: [and they are still there right up to this time] (See: **Idiom (p.782)**)

Joshua 10:28

to the mouth of the sword

See how you translated the similar expression in Joshua 6:21. See the discussion of this expression in the Introduction to Joshua, and be sure that you have been translating it consistently throughout the book. Alternate translation: [while destroying it completely] (See: **Idiom (p.782)**)

He devoted them and every soul that {was} in it. He did not leave a survivor

These two phrases mean basically the same thing. For help in translating these phrases here and in the rest of this chapter, see the discussion in the introduction to this chapter. If it would be clearer in your language, you could combine these phrases. Alternate translation: [He completely destroyed everyone who was in it] (See: **Parallelism (p.828)**)

He devoted them and every soul that {was} in it

The author assumes that readers will know that in this context, the term **devoted** describes complete destruction. See the discussion of the term in the Introduction to Joshua. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He completely destroyed them and every person who was in it] (See: **Assumed Knowledge and Implicit Information (p.702)**)

He devoted them

The pronoun **them** refers to the city of Makkedah and its king. It may be helpful to clarify this for your readers. Alternate translation: [He completely destroyed the city and its king] (See: **Pronouns — When to Use Them (p. 847)**)

and every soul that {was} in it

The author is using part of a person, his **soul**, to mean the whole person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and every person who was in it] (See: **Synecdoche (p. 864)**)

Joshua 10:29

(There are no notes for this verse.)

Joshua 10:30

And he struck it and every soul that {was} in it to the mouth of the sword. He did not leave a survivor in it

See how you translated the similar expressions in Joshua 10:28. Alternate translation: [And he completely destroyed everyone who was in it] (See: **Parallelism (p.828)**)

Joshua 10:31

(There are no notes for this verse.)

Joshua 10:32

on the second day

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [on day two] or [the next day] (See: **Ordinal Numbers (p.826)**)

and every soul that {was} in it

See how you translated this same expression in Joshua 10:28. Alternate translation: [and every person who was in it] (See: **Synecdoche (p.864)**)

Joshua 10:33

(There are no notes for this verse.)

Joshua 10:34

(There are no notes for this verse.)

Joshua 10:35

and every soul that {was} in it

See how you translated this same expression in Joshua 10:28. Alternate translation: [and every person who was in it] (See: **Synecdoche (p.864)**)

Joshua 10:36

(There are no notes for this verse.)

Joshua 10:37

and every soul that {was} in it

See how you translated this same expression in Joshua 10:28. Alternate translation: [and every person who was in it] (See: **Synecdoche (p.864)**)

Joshua 10:38

(There are no notes for this verse.)

Joshua 10:39

Just as he had done to Hebron, thus he did to Debir and to its king, and just as he had done to Libnah and to its king

Since the author has already described what Joshua did to Hebron and Libnah, it may be more natural in your language to present this information first. Alternate translation: [Just as he had done to Hebron, and just as he had done to Libnah and to its king, thus he did to Debir and to its king] (See: **Information Structure (p.787)**)

Joshua 10:40

and all of their kings

The pronoun **their** refers to all the regions just listed: the hill country, the Negev, the lowland, and the slopes. It may be helpful to clarify this for your readers. Alternate translation: [and all the kings of these regions] (See: **Pronouns — When to Use Them (p.847)**)

every breathing thing

The author assumes that readers will know that the phrase **every breathing thing** includes human beings but not animals. He states this directly in Joshua 11:14. You could indicate this explicitly here in your translation if that would be helpful to your readers. Alternate translation: [every human being] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 10:41

Goshen

The word **Goshen** is the name of a region. This is not the same region as the one called Goshen in the book of Exodus. As the context shows, this region was near the city of Gibeon, and it may have gotten its name because it contained a city called Goshen. (See: **How to Translate Names (p.774)**)

Joshua 10:42

And Joshua captured all of these kings and their land at one time, because Yahweh, the God of Israel, fought for Israel

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [And because Yahweh, the God of Israel, fought for Israel, Joshua was able to capture all of these kings and their land at one time] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Joshua 10:43

(There are no notes for this verse.)

Joshua 11

Joshua 11 Chapter Introduction

Structure and Formatting

This chapter describes how the Israelites fought a great battle near the city of Merom and defeated a coalition of the armies of the kings who ruled cities in the northern part of the land of Canaan.

Religious and Cultural Concepts in This Chapter

Why did Joshua not burn the cities that had been built on mounds?

Joshua 11:13 says that while Joshua and the Israelite army burned down most of the cities they conquered, they did not burn any of the cities that had been built on mounds or hills, except for Hazor. This was probably because the elevated location of those cities offered the Israelites a strategic advantage. Those cities probably already had defensive walls. So Yahweh allowed them to live in those cities, where they would be safer and more secure from attack. It is not necessary to put anything about this in the text of your translation, but you could explain it in a footnote.

Translation Issues in This Chapter

“devoted,” “to the mouth of the sword”

The author uses these expressions several times in this chapter. See the discussion of them in the Introduction to Joshua.

Joshua 11:1

when Jabin, the king of Hazor, heard

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [when Jabin, the king of Hazor, heard about what Joshua had done] (See: **Ellipsis (p.746)**)

Joshua 11:2

(There are no notes for this verse.)

Joshua 11:3

from the sunrise and from the sea

The author is using the terms **sunrise** and **sea** by association to mean the eastern and western directions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the east and from the west] (See: **Metonymy (p.816)**)

from the sunrise and from the sea

The author is speaking of two extremes in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [throughout the whole land] (See: **Merism (p.808)**)

the Canaanite & and the Amorite and the Hittite and the Perizzite and the Jebusite & and the Hivite

The author is not referring to specific individuals from these people groups. He means these peoples in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [the Canaanites ... and the Amorites, Hittites, Perizzites, and Jebusites ... and the Hivites] (See: **Generic Noun Phrases (p.764)**)

Joshua 11:4

their camps

The author is using the term **camps** by association to mean the armies that were camped in them. If it would be helpful in your language, you could use an equivalent expression or plain language. (See: **Metonymy (p.816)**)

and a horse and a chariot, very many

The author is not referring to a specific **horse** or **chariot**. He means horses and chariots in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [and many horses and chariots] (See: **Generic Noun Phrases (p.764)**)

Joshua 11:5

(There are no notes for this verse.)

Joshua 11:6

from their faces

Here, **from their faces** is a common expression of the culture that means “because of” or “on account of.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or you could state the meaning plainly. Alternate translation: [because of them] (See: **Idiom (p.782)**)

I will give all of them slain to the face of Israel

See how you translated the similar expression in Joshua 10:12. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will enable you to slay all of them] (See: **Idiom (p.782)**)

You will hamstring their horses

A hamstring is a tendon behind the knee that enables a person or animal to walk and run. To **hamstring** a horse means to cut this tendon to disable the horse permanently. If your readers would not be familiar with what this means, in your translation you could use a general expression. Alternate translation: [You will disable their horses permanently] (See: **Translate Unknowns (p.866)**)

Joshua 11:7

suddenly & and they fell upon them

The author is using a common expression to mean that the Israelites attacked their enemies suddenly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they attacked them suddenly] (See: **Idiom (p.782)**)

Joshua 11:8

And Yahweh gave them into the hand of Israel

See how you translated the same expression in Joshua 10:8 and its other occurrences in Chapter 10. (See: **Metonymy (p.816)**)

Misrephoth Maim

The expression **Misrephoth Maim** is the name of a place. (See: **How to Translate Names (p.774)**)

from the sunrise

The author is using the term **sunrise** by association to mean the eastern direction. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the east] (See: **Metonymy (p.816)**)

until he did not leave to them a survivor

The pronoun **he** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [until Joshua did not leave any of them alive] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 11:9

(There are no notes for this verse.)

Joshua 11:10

and struck its king with the sword

The author means more than that Joshua simply **struck** this **king** with his **sword**. The author assumes that readers will understand that this means Joshua killed the king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and killed its king] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the head of all of these kingdoms

The author is speaking as if Hazor were the **head** of a body made up of these kingdoms. He means that it was the most important city and controlled the others. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the city that controlled all of these kingdoms**] (See: **Metaphor (p.810)**)

Joshua 11:11

soul

The author is using one part of a person, the **soul**, to mean the whole person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [person] (See: **Synecdoche (p.864)**)

to the mouth of the sword

See how you translated the similar expression in Joshua 6:21. See the discussion of this expression in the Introduction to Joshua, and be sure that you have been translating it consistently throughout the book. Alternate translation: [to completely destroy everyone] (See: **Idiom (p.782)**)

Not any breathing thing remained

See how you translated the similar expression in Joshua 10:40. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [No person remained alive] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 11:12

(There are no notes for this verse.)

Joshua 11:13

Only all of the cities standing on their mound, Israel did not burn, except Hazor alone Joshua burned

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only one of the cities standing on their mounds that Joshua burned was Hazor; Israel did not burn any of the others] (See: **Connect — Exception Clauses (p.721)**)

their mound

Since the author is referring to multiple mounds (one for each city), it might be more natural in your language to use the plural form. Alternate translation: [their mounds] (See: **Collective Nouns (p.716)**)

all of the cities standing on their mound, Israel did not burn

The author does not say explicitly why Joshua did not **burn** such cities. For a likely explanation, see the discussion in the introduction to this chapter. You could indicate the reason explicitly in your translation if that would be helpful to your readers. The UST models one way to do that. (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 11:14

They did not leave any breathing thing

See how you translated the similar expression in Joshua 11:11. Alternate translation: [No person remained alive]
(See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 11:15

He did not turn aside a thing from all that Yahweh had commanded Moses

The author is speaking as if Joshua's obedience to Yahweh were a journey from which he could **turn aside**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [He did everything that Yahweh had commanded Moses] (See: **Metaphor (p.810)**)

Joshua 11:16

Goshen

This is the name of the same region mentioned in Joshua 10:41. This is not the region called Goshen in the book of Exodus. (See: **How to Translate Names (p.774)**)

Joshua 11:17

and struck them and killed them

The terms **struck** and **killed** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [and killed every one of them] (See: **Doublet (p.744)**)

Joshua 11:18

Many days

The author is using the term **days** by association to mean time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [For a long time] (See: **Metonymy (p.816)**)

Joshua 11:19

There was not a city that made peace with the sons of Israel except the Hivites, the dwellers of Gibeon

The author is speaking of a **city** as if it were a living thing that could make peace. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [There was not a city whose people made peace with the sons of Israel except Gibeon, whose dwellers were Hivites] (See: **Personification (p.831)**)

There was not a city that made peace with the sons of Israel except the Hivites, the dwellers of Gibeon

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [Gibeon, whose dwellers were Hivites, was the only city whose people made peace with the Israelites] (See: **Connect — Exception Clauses (p.721)**)

that made peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [that agreed to live peacefully] (See: **Abstract Nouns (p.697)**)

The all, they captured in battle

The author assumes that his readers will know that the phrase **the all** refers to all the cities he has just named, with the exception of Gibeon. You could include this information if that would be helpful to your readers. Alternate translation: [They captured all these cities in battle] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 11:20

to harden their hearts to meet Israel {in} battle

The author is speaking as if these people's **hearts** were something that could become physically hard. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to make them determined to fight against Israel] (See: **Metaphor (p.810)**)

in order to devote them, & in order to destroy them

The author means implicitly that the Israelites would do these things. Alternate translation: [so that the Israelites would devote them ... so that the Israelites would destroy them] (See: **Assumed Knowledge and Implicit Information (p.702)**)

so that there would not be favor for them

If your language does not use an abstract noun for the idea of **favor**, you could express the same idea in another way. Alternate translation: [so that no one would treat them favorably] (See: **Abstract Nouns (p.697)**)

Joshua 11:21

and cut off the Anakites from the hill country, from Hebron, from Debir, from Anab, and from all of the hill country of Judah, and from all of the hill country of Israel

The author is using a common expression to mean that Joshua removed the Anakites from these places by killing them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and killed all the Anakites who lived in the hill country, in Hebron, in Debir, in Anab, and in all of the hill country of Judah and in all of the hill country of Israel] (See: **Idiom (p.782)**)

Joshua 11:22

(There are no notes for this verse.)

Joshua 11:23

And Joshua gave it for an inheritance to Israel according to their divisions, by their tribes

The author does not mean that Joshua assigned the land to smaller **divisions** within the Israelite **tribes**. He is using the phrase **according to their divisions** implicitly to mean that Joshua divided up the land among the tribes. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Joshua divided it up among the tribes and gave it to Israel for an inheritance] (See: **Assumed Knowledge and Implicit Information (p.702)**)

for an inheritance

The author is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [as a lasting possession] (See: **Metonymy (p.816)**)

And the land rested from war

The author is speaking of **land** as if it were a living thing that could rest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And there was no more war in the land] (See: **Personification (p.831)**)

Joshua 12

Joshua 12 Chapter Introduction

Structure and Formatting

This chapter provides a summary of the kings whom Joshua and the Israelites conquered.

The ULT sets the lines in Joshua 12:2–5 farther to the right on the page than the rest of the text because they are part of a long list.

Joshua 12:1

Now these {are} the kings of the land

As the introduction to this chapter discusses, here the author begins to provide background information about how the Israelites divided up the land they conquered. This background information continues through Chapter 21. In this chapter, the author provides a summary of all the territories the Israelites conquered. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

on the other side of the Jordan, from the rising of the sun

As the Introduction to Joshua discusses, here and throughout the following chapters, the author describes the location of one place relative to another in the way that is characteristic of his culture. He means here that if someone were traveling from the territories he is about to describe to the area where most of the Israelites settled, he would be coming **from the rising of the sun**, that is, from the east. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [to the east of the Jordan River] (See: **Metonymy (p.816)**)

from the sunrise

As the Introduction to Joshua discusses, here the author is using the term **sunrise** by association to mean the direction where the sun rises. If it would be helpful in your language, you could use an equivalent expression or plain language here and throughout this chapter. Alternate translation: [on the east side of the Jordan River] (See: **Metonymy (p.816)**)

Joshua 12:2

the Amorite

The author is not referring to a specific **Amorite**. He means Amorites in general. It may be more natural in your language to express this meaning by using a plural form as is modeled in the UST. (See: **Generic Noun Phrases (p. 764)**)

ruling from Aroer, which {is} on the lip of the wadi of Arnon, and the middle of the wadi and half of Gilead and unto the Jabbok wadi, the border of the sons of Ammon

Since the expression **half of Gilead** summarizes what the rest of the verse says, it may be more natural in your language to put this expression at the end of the verse. Alternate translation: [ruling from the middle of the wadi of Arnon, including Aroer on the lip of the wadi, and unto the Jabbok wadi, the border of the sons of Ammon; in all, half of Gilead] (See: **Information Structure (p.787)**)

Joshua 12:3

and the Arabah unto the Sea of Kinnereth from the sunrise and unto the Sea of the Arabah

Since the expression **from the sunrise** applies to **the Arabah**, it may be more natural in your language to put those expressions together. Alternate translation: [and the Arabah from the sunrise from the Sea of Kinnereth to the Sea of the Arabah] or [and the Arabah east of the Jordan River, from the Sea of Kinnereth to the Sea of the Arabah] (See: **Information Structure (p.787)**)

the Sea of the Arabah, the Sea of Salt

The words **Sea of the Arabah** and **Sea of Salt** are both names for what is now known as “the Dead Sea.” Alternate translation: [the Salt Sea] (See: **How to Translate Names (p.774)**)

the way of Beth Jeshimoth

The author is using a common expression to refer to the direction of travel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the way one would travel to get to Beth Jeshimoth] (See: **Idiom (p.782)**)

Joshua 12:4

And the border of Og

The author is using the term **border** by association to mean the territory within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the territory of Og] (See: **Metonymy (p.816)**)

And the border of Og

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And the Israelites also possessed the territory of Og] (See: **Ellipsis (p.746)**)

Joshua 12:5

and half of Gilead, the border of Sihon, the king of Heshbon

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he ruled over half of Gilead, as far as the border with Sihon, the king of Heshbon] (See: **Ellipsis (p. 746)**)

Joshua 12:6

had struck them, and Moses the servant of Yahweh had given it

The pronoun **them** refers to the kings mentioned previously, and **it** refers to their land. It may be helpful to clarify this for your readers. Alternate translation: [had struck those kings, and Moses the servant of Yahweh had given their land] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 12:7

on the other side of the Jordan, toward the sea

As the Introduction to Joshua discusses, here the author is using the expression **toward the sea** by association to mean in the direction of the Mediterranean Sea from his location, that is, the west. If it would be helpful in your language, you could use an equivalent expression or plain language as modeled in the UST. (See: **Metonymy (p. 816)**)

from Baal Gad & Mount Halak

See how you translated these names in Joshua 11:17. (See: **How to Translate Names (p.774)**)

And Joshua gave it to the tribes of Israel {as} a possession according to their divisions

See how you translated the similar expression in 11:23. Alternate translation: [And Joshua divided it up among the tribes and gave it to Israel as a possession] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 12:8

the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [these were the lands of the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite] (See: **Ellipsis (p.746)**)

Joshua 12:9

(There are no notes for this verse.)

Joshua 12:10

(There are no notes for this verse.)

Joshua 12:11

(There are no notes for this verse.)

Joshua 12:12

(There are no notes for this verse.)

Joshua 12:13

(There are no notes for this verse.)

Joshua 12:14

(There are no notes for this verse.)

Joshua 12:15

(There are no notes for this verse.)

Joshua 12:16

(There are no notes for this verse.)

Joshua 12:17

(There are no notes for this verse.)

Joshua 12:18

(There are no notes for this verse.)

Joshua 12:19

(There are no notes for this verse.)

Joshua 12:20

(There are no notes for this verse.)

Joshua 12:21

(There are no notes for this verse.)

Joshua 12:22

(There are no notes for this verse.)

Joshua 12:23

the king of Goiim in Gilgal

The Hebrew word **Goiim** means “nations” or “peoples”. Most Bible scholars now think that here **Goiim** refers to the name of a city. You could translate this: (1) as a name, as most Bible scholars do, in which case you could put a footnote in your translation. Suggested footnote: [The Hebrew word “Goiim” means “nations” or “peoples.”] Alternate translation: [the king of the city of Goiim in Gilgal]; (2) according to the meaning of this Hebrew word. Alternate translation: [the king who ruled the people groups in the region of Gilgal] (See: **How to Translate Names (p.774)**)

Joshua 12:24

(There are no notes for this verse.)

Joshua 13

Joshua 13 Chapter Introduction

Structure and Formatting

In this chapter, the author begins to describe how Joshua divided among the various tribes the land the Israelites conquered. (This description continues through Chapter 21.) This chapter summarizes the land that remained for the Israelites to conquer (13:1–7) and reviews how Moses distributed the land the Israelites conquered east of the Jordan River to some of the tribes (13:8–32).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include: 1. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations. 2. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.” 3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. 4. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it. 5. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west. 6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east. 7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 13:1

Now Joshua had aged, he had come into days

As the introduction to this chapter discusses, here the author begins to describe specifically how Joshua divided the land the Israelites had conquered among the various tribes. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

had aged, he had come into days. & You have aged, you have come into days

These two phrases **had aged** and **had come into days** mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine them and express the emphasis in another way. Alternate translation: [was very old ... You are now very old] (See: **Parallelism (p.828)**)

he had come into days

The phrase **had come into days** is a common expression that means that someone was very old. Your language may have a comparable expression that you can use in your translation. Alternate translation: [he was getting on in years] or [he had become elderly] (See: **Idiom (p.782)**)

Joshua 13:2

and all of the Geshurite

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and all of the territories of the Geshurite] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the Geshurite

The author is not referring to a specific **Geshurite**. He means Geshurites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Geshurites] (See: **Generic Noun Phrases (p.764)**)

Joshua 13:3

Shihor

The word **Shihor** is the name of a river. (See: **How to Translate Names (p.774)**)

which {is} at the face of Egypt

The author is using the term **face** by association to mean border. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is the border with Egypt] (See: **Metonymy (p.816)**)

the border of Ekron

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory of Ekron] (See: **Metonymy (p.816)**)

it shall be reckoned to the Canaanite

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you shall consider this to be Canaanite territory] (See: **Active or Passive (p.699)**)

it shall be reckoned to the Canaanite

The Philistines and Geshurites were not Canaanites. You could indicate that explicitly in your translation if it would be helpful to your readers. Alternate translation: [you shall consider this to be Canaanite territory, even though the Philistines and Geshurites are not Canaanites] (See: **Assumed Knowledge and Implicit Information (p.702)**)

it shall be reckoned to the Canaanite

The author is using the term **Canaanite** by association to mean territory that Yahweh wants the Israelites to conquer, since he had told them to conquer all Canaanite territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [you shall consider this to be territory that I want you to conquer and possess, even though the Philistines and Geshurites are not Canaanites] (See: **Metonymy (p.816)**)

the five lords of the Philistines

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [it includes the territories of the five lords of the Philistines] (See: **Ellipsis (p.746)**)

Joshua 13:4

from the south

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and the Avvites to the south of the Philistines and Geshurites] (See: **Ellipsis (p.746)**)

and Mearah, & Aphek

As the Introduction to Joshua discusses, all names in border descriptions and lists, such as are found in this chapter, are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST. So the words **Arah** and **Aphek** are the names of cities, as are similar words throughout this chapter. (See: **How to Translate Names (p.774)**)

Joshua 13:5

the Gebalite

The word **Gebalite** was the name for someone who lived in the city of Gebal, which was also known as Byblos. (See: **How to Translate Names (p.774)**)

from the rising of the sun

The author is using the expression **the rising of the sun** by association to mean the east. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the east] (See: **Metonymy (p.816)**)

Joshua 13:6

from the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before] (See: **Metonymy (p.816)**)

You shall only cause it to fall

The author is using the term **fall** by association to refer to dividing by lot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You shall only divide it by lot] (See: **Metonymy (p.816)**)

as an inheritance

As the Introduction to Joshua discusses, here and throughout this chapter, Yahweh is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. See how you translated the similar expressions in 11:23 and 12:7. Alternate translation: [as a lasting possession] (See: **Metonymy (p.816)**)

Joshua 13:7

And now

See how you translated the same expression in Joshua 1:2. See the discussion of it this expression the Introduction to Joshua, and ensure that you have been translating it consistently throughout the book. Alternate translation: [So here is what I want you to do:] (See: **Idiom (p.782)**)

to the nine tribes and half of the tribe of Manasseh

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [to the nine tribes and half of the tribe of Manasseh that have not yet received any land] (See: **Ellipsis (p.746)**)

Joshua 13:8

With him

The pronoun **him** refers to the other half of the tribe of Manasseh, which had already received land east of the Jordan River. It may be helpful to clarify this for your readers. Alternate translation: [With the other half of the tribe of Manasseh] (See: **Pronouns — When to Use Them (p.847)**)

on the other side of the Jordan, toward the sunrise

As the Introduction to Joshua discusses, here the author is using the term **sunrise** by association to mean east. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [on the east side of the Jordan] (See: **Metonymy (p.816)**)

Joshua 13:9

which is on the lip of the wadi of Arnon

See how you translated the same expression in Joshua 12:2. (See: **Metaphor (p.810)**)

Joshua 13:10

(There are no notes for this verse.)

Joshua 13:11

and the border of the Geshurite and the Maakathite

See how you translated the same expression in Joshua 12:4. Alternate translation: [and the territory of the Geshurites and the Maakathites] (See: **Metonymy (p.816)**)

Joshua 13:12

(There are no notes for this verse.)

Joshua 13:13

to this day

See how you translated this expression in Joshua 4:9. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

Joshua 13:14

(There are no notes for this verse.)

Joshua 13:15

And Moses gave

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Moses gave land] (See: **Ellipsis (p.746)**)

Joshua 13:16

the lip of

See how you translated the same expression in Joshua 12:2. (See: **Metaphor (p.810)**)

Joshua 13:17

(There are no notes for this verse.)

Joshua 13:18

(There are no notes for this verse.)

Joshua 13:19

(There are no notes for this verse.)

Joshua 13:20

(There are no notes for this verse.)

Joshua 13:21

Evi and Rekem and Zur and Hur and Reba

The words **Evi**, **Rekem**, **Zur**, **Hur**, and **Reba** are the names of men. (See: **How to Translate Names (p.774)**)

Joshua 13:22

Beor

The word **Beor** is the name of a man. (See: **How to Translate Names (p.774)**)

with the slain

The author is using the adjective **slain** as a noun to mean people who were killed. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [among the others they killed] (See: **Nominal Adjectives (p.818)**)

Joshua 13:23

the Jordan and its border

This phrase expresses a single idea by using two words connected with **and**. The word **Jordan** tells of what river this was the **border** or shore. Alternate translation: [the shore of the Jordan River] (See: **Hendiadys (p.771)**)

Joshua 13:24

And Moses gave

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Moses gave land] (See: **Ellipsis (p.746)**)

Joshua 13:25

the border

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory] (See: **Metonymy (p.816)**)

and half of the land of the sons of Ammon

The author assumes that readers will know that King Sihon and the Amorites had conquered half of the land that had formerly belonged to the Ammonites. He is referring to this land, not to a further half of the land where the Ammonites were still living. Alternate translation: [and the land that King Sihon and the Amorites had taken from the Ammonites, which amounted to half of their land] (See: **Assumed Knowledge and Implicit Information (p. 702)**)

Joshua 13:26

(There are no notes for this verse.)

Joshua 13:27

the Jordan and the border

See how you translated the similar expression in Joshua 13:23. Alternate translation: [with the Jordan as a border] (See: **Hendiadys (p.771)**)

Joshua 13:28

(There are no notes for this verse.)

Joshua 13:29

And Moses gave

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And Moses gave land] (See: **Ellipsis (p.746)**)

Joshua 13:30

their border

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. (See: **Metonymy (p.816)**)

Jair

The word **Jair** is the name of a man. Numbers 32:41 describes his conquest of these **towns**. (See: **How to Translate Names (p.774)**)

Joshua 13:31

Machir

The word **Machir** is the name of a man. (See: **How to Translate Names (p.774)**)

Joshua 13:32

caused to inherit

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [caused these tribes to inherit] or [caused these tribes to possess] (See: **Ellipsis (p.746)**)

Joshua 13:33

(There are no notes for this verse.)

Joshua 14

Joshua 14 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins to describe the division of the land west of the Jordan River (Joshua 14:1–5), and it relates how Joshua gave the city of Hebron and the surrounding area to Caleb (Joshua 14:6–15).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include: 1. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations. 2. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.” 3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. 4. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it. 5. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west. 6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east. 7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 14:1

inherited

As the Introduction to Joshua discusses, here and throughout this chapter, the author is using the term **inherited** by association to describe receiving a lasting possession that would be passed down to future generations. Alternate translation: [came to possess] (See: **Metonymy (p.816)**)

and the heads of the fathers of

The author is leaving out a word that in many languages a sentence would need in order to be complete. He is using the word **fathers** to mean “father’s houses.” In ancient Israel, that expression described extended families, comprising three or four generations led by a man who was the father, grandfather, or great-grandfather of the family members. The household also included servants. You can supply this word in your translation or use an equivalent expression. Alternate translation: [and the heads of the father’s houses of] or [and the men who led the extended families of] (See: **Ellipsis (p.746)**)

Joshua 14:2

by the hand of Moses

The author is using one part of Moses, his **hand**, to mean all of him in the act of passing on a command from Yahweh to the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [through Moses] (See: **Synecdoche (p.864)**)

Joshua 14:3

from the other side of the Jordan

The author is speaking of the location of this **land** from the perspective of the west side of the Jordan River. The **other side** therefore means the east side. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the east side of the Jordan River] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 14:4

And they gave no portion to the Levites in the land if not cities for dwelling and their pasturelands for their livestock and for their property

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [The only portion that they gave to the Levites in the land was cities for dwelling and their pasturelands for their livestock and property] (See: **Connect — Exception Clauses (p.721)**)

And they gave no portion to the Levites

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [And the Levites were given no portion] (See: **Pronouns — When to Use Them (p. 847)**)

Joshua 14:5

(There are no notes for this verse.)

Joshua 14:6

Jephunneh the Kenizzite

The word **Jephunneh** is the name of a man, and the word **Kenizzite** is the name of a people group. (See: **How to Translate Names (p.774)**)

the word

Caleb is using the term **word** by association to mean a command that Yahweh gave by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [command] (See: **Metonymy (p.816)**)

Joshua 14:7

I {was} a son of 40 years

Caleb is using a common expression of his culture to state his age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I was 40 years old] (See: **Idiom (p.782)**)

And I brought back word to him just as {was} in my heart

Here, the **heart** represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And I told him what I honestly felt to be the truth] (See: **Metaphor (p.810)**)

word

Caleb is using the term **word** by association to mean the report he gave by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a report] (See: **Metonymy (p.816)**)

Joshua 14:8

But my brothers

Caleb is using the term **brothers** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But my fellow Israelites] (See: **Metaphor (p.810)**)

went up

As the Introduction to Joshua discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. If your language does not mark travel for change in elevation, you can translate such expressions more simply. (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

made the heart of the people melt

Here, the **heart** represents courage, and **melt** represents losing courage. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [made the people lose their courage] (See: **Metaphor (p. 810)**)

But I myself was full after Yahweh my God

Caleb is using a common expression to mean he obeyed God completely. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But I obeyed Yahweh my God completely] (See: **Idiom (p.782)**)

Joshua 14:9

If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever

Following the custom of his culture, Moses is swearing an oath by stating the first part of a condition (**if**) but not the second part ("then"). If it would be helpful to your readers, you could explicitly state the second part of this condition. Alternate translation: [If the land on which your foot has walked does not become an inheritance for you and your descendants forever, then may Yahweh punish me severely] (See: **Oath Formulas (p.820)**)

saying, 'If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever, for you were full after Yahweh my God

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling me that the land on which my foot had trodden would certainly be for an inheritance for me and my sons forever, since I had been full after Yahweh his God] (See: **Quotes within Quotes (p.853)**)

If the land on which your foot has trodden will not be for an inheritance for you and for your sons unto forever, for you were full after Yahweh my God

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you obeyed Yahweh your God completely, the land on which your foot has trodden will be an inheritance for you and your descendants forever] (See: **Connect — Reason-and-Result Relationship (p.725)**)

the land on which your foot has trodden

Moses is using one part of Caleb, his **foot**, to mean all of him in the act of walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the land where you have walked] (See: **Synecdoche (p.864)**)

and for your sons

Moses is speaking as if all of the descendants of Caleb were actually his **sons**. Alternate translation: [and for your descendants] (See: **Metaphor (p.810)**)

you were full after Yahweh my God

See how you translated the similar expression in Joshua 14:8. (See: **Idiom (p.782)**)

Joshua 14:10

behold, & behold

In both instances, Caleb is using the term **behold** to focus his listener's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [listen to this ... listen to this] (See: **Metaphor (p.810)**)

this word

Caleb is using the term **word** by association to mean a command that Yahweh spoke by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [this command] (See: **Metonymy (p.816)**)

I am a son of 85 years

Caleb is using a common expression of his culture to state his age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am 85 years old] (See: **Idiom (p.782)**)

Joshua 14:11

Still I {am} strong today just as on the day Moses sent me. As {was} my strength then, so {is} my strength now

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [I have just as much strength now as I had then, on the day when Moses sent me] (See: **Parallelism (p.828)**)

for war, and for going out and for coming in

Caleb is using a common expression to refer to leadership. It is clear from verses such as 1 Kings 3:7 that the expression **going out and coming in** is a general description of the work of rulers and commanders. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [both to fight in war and to command soldiers in battle] (See: **Idiom (p.782)**)

Joshua 14:12

and great fortified cities

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and that there were great fortified cities there] (See: **Ellipsis (p.746)**)

Yahweh {will be} with me

Caleb is using a common expression to mean that God will help him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh will help me] (See: **Idiom (p.782)**)

Joshua 14:13

(There are no notes for this verse.)

Joshua 14:14

Hebron is to Caleb, the son of Jephunneh the Kenizzite, for an inheritance to this day, because he was full after Yahweh, the God of Israel

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because Caleb obeyed Yahweh completely, Hebron has belonged to him and his descendants as an inheritance to this day] (See: **Connect — Reason-and-Result Relationship (p.725)**)

to this day

See how you translated the phrase **to this day** in Joshua 4:9. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

he was full after Yahweh

See how you translated the similar expressions in Joshua 14:8 and Joshua 14:9. (See: **Idiom (p.782)**)

Joshua 14:15

Now the name of Hebron formerly {was} Kiriath Arba. He {was} a great man among the Anakites

The author is providing background information to help readers recognize that **Hebron** is the same city that they may have known as **Kiriath Arba**. He is also providing information about the man **Arba** for whom the city was originally named. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

And the land rested from war

See how you translated the similar expression in Joshua 11:23. Alternate translation: [And there was no more war in the land] (See: **Personification (p.831)**)

Joshua 15

Joshua 15 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided among the various tribes the land the Israelites conquered. It describes how Joshua gave land west of the Jordan River to the tribe of Judah (15:1–63).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include: 1. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations. 2. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.” 3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. 4. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it. 5. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west. 6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east. 7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 15:1

the lot

The author is using the term **lot** by association to mean the territory that was assigned to the tribe of Judah by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory assigned] (See: **Metonymy (p.816)**)

from the wilderness of Zin southward from the end of the south

As the Introduction to Joshua discusses, here and throughout this chapter, the author describes the location of one place relative to another in the way that is characteristic of his culture. In your translation, express these relative locations in the way that your culture would describe them. Alternate translation: [to the wilderness of Zin in the Negev at its extreme southern end] (See: **Idiom (p.782)**)

Joshua 15:2

the Sea of Salt

The **Sea of Salt** is another name for what is now known as “the Dead Sea.” Alternate translation: [the Salt Sea] (See: **How to Translate Names (p.774)**)

the tongue

The author is speaking of this sea as if it were a living thing that had a **tongue**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the bay] (See: **Personification (p.831)**)

Joshua 15:3

to the Ascent of Akrabbim

Akrabbim is a Hebrew word that the ULT has spelled out using English letters so that readers will know how it sounds. The word means “scorpions” in Hebrew, and here it is the name of a place. In your translation you could spell this name the way it sounds in your language, or you could express its meaning as a name. Alternate translation: [Scorpion Pass] (See: **Copy or Borrow Words (p.734)**)

then it went up

As the Introduction to Joshua discusses, in Hebrew, writers and speakers generally indicated whether people were going up to a higher elevation or going down to a lower elevation when they traveled. If your language does not mark travel for change in elevation, you can translate such expressions more simply, here and throughout this chapter. Alternate translation: [then it went] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

Joshua 15:4

to} the wadi of Egypt

This seems to be the same body of water that is mentioned in Joshua 13:3, where it is called the Shihor River. You could use that same name here if that would be helpful to your readers. (See: **Assumed Knowledge and Implicit Information (p.702)**)

This will be for you the border of the south

The author is not addressing all of his readers directly and telling them that this will be their border. Rather, he is quoting the words that Yahweh told Moses to speak to the Israelites in Numbers 34:3 about what their southern border would be as a nation. The implication is that the territory of the tribe of Judah would extend to the south all the way to this national border. You may wish to indicate that this sentence is a quotation by putting it within first-level quotation marks or by using some other punctuation or convention that your language uses to indicate a first-level quotation. (See: **Quote Markings (p.850)**)

This will be for you the border of the south

Another approach to translating this sentence would be to use the past tense and the third person, as the author does in the rest of this account, to show that he is not addressing readers directly but continuing to describe the borders of the tribe of Judah. Alternate translation: [This was their southern border] (See: **First, Second or Third Person (p.757)**)

Joshua 15:5

from the tongue of

See how you translated the same expression in Joshua15:2. Alternate translation: [from the bay of] (See: **Personification (p.831)**)

Joshua 15:6

(There are no notes for this verse.)

Joshua 15:7

from the Valley of Achor

See how you translated this name in Joshua 7:24. (See: **Copy or Borrow Words (p.734)**)

Joshua 15:8

to the shoulder of the Jebusite from the south (it is Jerusalem

The author is using the term **Jebusite**, which he explains means **Jerusalem**, by association to mean Mount Zion, the mountain on which the Jebusite city of Jerusalem was located. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the southern shoulder of Mount Zion] (See: **Metonymy (p.816)**)

to the shoulder of the Jebusite from the south (it is Jerusalem

The author is speaking of the mountain on which **Jerusalem** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the southern slope of Mount Zion] (See: **Personification (p.831)**)

the head of the hill

The author is speaking of this **hill** as if it were a living thing that had a **head**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the top of the hill] (See: **Personification (p.831)**)

is} on the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [is before] (See: **Metonymy (p.816)**)

Joshua 15:9

to Baalah (it is Kiriath Jearim

The author is providing background information to explain to readers that the city he calls **Baalah** is the same one that they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 15:10

to the shoulder of Mount Jearim

See how you translated the same expression in Joshua 15:8. Alternate translation: [to the north slope of Mount Jearim] (See: **Personification (p.831)**)

Mount Jearim & it is Chesalon

The author is providing background information to help readers understand that **Mount Jearim** was also known as **Chesalon**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 15:11

to the shoulder of Ekron northward

See how you translated the same expression in Joshua 15:8. Alternate translation: [to the northern slope of the mound on which the city of Ekron was built] (See: **Personification (p.831)**)

And the goings out of the border were seaward

As the Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the border ended at the Mediterranean Sea] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 15:12

was} the Great Sea and the border

See how you translated the similar expression in Joshua 13:23. Alternate translation: [was the coast of the Great Sea] (See: **Hendiadys (p.771)**)

was} the Great Sea

See how you translated this name in Joshua 1:4. Alternate translation: [was the Mediterranean Sea] (See: **How to Translate Names (p.774)**)

Joshua 15:13

he gave

The pronoun **he** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [Joshua gave] (See: **Pronouns — When to Use Them (p.847)**)

according to the mouth of Yahweh to Joshua

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [according to what Yahweh had commanded Joshua] (See: **Metonymy (p.816)**)

Kiriath Arba (the father of the Anak, it {is} Hebron

See how you presented the similar background information that the author provides in Joshua 14:15 about the former and current name of this city. (See: **Background Information (p.706)**)

Joshua 15:14

the three sons of Anak, Sheshai and Ahiman and Talmai, the children of Anak

The author is using the term **sons** to refer to the three clans that were descended from a man named **Anak**. He is using the term **children** to mean “descendants.” Alternate translation: [the three Anakite clans of Sheshai, Ahiman, and Talmai, who were all descendants of Anak] (See: **Metaphor (p.810)**)

Joshua 15:15

Now the name of Debir {was} formerly Kiriath Sepher

The author is providing background information to help readers understand that **Debir** was formerly known as **Kiriath Sepher**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 15:16

(There are no notes for this verse.)

Joshua 15:17

So he gave

The pronoun **he** refers to Caleb. It may be helpful to clarify this for your readers. Alternate translation: [So Caleb gave] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 15:18

Now it happened

The author is using this phrase to introduce background information that is not part of the main narrative. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

in the coming of her

The author assumes that his readers will understand what he means by this phrase. This could mean: (1) that Achsah came to Kiriath Sepher in order to marry Othniel and that she made this **request** when she arrived and saw the land that Caleb had given to him. Alternate translation: [when Achsah arrived at Kiriath Sepher]; (2) that the author is using this expression to describe Achsah entering Othniel's household as his wife. Alternate translation: [once Achsah had married Othniel] (See: **Assumed Knowledge and Implicit Information (p.702)**)

that she persuaded him to request the field from her father

The author is leaving implicit who was to make this request. The meaning does not seem to be that Achsah persuaded Othniel that he should **request** this **field** from Caleb, since he is not the one who asks; she is. In this culture, a young man such as Othniel may not have had the standing to make this kind of request from a leader such as Caleb. So the meaning seems to be that Achsah persuaded Othniel that she should ask for the field. In this culture, a daughter may have been able to make such a request of her father. Alternate translation: [that she persuaded him to allow her to request the field] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the field from her father

The author has a particular **field** in view. The narrative suggests implicitly that Caleb had given some land to Othniel but that it was arid territory. It suggests further that near this land, there was some ground that was suitable for cultivation because it was watered by springs. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [from her father some land that was nearby the land that he had already given to Othniel and that was watered by springs and so could be cultivated] (See: **Assumed Knowledge and Implicit Information (p.702)**)

What for you

Caleb is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What would you like me to do for you?] (See: **Ellipsis (p.746)**)

Joshua 15:19

Give

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please give] (See: **Imperatives — Other Uses (p.784)**)

a blessing

In this context, the word **blessing** is an abstract noun. It does not refer to something that someone would say to cause good and beneficial things to happen to a person. Instead, it refers to a good and beneficial thing itself. If your language does not use abstract nouns in this way, you could express the same idea in another way. Alternate translation: [something that will benefit me] (See: **Abstract Nouns (p.697)**)

you shall also give to me

Achsah is using a verb form that could either indicate what a person ought to do or what a person is going to do. This could mean: (1) that since the land Caleb gave Achsah and Othniel was dry, he also ought to give them some land with springs of water. Alternate translation: [you should also give me]; (2) that Achsah is answering Caleb’s question and this is implicitly her request. Alternate translation: [my request is that you will also give me] (See: **Irregular Use of Tenses (p.798)**)

springs of waters.” & the upper springs and the lower springs

Achsah and the author are using these expressions to mean by association the land on which these **springs** were located. Alternate translation: [some land that has springs of waters ... some land in that area where there were upper springs and lower springs] (See: **Metonymy (p.816)**)

springs of waters

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [springs] or [land on which there are springs] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

Joshua 15:20

This {is} the inheritance of

As the Introduction to Joshua discusses, the author is using the term **inheritance** by association to mean a lasting possession that would be passed down to future generations. Alternate translation: [The following cities became the possession of] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 15:21

at the end of the tribe of

The author is using the term **tribe** by association to mean the territory that belonged to this tribe. The context shows that by **end**, he means the southern end. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at the southern end of the territory of the tribe of] (See: **Metonymy (p.816)**)

Kabzeel and Eder and Jagur

As the Introduction to Joshua discusses, these names and all of the other names in verses 22–62 are the names of cities unless the text indicates otherwise with expressions such as “the wadi of Egypt” or “the Great Sea” as in Joshua 15:47. (See: **How to Translate Names (p.774)**)

Joshua 15:22

(There are no notes for this verse.)

Joshua 15:23

(There are no notes for this verse.)

Joshua 15:24

(There are no notes for this verse.)

Joshua 15:25

and Kerioth Hezron (it is Hazor

The author is providing background information to help readers understand that the city formerly known as **Kerioth Hezron** is the one they know as **Hazor**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 15:26

(There are no notes for this verse.)

Joshua 15:27

(There are no notes for this verse.)

Joshua 15:28

(There are no notes for this verse.)

Joshua 15:29

(There are no notes for this verse.)

Joshua 15:30

(There are no notes for this verse.)

Joshua 15:31

(There are no notes for this verse.)

Joshua 15:32

All of the cities

The author assumes that readers will know he means the **cities** in the southern part of Judah's territory. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [All of the cities in the southern part of the territory of Judah] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 15:33

In the lowlands

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [These were the cities in the lowlands of the territory of Judah] (See: **Ellipsis (p.746)**)

Joshua 15:34

(There are no notes for this verse.)

Joshua 15:35

(There are no notes for this verse.)

Joshua 15:36

(There are no notes for this verse.)

Joshua 15:37

(There are no notes for this verse.)

Joshua 15:38

(There are no notes for this verse.)

Joshua 15:39

(There are no notes for this verse.)

Joshua 15:40

(There are no notes for this verse.)

Joshua 15:41

(There are no notes for this verse.)

Joshua 15:42

(There are no notes for this verse.)

Joshua 15:43

(There are no notes for this verse.)

Joshua 15:44

(There are no notes for this verse.)

Joshua 15:45

and its daughters

Here the author speaks of the city of **Ekron** as if it were a woman, and the surrounding small towns that were dependent on **Ekron** as if they were its **daughters**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [and its surrounding settlements] (See: **Metaphor (p.810)**)

Joshua 15:46

were} on the hand of Ashdod

The author is using the expression **on the hand of** by association to mean “near” or “close by.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [were nearby Ashdod] (See: **Metonymy (p.816)**)

Joshua 15:47

its daughters, & its daughters

See how you translated this expression in Joshua 15:45 where it is used with the same meaning. Alternate translation: [its surrounding settlements ... its surrounding settlements] (See: **Metaphor (p.810)**)

the wadi of Egypt

See how you translated this same name in Joshua 13:3 and Joshua 15:4. Alternate translation: [the Shihor River] (See: **How to Translate Names (p.774)**)

and the Great Sea and the border

See how you translated the similar expression in Joshua 13:23 and Joshua 15:12. Alternate translation: [and the coast of the Great Sea] (See: **Hendiadys (p.771)**)

Joshua 15:48

And in the hill country

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And these were the cities in the hill country of the territory of Judah] (See: **Ellipsis (p.746)**)

Joshua 15:49

and Kiriath Sannah (it is Debir

The author is providing background information to help readers understand that the city formerly known as **Kiriath Sannah** is the one they know as **Debir**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 15:50

(There are no notes for this verse.)

Joshua 15:51

(There are no notes for this verse.)

Joshua 15:52

(There are no notes for this verse.)

Joshua 15:53

(There are no notes for this verse.)

Joshua 15:54

and Kiriath Arba (it is Hebron

The author is providing background information to help readers understand that the city formerly known as **Kiriath Arba** is the one they know as **Hebron**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 15:55

(There are no notes for this verse.)

Joshua 15:56

(There are no notes for this verse.)

Joshua 15:57

(There are no notes for this verse.)

Joshua 15:58

(There are no notes for this verse.)

Joshua 15:59

(There are no notes for this verse.)

Joshua 15:60

Kiriath Baal (it is Kiriath Jearim

The author is providing background information to help readers understand that the city formerly known as **Kiriath Baal** is the one they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 15:61

In the wilderness

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [These were the cities in the wilderness of the territory of Judah] (See: **Ellipsis (p.746)**)

Joshua 15:62

(There are no notes for this verse.)

Joshua 15:63

the Jebusite, & the Jebusite

The author is not referring to a specific **Jebusite**. He means the Jebusite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Jebusites ... the Jebusites] (See: **Generic Noun Phrases (p.764)**)

to this day

See how you translated the phrase **to this day** in Joshua 4:9. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

Joshua 16

Joshua 16 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins to describe how Joshua gave land west of the Jordan River to the two tribes that were descendants of Joseph (16:1–4), starting with the tribe of Ephraim (16:5–10).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include: 1. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations. 2. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.” 3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. 4. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it. 5. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west. 6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east. 7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 16:1

the lot

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the territory assigned by lot] (See: **Metonymy (p.816)**)

for the sons of Joseph

The author is speaking as if the people of the tribes of Ephraim and Manasseh were actually the **sons** of Joseph. Alternate translation: [for the descendants of Joseph] (See: **Metaphor (p.810)**)

to the waters of Jericho from the sunrise

As the Introduction to Joshua discusses, here the author is using the term **sunrise** by association to mean the direction where the sun rises, that is, the east. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [to the waters east of Jericho] (See: **Metonymy (p.816)**)

Joshua 16:2

from Bethel to Luz

As the Introduction to Joshua discusses, all names in border descriptions and lists, such as are found in this chapter, are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST. So the words **Bethel** and **Luz** are the names of cities, as are similar words throughout this chapter. (See: **How to Translate Names (p.774)**)

Joshua 16:3

to the border of the Japhletite, unto the border of Lower Beth Horon

The author is using the term **border** by association to mean territory. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the territory of the Japhletites, to the territory of Lower Beth Horon] (See: **Metonymy (p.816)**)

the Japhletite

The author is not referring to a specific **Japhletite**. He means the members of the Japhletite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Japhletites] (See: **Generic Noun Phrases (p.764)**)

and its goings out were seaward

As the Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea. You could indicate this explicitly in your translation if that would be helpful to your readers, here and throughout this chapter. Alternate translation: [and the border ended at the Mediterranean Sea] (See: **Assumed Knowledge and Implicit Information (p.702)**)

seaward

As the Introduction to Joshua discusses, here the author is using the term **seaward** by association to mean the direction of the Mediterranean Sea (which they called the Great Sea), that is, from his perspective, the west. If it would be helpful in your language, you could use an equivalent expression or plain language, here and throughout this chapter. Alternate translation: [westward] (See: **Metonymy (p.816)**)

Joshua 16:4

the sons of Joseph, Manasseh and Ephraim

The author is speaking as if the people of the tribes of Ephraim and Manasseh were actually the **sons** of Joseph. Alternate translation: [And the descendants of Joseph, the tribes of Manasseh and Ephraim] (See: **Metaphor (p. 810)**)

And & inherited

As the Introduction to Joshua discusses, here and throughout this chapter, the author is using the idea of inheriting by association to mean receiving a lasting possession that would be passed down to future generations. Alternate translation: [And ... received territory as a lasting possession] (See: **Metonymy (p.816)**)

Joshua 16:5

And & from the sunrise was Ataroth Addar unto Upper Beth Horon

As the Introduction to Joshua discusses, here and throughout this chapter, the author is describing the location of one place relative to another in the way that is characteristic of his culture. In your translation, express this in the way your culture describes the relative location of places. Alternate translation: [And ... began at Ataroth Addar and went west to Upper Beth Horon] (See: **Idiom (p.782)**)

Joshua 16:6

(There are no notes for this verse.)

Joshua 16:7

(There are no notes for this verse.)

Joshua 16:8

(There are no notes for this verse.)

Joshua 16:9

set apart

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the Israelite leaders set apart] (See: **Active or Passive (p.699)**)

Joshua 16:10

to this day

See how you translated the phrase **to this day** in Joshua 4:9. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

the Canaanite, & the Canaanite

The author is not referring to a specific **Canaanite**. He means Canaanites in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites ... the Canaanites] (See: **Generic Noun Phrases (p.764)**)

Joshua 17

Joshua 17 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided the land the Israelites conquered among the various tribes. It continues the description of how Joshua gave land west of the Jordan River to the two tribes that were descendants of Joseph. It describes the land he gave to the tribe of Manasseh (17:1–18).

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include: 1. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations. 2. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.” 3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. 4. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it. 5. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west. 6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east. 7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 17:1

And a lot was

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And a territory was assigned by lot] (See: **Metonymy (p.816)**)

Now he was the firstborn of Joseph

The author is reminding readers of what he has already told them in Joshua 16:4, that the descendants of Joseph had become the two tribes of Ephraim and **Manasseh**. So most of the tribal allotments went to descendants of Jacob's sons, but the allotments described in Joshua 16:5–10 and in this chapter went to descendants of Jacob's grandsons. (See: **Background Information (p.706)**)

For Machir, the firstborn of Manasseh, the father of Gilead

Be sure that it is clear in your translation that **Machir**, not **Manasseh**, was the **father of Gilead**. Alternate translation: [For Machir, who was the firstborn of Manasseh and who was the father of Gilead] (See: **Assumed Knowledge and Implicit Information (p.702)**)

because he was a man of war, so to him were

The author is using the singular pronouns **he** and **him**, representing Machir, by association to mean his descendants. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [because his descendants were great warriors, so to them were] (See: **Metonymy (p.816)**)

Joshua 17:2

And it was

The pronoun **it** refers to the territory assigned by lot on the west side of the Jordan River. It may be helpful to clarify this for your readers. Alternate translation: [And the territory assigned by lot on the west side of the Jordan River was] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 17:3

no sons were to him, if not daughters

If it would appear in your language that the author was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [the only children he had were daughters] (See: **Connect — Exception Clauses (p.721)**)

Joshua 17:4

And they came near to the face of Eleazar the priest, and to the face of Joshua the son of Nun, and to the face of the leaders

The author is using the term **face** by association to mean the presence of a person or group. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And they came into the presence of Eleazar the priest, Joshua the son of Nun, and the leaders] or [And they approached Eleazar the priest, Joshua the son of Nun, and the leaders] (See: **Metonymy (p.816)**)

an inheritance

As the Introduction to Joshua discusses, here and throughout this chapter, the term **inheritance** means by association a lasting possession that would be passed down to future generations. Alternate translation: [a lasting possession of land] (See: **Metonymy (p.816)**)

our brothers

Since, as Joshua 17:3 indicates, these women had no actual **brothers**, they are using that term to refer to their relatives. Alternate translation: [the other members of our tribe] (See: **Metaphor (p.810)**)

And he gave

The pronoun **he** refers to Joshua. It may be helpful to clarify this for your readers. Alternate translation: [And Joshua gave] (See: **Pronouns — When to Use Them (p.847)**)

according to the mouth of Yahweh

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [according to what Yahweh had commanded] (See: **Metonymy (p.816)**)

the brothers of their father

Your language may have its own term or expression for this relationship. Alternate translation: [their uncles] (See: **Kinship (p.802)**)

Joshua 17:5

So ten portions of Manasseh fell

See how you translated the similar expression in Joshua 13:6. Alternate translation: [So the leaders assigned ten portions of land by lot to the tribe of Manasseh] (See: **Metonymy (p.816)**)

So ten portions of Manasseh fell

The meaning in context seems to be that five of these **portions** went to the clans named in Joshua 17:2 and the other five went to the daughters of Zelophehad and their descendants. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So the leaders assigned portions of land to the five clans descended from Manasseh's sons and to the five daughters of Zelphehad and their families] (See: **Assumed Knowledge and Implicit Information (p.702)**)

which {were} from the other side of the Jordan

As the Introduction to Joshua discusses, here and throughout this chapter, the author describes the location of one place relative to another from his own perspective and in the way that is characteristic of his culture. In your translation, express these relative locations in the way your culture would describe them. Alternate translation: [which were on the east side of the Jordan River] (See: **Idiom (p.782)**)

Joshua 17:6

For the daughters of Manasseh & his sons

The author is speaking of these people as if they were the actual **daughters** and **sons** of Manasseh. Alternate translation: [Because the female descendants of Manasseh who had no brothers ... his male descendants] (See: **Metaphor (p.810)**)

Joshua 17:7

which {is} on the face of Shechem

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [which is next to Shechem] or [which is before Shechem] (See: **Metonymy (p.816)**)

Joshua 17:8

The land of Tappuah was to Manasseh, but Tappuah at the border of Manasseh {was} to the sons of Ephraim

The author is providing background information to help readers understand that while the territory around Tappuah belonged to Manasseh, the city of Tappuah itself belonged to Ephraim. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p. 706)**)

Joshua 17:9

and its goings out were seaward

As the Introduction to Joshua discusses, when the author says **seaward**, typically he is referring to the Mediterranean Sea (known as the Great Sea). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the border ended at the Great Sea] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 17:10

Southward {was} to Ephraim, and northward {was} to Manasseh

The author assumes that readers will understand that he is referring to the land on either side of the wadi of Kanah. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The land south of the wadi of Kanah belonged to Ephraim, while the land north of the wadi belonged to Manasseh] (See: **Assumed Knowledge and Implicit Information (p.702)**)

its border

The pronoun **its** refers to the territory of Manasseh. It may be helpful to clarify this for your readers. Alternate translation: [the territory of Manasseh's western border] (See: **Pronouns — When to Use Them (p.847)**)

And it met with Asher

The pronoun **it** refers to the territory of Manasseh. It may be helpful to clarify this for your readers. Alternate translation: [And Manasseh's territory met with the territory of Asher] (See: **Pronouns — When to Use Them (p. 847)**)

Joshua 17:11

and its daughters & and its daughters & and its daughters & and its daughters & and its daughters & and its daughters

The author is speaking of these towns as if they were the **daughters** of the main cities. See how you translated this expression in 15:45 where it is used with the same meaning. Alternate translation: [and its surrounding settlements ... and its surrounding settlements ... and its surrounding settlements ... and its surrounding settlements ... and its surrounding settlements] (See: **Metaphor (p.810)**)

the three of a height

This could mean: (1) that the last three cities mentioned, **En Dor**, **Taanach**, and **Megiddo**, were located on heights. They were all near the city of **Dor**, and they may have been considered part of the “heights of Dor” mentioned in Joshua 11:2. Alternate translation: [these last three cities being in the heights of Dor]; (2) that the author wants readers to recognize that the city he calls **Dor** was also known as Naphoth Dor. The word translated as **a height** could be a proper name, Naphoth. Alternate translation: [the third city on this list also being known as Naphoth Dor] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 17:12

the Canaanite

The author is not referring to a specific **Canaanite**. He means the Canaanite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Canaanites] (See: **Generic Noun Phrases (p.764)**)

Joshua 17:13

But dispossessing, they did not dispossess him

The author is repeating forms of the verb **dispossess** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [But they definitely did not drive them out] (See: **Reduplication (p.856)**)

Joshua 17:14

Why have you given to me {as} an inheritance one lot and one portion, when I {am} a numerous people, since Yahweh has blessed me unto now

The descendants of Joseph are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You should not have given us only one lot, one portion, as an inheritance! After all, we are a numerous people, since Yahweh has blessed us unto now] (See: **Rhetorical Question (p.858)**)

to me {& when I {am} & has blessed me

The author is speaking of the tribes of Joseph as if they were a single person who could speak. If it would be helpful in your language, you could state the meaning plainly using plural pronouns, as the author himself does in verse 16. Alternate translation: [to us ... when we are ... has blessed us] (See: **Personification (p.831)**)

one lot and one portion

The terms **lot** and **portion** mean similar things. The descendants of Joseph are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [only one portion of land] (See: **Doublet (p.744)**)

Joshua 17:15

you {are} & go up for yourself & and you shall clear for yourself & to you

Joshua is speaking to the tribes of Joseph as if they were a single person who could receive commands. If it would be helpful in your language, you could state the meaning plainly using plural pronouns. Alternate translation: [all of you are ... go up for yourselves ... and you shall clear for yourselves ... to all of you] (See: **Personification (p.831)**)

and you shall clear

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and you shall clear the land] (See: **Ellipsis (p.746)**)

the Perizzite

The author is not referring to a specific **Perizzite**. He means the Perizzite people group in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Perizzites] (See: **Generic Noun Phrases (p.764)**)

is narrow to you

Joshua is using a common expression to mean there is not enough space. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is not big enough for you] (See: **Idiom (p.782)**)

Joshua 17:16

and a chariot of iron {is} with every Canaanite

The descendants of Joseph are not referring to a specific **Canaanite** or to a specific **chariot**. They mean the members of the Canaanite people group in general and the chariots they possess. It may be more natural in your language to express these meanings using plural forms. Alternate translation: [and the Canaanites all have iron chariots] (See: **Generic Noun Phrases (p.764)**)

and a chariot of iron {is} with every Canaanite

Iron, the metal, was barely used during this time period, so this is not a reference to chariots entirely made of **iron**. Those would have been too heavy for any practical use in warfare anyway. It is probably a reference by association to chariots whose wheels or floor were strengthened with iron or which had iron studs or points to make them more destructive when used in ramming. Alternate translation: [and chariots fitted out with iron are with every Canaanite] (See: **Metonymy (p.816)**)

and its daughters

See how you translated this expression in Joshua 15:45 where it is used with the same meaning. Alternate translation: [and its surrounding settlements] (See: **Metaphor (p.810)**)

Joshua 17:17

to the house of Joseph

The author is speaking of the tribes descended from Joseph as if they were a **house**. He is envisioning them as if they were one household living together. Alternate translation: [to the tribes descended from Joseph] (See: **Metaphor (p.810)**)

You {are} & is} to you. & to you

Joshua is speaking of the tribes of Joseph as if they were a single person. If it would be helpful in your language, you could state the meaning plainly using plural pronouns. Alternate translation: [All of you are ... is to all of you ... to all of you] (See: **Personification (p.831)**)

There will not be one lot to you

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the term **one**, which is negative in this context. Alternate translation: [You will receive more than one lot] (See: **Double Negatives (p.741)**)

one lot

Joshua is using the term **lot** by association to a portion of territory assigned by lot. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [one portion of territory] (See: **Metonymy (p.816)**)

Joshua 17:18

For & For you will dispossess

Joshua is using the word **For** in each instance to introduce the reason for what he has just said. Alternate translation: [You will have more than one portion because ... This is also true because you will dispossess] (See: **Connecting Words and Phrases (p.730)**)

and its goings out will be to you

The author is using one part of the territory, its **goings out** or farthest boundaries, to mean all of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and all of that territory will belong to you] (See: **Synecdoche (p.864)**)

Joshua 18

Joshua 18 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It begins the description of how Joshua gave land west of the Jordan River to the remaining tribes of Israel: * Joshua sent men to survey and divide the remaining land (Joshua 18:1–10) * Joshua assigned land to the tribe of Benjamin (Joshua 18:11–28)

Translation Issues in This Chapter

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include: 1. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations. 2. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.” 3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. 4. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it. 5. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west. 6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east. 7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 18:1

And the land was subdued to their face

If it would be more natural in your language, you could move this clause to the beginning of the verse, since it gives the reason for the result that the rest of the verse describes. Alternate translation: [Since the land was subdued to their face] (See: **Connect — Reason-and-Result Relationship (p.725)**)

And the land was subdued

The author is using the term **land** by association to mean the people groups who had been living in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the people groups who lived in the land were subdued] (See: **Metonymy (p.816)**)

And the land was subdued

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And they had subdued the land] or [And they had subdued the people groups who were living in the land] (See: **Active or Passive (p.699)**)

to their face

The author is using the term **face** by association to mean what was in front of the Israelites. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [before them] (See: **Metonymy (p.816)**)

Joshua 18:2

they had not divided

The pronoun **they** refers to Joshua and the leaders of Israel. It may be helpful to clarify this for your readers. Alternate translation: [Joshua and the leaders had not divided] (See: **Pronouns — When to Use Them (p.847)**)

their inheritance

As the Introduction to Joshua discusses, here and throughout this chapter, the term **inheritance** means by association a lasting possession that would be passed down to future generations. Alternate translation: [a lasting possession of land] (See: **Metonymy (p.816)**)

Joshua 18:3

to the sons of Israel

The context makes clear that the author is using an entire group, the **sons of Israel**, to mean one part of that group, the Israelite tribes that had not yet received any land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the leaders of those tribes] (See: **Synecdoche (p.864)**)

Unto when will you slacken yourselves to enter to possess the land that Yahweh, the God of your fathers, has given to you

Joshua is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must stop being so slow to enter and take possession of the land that Yahweh, the God of your fathers, has given to you!] (See: **Rhetorical Question (p.858)**)

your fathers

Joshua is speaking as if **your fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your ancestors] (See: **Metaphor (p.810)**)

Joshua 18:4

and they shall arise

As in the similar expressions in 1:2 and 6:26, Joshua is using the term **arise** to mean “take action.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they will act on this matter] (See: **Idiom (p.782)**)

according to the mouth of their inheritance

Joshua is using the expression **the mouth** to mean “the needs,” since people need food to put in their mouths. Alternate translation: [according to what they need to inherit] or [according to the number of regions that these remaining tribes will need to live in] (See: **Metonymy (p.816)**)

Joshua 18:5

will stand on its border & will stand on their border

Joshua is using the term **border** by association in both instances to mean territory enclosed within borders. The word **stand** has the sense of "remain." If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [will remain in its territory ... will remain in their territory] or [will retain all of its territory ... will retain all of their territory] (See: **Metonymy (p.816)**)

from the south, & from the north

As the Introduction to Joshua discusses, here and throughout this chapter the author describes the location of one place relative to another from his own perspective and in the way that is characteristic of his culture. In your translation, express these relative locations in the way that your culture would describe them. Alternate translation: [in the south ... in the north] or [in the southern part of the land of Canaan ... in the northern part of the land of Canaan] (See: **Idiom (p.782)**)

Joshua 18:6

to the face of

Joshua is using the term **face** by association to mean the presence of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of] (See: **Metonymy (p.816)**)

Joshua 18:7

(There are no notes for this verse.)

Joshua 18:8

And the men arose

The author is using a common expression to mean that these men took action. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the men acted on these instructions] (See: **Idiom (p.782)**)

Joshua 18:9

(There are no notes for this verse.)

Joshua 18:10

(There are no notes for this verse.)

Joshua 18:11

And the lot of the tribe of the sons of Benjamin according to their clans came up

The author assumes that readers will understand that he means the first **lot**, that is, the lot that assigned the first of these seven divisions of territory. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And when Joshua threw the lot, it selected the tribe of the sons of Benjamin according to their clans to receive the first division of the land the men had described] (See: **Assumed Knowledge and Implicit Information (p.702)**)

And the border of their lot went out

The author is using the term **lot** by association to mean the territory that was assigned by casting lots. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the border of their assigned territory extended] (See: **Metonymy (p.816)**)

between the sons of Judah and between the sons of Joseph

The author is using the terms **sons of Judah** and **sons of Joseph** by association to mean the territories of these tribes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [between the territory of Judah's descendants and the territory of Joseph's descendants] (See: **Metonymy (p.816)**)

Joshua 18:12

to the mouth northward

Here, the word **mouth** has the sense of “end” or “edge,” perhaps because the mouth of an animal is typically at one end of it. Alternate translation: [on the northern end of their territory] or [on the northern edge of their territory] (See: **Assumed Knowledge and Implicit Information (p.702)**)

the shoulder of Jericho from the north

The author is speaking of the mound on which **Jericho** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the northern slope of the Jericho mound] (See: **Personification (p.831)**)

Joshua 18:13

to the shoulder of Luz southward

The author is speaking of the hill on which **Luz** was built as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the southern slope of the hill on which the city of Luz is built] (See: **Personification (p.831)**)

it {is} Bethel

The author is providing background information to help readers understand that the city formerly known as **Luz** is the one they now know as **Bethel**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 18:14

that {is} on the face of Beth Horon southward

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that is next to Beth Horon on the south] (See: **Metonymy (p.816)**)

it {is} Kiriath Jearim

The author is providing background information to help readers understand that the city known as **Kiriath Baal** is the one they know as **Kiriath Jearim**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

and curved to the mouth of the sea & This {was} the mouth of the sea

See how you translated the similar expression in Joshua 18:12. Alternate translation: [and its western edge curved ... This was the western edge of the territory] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 18:15

And the mouth southward

See how you translated the similar expression in Joshua 18:12. Alternate translation: [And the southern boundary] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 18:16

that {is} on the face of the Valley of Ben Hinnom

The author is using the term **face** by association to mean the area in front of something. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [that is next to the Valley of Ben Hinnom] (See: **Metonymy (p.816)**)

to the shoulder of the Jebusite southward

See how you translated the similar expression in Joshua 15:8. Alternate translation: [to the southern slope of Mount Zion] (See: **Metonymy (p.816)**)

Joshua 18:17

(There are no notes for this verse.)

Joshua 18:18

And it passed over to the shoulder of the front of the Arabah northward and went down to the Arabah

The author is speaking of the terrain as if it were a living thing that had a **shoulder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Then it continued onto the north side of the slope facing the plains and went down into the plains] (See: **Personification (p.831)**)

Joshua 18:19

the shoulder of Beth Hoglah northward

See how you translated the similar expression in Joshua 18:12. Alternate translation: [to the northern slope of the hill on which the city of Beth Hoglah is built] (See: **Personification (p.831)**)

the tongue of the Sea of Salt northward

See how you translated the same expression in Joshua 15:2. (See: **Personification (p.831)**)

Joshua 18:20

And the Jordan borders it to the mouth eastward

See how you translated the similar expression in Joshua 18:12. Alternate translation: [And the Jordan River is its eastern boundary] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 18:21

(There are no notes for this verse.)

Joshua 18:22

(There are no notes for this verse.)

Joshua 18:23

(There are no notes for this verse.)

Joshua 18:24

(There are no notes for this verse.)

Joshua 18:25

(There are no notes for this verse.)

Joshua 18:26

(There are no notes for this verse.)

Joshua 18:27

(There are no notes for this verse.)

Joshua 18:28

and the Jebusite

The author is using the term **Jebusite** by association to mean the city in which the Jebusite people group lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the city of the Jebusites] (See: **Metonymy (p.816)**)

it {is} Jerusalem

The author is providing background information to help readers understand that the city of the Jebusites is the one they know as **Jerusalem**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 19

Joshua 19 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up among the various tribes the land the Israelites conquered. It concludes the description of how Joshua gave land west of the Jordan River to the remaining tribes of Israel: * Simeon (19:1–9) * Zebulun (19:10–16) * Issachar (19:17–23) * Asher (19:24–31) * Naphtali (19:32–39) * Dan (19:40–48) The chapter also describes how the Israelites gave territory to Joshua (19:49–51)

Translation Issues in This Chapter

Ordinal numbers

In this chapter, the author uses ordinal numbers to describe the lots for each of the remaining tribes in the order in which those tribes were selected. If your language does not use ordinal numbers, you can use cardinal numbers or an equivalent expression.

Translation issues specific to this section

See Part 4 of the Introduction to Joshua for a discussion of translation issues specific to the descriptions in Chapters 13–21 of territories and their borders. These issues include: 1. The author uses the idea of “inheritance” to mean a lasting possession that would be passed down to future generations. 2. The author marks travel for change in elevation. He says, for example, “went up” or “went down” rather than just “went.” 3. The author describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. 4. The author often says simply “the sea” when he means the Mediterranean Sea, which he calls the Great Sea when he names it. 5. The author often uses the term “sea” by association to mean the direction of the Mediterranean Sea, that is, from his perspective, the west. 6. Similarly, the author often uses the term “sunrise” by association to mean the direction in which the sun rises, that is, the east. 7. All names in border descriptions and lists are the names of cities and towns unless otherwise indicated in the biblical text, in a note, or in the UST.

Joshua 19:1

And the second lot came out

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [And lot number two came out] (See: **Ordinal Numbers (p.826)**)

Joshua 19:2

(There are no notes for this verse.)

Joshua 19:3

(There are no notes for this verse.)

Joshua 19:4

(There are no notes for this verse.)

Joshua 19:5

(There are no notes for this verse.)

Joshua 19:6

(There are no notes for this verse.)

Joshua 19:7

(There are no notes for this verse.)

Joshua 19:8

Baalath Beer (Ramah of the Negev

The author is providing background information to help readers understand that the city known as **Baalath Beer** is the one they know as **Ramah of the Negev**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 19:9

(There are no notes for this verse.)

Joshua 19:10

(There are no notes for this verse.)

Joshua 19:11

is} on the face of

See the Introduction to Joshua for a discussion of the phrase “the face of.” Alternate translation: [is before] or [is opposite] (See: **Metonymy (p.816)**)

Joshua 19:12

(There are no notes for this verse.)

Joshua 19:13

being turned {toward

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [turning toward] (See: **Active or Passive (p.699)**)

Joshua 19:14

it

The pronoun **it** refers to Neah. It may be helpful to clarify this for your readers. Alternate translation: [Neah] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 19:15

And Kattath and Nahalal and Shimron and Idalah and Bethlehem

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And their territory included Kattath and Nahalal and Shimron and Idalah and Bethlehem] (See: **Ellipsis (p.746)**)

12 cities and their villages

The author assumes that readers will understand that he is not listing all 12 of the cities that belonged to Zebulun but that the ones he does list were among them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [these were among their 12 cities with their villages] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 19:16

(There are no notes for this verse.)

Joshua 19:17

(There are no notes for this verse.)

Joshua 19:18

And their border {was} Jezreel and Chesulloth and Shunem

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And their territory included the following cities: Jezreel and Chesulloth and Shunem] (See: **Metonymy (p.816)**)

Joshua 19:19

(There are no notes for this verse.)

Joshua 19:20

(There are no notes for this verse.)

Joshua 19:21

(There are no notes for this verse.)

Joshua 19:22

(There are no notes for this verse.)

Joshua 19:23

(There are no notes for this verse.)

Joshua 19:24

(There are no notes for this verse.)

Joshua 19:25

And their border {was} Helkath and Hali and Beten and Akshaph

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And their territory included the following cities: Helkath and Hali and Beten and Akshaph] (See: **Metonymy (p.816)**)

Joshua 19:26

And it met with Carmel

The pronoun **it** refers to the border or territory of Asher. It may be helpful to clarify this for your readers. Alternate translation: [And the territory met with Carmel] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 19:27

from the left

The author assumes that readers will understand that he is speaking from the perspective of a person facing east, which was the customary orientation in this culture. So **left** means “north.” You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to the north] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 19:28

(There are no notes for this verse.)

Joshua 19:29

the city of fortification of Tyre

If your language does not use an abstract noun for the idea of **fortification**, you could express the same idea in another way. Alternate translation: [the fortified city of Tyre] (See: **Abstract Nouns (p.697)**)

Joshua 19:30

22 cities and their villages

The author assumes that readers will understand that he is not listing all 22 of the cities that belonged to Asher but that the ones he does list were among them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [these were among their 22 cities with their villages] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 19:31

(There are no notes for this verse.)

Joshua 19:32

(There are no notes for this verse.)

Joshua 19:33

(There are no notes for this verse.)

Joshua 19:34

(There are no notes for this verse.)

Joshua 19:35

And the cities of fortification {were

If your language does not use an abstract noun for the idea of **fortification**, you could express the same idea in another way. Alternate translation: [And the fortified cities were] (See: **Abstract Nouns (p.697)**)

Joshua 19:36

(There are no notes for this verse.)

Joshua 19:37

(There are no notes for this verse.)

Joshua 19:38

(There are no notes for this verse.)

Joshua 19:39

(There are no notes for this verse.)

Joshua 19:40

(There are no notes for this verse.)

Joshua 19:41

And the border of their inheritance was

The author is using the term **border** by association to mean the territory enclosed within borders. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And the territory that the leaders gave to them included] (See: **Metonymy (p.816)**)

Joshua 19:42

(There are no notes for this verse.)

Joshua 19:43

(There are no notes for this verse.)

Joshua 19:44

(There are no notes for this verse.)

Joshua 19:45

(There are no notes for this verse.)

Joshua 19:46

(There are no notes for this verse.)

Joshua 19:47

But the border of the sons of Dan went out from them

The author is speaking of the **border**, here representing the territory, as if it were a living thing that could move by itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But enemies reconquered some of the territory of the tribe of Dan] (See: **Personification (p.831)**)

and they struck it to the mouth of the sword

See how you translated the similar expression in Joshua 6:21. See the discussion of this expression in the Introduction to Joshua, and be sure that you have been translating it consistently throughout the book. Alternate translation: [and they attacked it and killed everyone who lived there] (See: **Idiom (p.782)**)

their father Dan

The author is speaking as if **Dan** were the actual **father** of the current generation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their ancestor Dan] (See: **Metaphor (p.810)**)

Joshua 19:48

(There are no notes for this verse.)

Joshua 19:49

(There are no notes for this verse.)

Joshua 19:50

Upon the mouth of Yahweh

The author is using the term **mouth** by association to mean the words that Yahweh spoke. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [As Yahweh had commanded] (See: **Metonymy (p.816)**)

And he built the city

Since the city of **Timnath Serah** already existed, the author seems to mean implicitly that Joshua rebuilt the city after the Israelites had attacked and conquered it or that Joshua fortified and expanded it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And Joshua rebuilt the city] or [And Joshua fortified and expanded the city] (See: **Assumed Knowledge and Implicit Information (p.702)**)

And he built the city

The author is using Joshua to represent everyone who worked to rebuild or fortify **Timnath Serah**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And Joshua had the city rebuilt] or [And Joshua directed the fortification and expansion of the city] (See: **Synecdoche (p.864)**)

Joshua 19:51

and the heads of the fathers of

See how you translated the same expression in Joshua 14:1. Alternate translation: [and the heads of the father's houses of] or [and the men who led the extended families of] (See: **Ellipsis (p.746)**)

Joshua 20

Joshua 20 Chapter Introduction

Structure and Formatting

This chapter continues the description of how Joshua divided up the land the Israelites conquered. It describes how Joshua designated certain cities to be cities of refuge (20:1–9).

Religious and Cultural Concepts in This Chapter

Cities of refuge

If a person was murdered, in this culture it was the duty of his relatives to provide justice by killing the murderer. However, if someone was killed by accident, it would be unjust to kill the person who had killed him accidentally. Therefore, God told the Israelites to designate “cities of refuge” to which a person who killed someone accidentally could flee. In those cities, these cases would be resolved legally. (See: [[rc:*///tw/dict/bible/other/refuge]] and [[rc:*///tw/dict/bible/other/avenge]])

Translation Issues in This Chapter

Quotes in quotes

In verses 2–6, there is a long quotation within a quotation. Yahweh tells Joshua something that he is to tell the people of Israel. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Notes suggest how to do that in the cases of verses 2 and 3. The rest of the second-level quotation can be made a first-level quotation without any changes in the wording.

Relative locations

In listing the cities of refuge, the author often describes the location of one place relative to another in the way that is characteristic of his culture. Specifically, he says the direction from which someone would be approaching a new location when coming from a location he has already named. Translate these descriptions the way you have done in the previous part of this section of the book of Joshua.

Joshua 20:1

(There are no notes for this verse.)

Joshua 20:2

Speak to the sons of Israel, saying, ‘Give for yourselves the cities of refuge that I spoke to you by the hand of Moses

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Speak to the sons of Israel and tell them to give for themselves the cities of refuge that I spoke to them about by the hand of Moses] (See: **Quotes within Quotes (p.853)**)

by the hand of Moses

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses] (See: **Synecdoche (p.864)**)

Joshua 20:3

for you

If you have decided to translate the quotation within a quotation in verses 2–6 as an indirect quotation, it will be appropriate to use the third person here. Alternate translation: [for them] (See: **Quotes within Quotes (p.853)**)

from the avenger of blood

In this culture, an **avenger of blood** was a close relative who had the right and responsibility to execute someone who had murdered one of his relatives. If your readers would not be familiar with this role, in your translation you could use a descriptive phrase. Alternate translation: [from a relative who has the right to execute someone who has murdered his relative] (See: **Translate Unknowns (p.866)**)

Joshua 20:4

And he shall flee

The pronoun **he** refers here to anyone who has killed someone accidentally. It may be helpful to clarify this for your readers. Alternate translation: [And the person who has killed someone accidentally shall flee] (See: **Pronouns — When to Use Them (p.847)**)

and he shall speak his words in the ears of the elders of that city

Yahweh is using the term **words** to mean what this person would say by using words, and he is using the term **ears** by association to mean hearing and understanding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and he shall explain his situation to the elders of that city so that they understand it] (See: **Metonymy (p.816)**)

Joshua 20:5

from yesterday {or} the third day

See how you translated the same expression in Joshua 3:4. Alternate translation: [in the past] (See: **Idiom (p.782)**)

Joshua 20:6

to the face of

See the Introduction to Joshua for a discussion of the phrase **to the face of**. Alternate translation: [before] (See: **Metonymy (p.816)**)

for judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [to judge his case] or [to decide whether he is actually guilty of murder] (See: **Abstract Nouns (p.697)**)

until the death of the great priest

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and even if he is found innocent, he must still remain there until the death of the high priest] (See: **Ellipsis (p.746)**)

who is in those days

Yahweh is using the expression **in those days** by association to mean “serving as high priest at that time.” If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [who is serving at that time] (See: **Metonymy (p.816)**)

Joshua 20:7

it is Hebron

The author is providing background information to help readers understand that the city he calls **Kiriath Arba** is the one they know as **Hebron**. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.706)**)

Joshua 20:8

(There are no notes for this verse.)

Joshua 20:9

the cities of appointment

If your language does not use an abstract noun for the idea of **appointment**, you could express the same idea in another way. Alternate translation: [the cities that were appointed] (See: **Abstract Nouns (p.697)**)

Joshua 21

Joshua 21 Chapter Introduction

Structure and Formatting

This chapter concludes the description of how Joshua divided up the land the Israelites conquered. It describes how Joshua designated certain cities for the Levites to live in, since they had no tribal territory of their own (21:1–45).

Ellipsis

In many places in this chapter, the author leaves out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Notes suggest approaches to this issue in several specific instances. (See: **Ellipsis (p.746)**)

Joshua 21:1

the heads of the fathers of & and to the heads of the fathers of

See how you translated the same expression in Joshua 14:1. Alternate translation: [the heads of the father's houses of … and to the heads of the father's houses of] or [the men who led the extended families of … and to the men who led the extended families of] (See: **Ellipsis (p.746)**)

Joshua 21:2

by the hand of Moses

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses] (See: **Synecdoche (p.864)**)

Joshua 21:3

upon the mouth of Yahweh

See how you translated the same expression in Joshua 19:50. Alternate translation: [as Yahweh had commanded] (See: **Metonymy (p.816)**)

Joshua 21:4

And the lot came out for the clans of the Kohathite. And for the sons of Aaron the priest, from the Levites, there were 13 cities by the lot from the tribe of Judah and from the tribe of the Simeonite and from the tribe of Benjamin

The author assumes that readers will understand that the leaders decided to assign cities to the groups of Levites in a particular order (Kohathite priests, Kohathite non-priests, Gershonites, and Merarites) and then cast lots to see which cities would go to each group. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [The leaders started by casting lots to decide which cities would belong to the Levites from the Kohathite clan who were priests, descendants of Aaron. The lot selected 13 cities for them] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 21:5

And for the remaining sons of Kohath

The author assumes that readers will understand what he means by **remaining**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And for the descendants of Kohath who were not priests, descendants of Aaron] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 21:6

(There are no notes for this verse.)

Joshua 21:7

(There are no notes for this verse.)

Joshua 21:8

by the hand of Moses

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses] (See: **Synecdoche (p.864)**)

Joshua 21:9

which one calls them by name

Here, **one** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [which are mentioned here by name] (See: **Pronouns — When to Use Them (p. 847)**)

Joshua 21:10

the first lot

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression.
Alternate translation: [lot number one] (See: **Ordinal Numbers (p.826)**)

Joshua 21:11

Kiriath Arba (the father of the Anak, it is Hebron

See how you presented the similar background information that the author provides in Joshua 14:15 about the former and current name of this city. (See: **Background Information (p.706)**)

Joshua 21:12

(There are no notes for this verse.)

Joshua 21:13

(There are no notes for this verse.)

Joshua 21:14

(There are no notes for this verse.)

Joshua 21:15

(There are no notes for this verse.)

Joshua 21:16

(There are no notes for this verse.)

Joshua 21:17

And from the tribe of Benjamin

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [And from the tribe of Benjamin they gave these cities:] (See: **Ellipsis (p.746)**)

Joshua 21:18

(There are no notes for this verse.)

Joshua 21:19

(There are no notes for this verse.)

Joshua 21:20

the remaining ones from the sons of Kohath

The author assumes that readers will understand what he means by **remaining**. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the other descendants of Kohath] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 21:21

and Gezer and its pasturelands

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and they gave them Gezer and its pasturelands] (See: **Ellipsis (p.746)**)

Joshua 21:22

(There are no notes for this verse.)

Joshua 21:23

(There are no notes for this verse.)

Joshua 21:24

(There are no notes for this verse.)

Joshua 21:25

(There are no notes for this verse.)

Joshua 21:26

were} for the remaining clans of the sons of Kohath

See how you translated the similar expression in Joshua 21:5. Alternate translation: [were for the clans of Kohath's descendants who were not priests] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 21:27

(There are no notes for this verse.)

Joshua 21:28

(There are no notes for this verse.)

Joshua 21:29

(There are no notes for this verse.)

Joshua 21:30

(There are no notes for this verse.)

Joshua 21:31

(There are no notes for this verse.)

Joshua 21:32

(There are no notes for this verse.)

Joshua 21:33

(There are no notes for this verse.)

Joshua 21:34

the remaining Levites

In this case, the term **remaining** means something different than it did in verses 5 and 26. The author is using it to refer implicitly to the last group of Levites, which had not yet received any cities. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the group of Levites that was still waiting to receive cities] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 21:35

(There are no notes for this verse.)

Joshua 21:36

(There are no notes for this verse.)

Joshua 21:37

(There are no notes for this verse.)

Joshua 21:38

(There are no notes for this verse.)

Joshua 21:39

(There are no notes for this verse.)

Joshua 21:40

the remaining ones from the clans of the Levites

See how you translated the similar expression in Joshua 21:34. Alternate translation: [the clan of Levites that was still waiting to receive cities] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 21:41

(There are no notes for this verse.)

Joshua 21:42

These cities were city, city, and its pasturelands around it

The author is using a common expression to mean that this was true of each city individually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Each one of these cities had its own pasturelands around it] (See: **Idiom (p.782)**)

Joshua 21:43

to their fathers

The author is speaking as if **their fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to their ancestors] (See: **Metaphor (p.810)**)

Joshua 21:44

to their fathers

The author is speaking as if these people were the actual **fathers** of the current generation. If it would be clearer in your language, you could state the meaning plainly. See how you translated this expression in the previous verse. (See: **Metaphor (p.810)**)

And a man did not stand against their faces from all of their enemies

See how you translated the similar expression in Joshua 1:5 and Joshua 2:11. Alternate translation: [Not a single one of their enemies had been able to resist them] (See: **Idiom (p.782)**)

Joshua 21:45

A word did not fall from every good word that Yahweh had spoken to the house of Israel

The author is speaking as if Yahweh's words were objects that could **fall** to the ground in failure and be lost. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Not a single one of the good words Yahweh had spoken to the house of Israel failed to come true] (See: **Metaphor (p.810)**)

The whole came

The author is speaking of **the whole** (that is, everything that Yahweh had promised) as if it were a living thing that could come to a destination. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Everything happened just as he said it would] (See: **Personification (p.831)**)

Joshua 22

Joshua 22 Chapter Introduction

Structure and Formatting

This chapter describes how Joshua dismissed the armies of the tribes that had settled on the east side of the Jordan River. It also describes how they built an altar to remind their descendants to worship Yahweh and how they resolved a misunderstanding about this altar with the other Israelites (22:1–34).

Translation Issues in This Chapter

Quotations within quotations

In verses 16–20 and 22–29, there are long quotations that include quotations within quotations and, in verses 24–25, 27, and 28, quotations within quotations within quotations. If it would be clearer in your language, you could translate these so that there are not a quotations within quotations. Notes suggest ways to do this.

“the sons of Israel”

While this phrase typically refers to all of the Israelites, in this chapter it means specifically the people of the tribes that settled on the west side of the Jordan River. Be sure that this meaning is clear in your translation.

“brothers”

In this chapter, Joshua and the author use the term “brothers” to mean people who are descended from the same ancestor. In your translation, you may wish to communicate this meaning by using an expression such as “fellow Israelites.” (See: **Metaphor (p.810)**)

“tents”

Joshua uses the name of one kind of dwelling, “tents,” to mean all kinds of dwellings. In your translation, you may wish to communicate this meaning by using a word such as “homes.” (See: **Synecdoche (p.864)**)

“tomorrow”

In this chapter, characters use the word “tomorrow” several times to mean “in the future.” You may wish to use that phrase in your translation to communicate the meaning.

Joshua 22:1

to the Reubenite and to the Gadite

The author is not referring to specific individuals. He means the members of these tribes in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [to the Reubenites and to the Gadites] (See: **Generic Noun Phrases (p.764)**)

Joshua 22:2

And you have listened to my voice according to all that I have commanded you

Joshua is using the term **voice** by association to mean the commands he gave by using his voice. He is using the word **listened** by association to mean complying with what he said. If it would be clearer in your language, you could use equivalent expressions or state the meaning plainly. Alternate translation: [And you have obeyed all my commands that I have commanded you] (See: **Metonymy (p.816)**)

Joshua 22:3

your brothers

As the introduction to this chapter discusses, Joshua is using the term **brothers** to describe people who are descended from the same ancestor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your fellow Israelites] (See: **Metaphor (p.810)**)

these many days

The author is using the term **days** by association to refer to time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all this time] (See: **Metonymy (p.816)**)

to this day

See how you translated the phrase **to this day** in Joshua 4:9. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

but you have kept the keeping of the commandments of Yahweh your God

For emphasis, the author is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [but you have carefully kept the commandments of Yahweh your God] (See: **Poetry (p.833)**)

Joshua 22:4

to your tents

As the introduction to this chapter discusses, Joshua is using one kind of home, **tents**, to mean all kinds of homes. (Not all Israelites lived in tents.) If it would be helpful in your language, you could state the meaning plainly.
Alternate translation: [to your homes] (See: **Synecdoche (p.864)**)

Joshua 22:5

to do the commandment and the instruction that Moses, the servant of Yahweh, commanded you

The terms **commandment** and **instruction** mean similar things. Joshua is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to do everything that Moses, the servant of Yahweh commanded you] (See: **Doublet (p.744)**)

and to walk in all of his ways

Joshua is speaking as if following Yahweh's commands were like walking on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and to live as he has commanded] (See: **Metaphor (p.810)**)

and to cling to him

Joshua is speaking as if the Israelites could physically hold onto Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and to remain completely loyal to him] (See: **Metaphor (p.810)**)

with all of your heart

Joshua is using the term **heart** figuratively to mean thoughts and feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [with all of your thoughts and feelings] (See: **Metaphor (p.810)**)

and with all of your soul

Joshua is using the word **soul** to refer implicitly to a person's deepest commitments. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and in everything you commit yourself to do] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 22:6

(There are no notes for this verse.)

Joshua 22:7

Moses had given & Joshua gave

The author is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Moses had given land ... Joshua gave land] (See: **Ellipsis (p.746)**)

Joshua 22:8

(There are no notes for this verse.)

Joshua 22:9

the sons of Israel

As the introduction to this chapter discusses, the author is using a phrase that describes all of the Israelites, **the sons of Israel**, to mean part of them, the ones who settled on the west side of the Jordan. If it would be helpful in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [the other Israelites] or [the western Israelites] (See: **Synecdoche (p.864)**)

upon the mouth of Yahweh

See how you translated the same expression in Joshua 19:50. Alternate translation: [as Yahweh had commanded] (See: **Metonymy (p.816)**)

by the hand of Moses

See how you translated the same expression in Joshua 14:2. Alternate translation: [through Moses] (See: **Metonymy (p.816)**)

Joshua 22:10

the regions of the Jordan that are in the land of Canaan

The word translated as **regions** could be the name of a place. If a major Bible translation in your area represents it as a name, you may want to do the same. Alternate translation: [near the Jordan, which is in the land of Canaan] (See: **How to Translate Names (p.774)**)

Joshua 22:11

(There are no notes for this verse.)

Joshua 22:12

(There are no notes for this verse.)

Joshua 22:13

the priest

The author assumes that readers will know that he is describing Phinehas as the high priest. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the high priest] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 22:14

one leader, one leader, to the house of the father to all of the tribes of Israel. And they {were} a man, the head of the house of their fathers to the thousands of Israel

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [one leader from each of the tribes of Israel, each one being the head of a clan] (See: **Parallelism (p.828)**)

one leader, one leader, to the house of the father to all of the tribes of Israel

The author is using a common expression to mean that there was one leader from each tribe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there was one leader of a father's house from each of the Israelite tribes] (See: **Idiom (p.782)**)

And & a man

The author is using the phrase **a man** to introduce each leader as a new participant in the story. If your language has its own way of introducing new participants, you can use it here in your translation. (See: **Introduction of New and Old Participants (p.792)**)

to the thousands of Israel

The author is using the word **thousands** in one of its implicit senses to mean clans. You could express this meaning in your translation if that would be helpful to your readers. Alternate translation: [from one of the clans of Israel] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 22:15

(There are no notes for this verse.)

Joshua 22:16

Thus says all of the congregation of Yahweh: ‘What is this unfaithfulness that you have done unfaithfully

See the discussion in the introduction to this chapter of the long quotation within a quotation in verses 16–20. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It should be sufficient just to change this introduction in order to make all of these verses a first-level direct quotation. Alternate translation: [All of the congregation of Yahweh wants to know what this unfaithfulness is that you have done] (See: **Quotes within Quotes (p.853)**)

What is this unfaithfulness that you have done unfaithfully against the God of Israel, to turn today from after Yahweh in your building for yourselves an altar today for your rebelling against Yahweh

The representatives of the western tribes are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have unfaithfully done unfaithfulness against the God of Israel by turning away from Yahweh and building an altar for yourselves in rebellion against him!] (See: **Rhetorical Question (p.858)**)

What is this unfaithfulness that you have done unfaithfully

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [What is this great unfaithfulness that you have done] (See: **Poetry (p.833)**)

to turn today from after Yahweh

The western representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to stop being loyal to Yahweh] (See: **Metaphor (p.810)**)

Joshua 22:17

Was} the iniquity of Peor little for us, from which we have not purified ourselves to this day

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [The sin we committed at Peor was very serious, and we have not purified ourselves from it to this day!] (See: **Rhetorical Question (p.858)**)

Was} the iniquity of Peor little for us

The western representatives are not suggesting seriously that the eastern tribes might consider the sin the Israelites committed at **Peor** to have been too little. They actually mean to communicate emphatically the opposite of the literal meaning of their words. Alternate translation: [Certainly you consider the sin we committed at Peor to have been very serious] (See: **Irony (p.795)**)

Joshua 22:18

And will you yourselves turn today from after Yahweh

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You must not turn away from following Yahweh!] (See: **Rhetorical Question (p.858)**)

And will you yourselves turn today from after Yahweh

The western representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And will you yourselves stop being loyal to Yahweh] (See: **Metaphor (p.810)**)

today, then tomorrow

The western representatives are using characteristic expressions of their culture. By **today*, they mean "now," and by** tomorrow**, they mean "in the future." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [now, then in the future] (See: **Idiom (p.782)**)

Joshua 22:19

if the land of your possession {is} unclean

Interpreters have different understandings of why the representatives of the western tribes suggest that the eastern tribes may think their land is **unclean**. The UST expresses one likely interpretation. (See: **Assumed Knowledge and Implicit Information (p.702)**)

where the dwelling of Yahweh dwells there

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [where Yahweh's dwelling is] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

where the dwelling of Yahweh dwells there

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [where Yahweh truly dwells] (See: **Poetry (p.833)**)

Joshua 22:20

Did} not Achan, the son of Zerah, act unfaithfully in unfaithfulness with the devoted thing, and wrath was on all of the congregation of Israel

The western representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [When Achan, the son of Zerah, acted unfaithfully in unfaithfulness with the devoted thing, wrath was on all of the assembly of Israel!] (See: **Rhetorical Question (p.858)**)

act unfaithfully in unfaithfulness

For emphasis, the western representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [acted so unfaithfully] (See: **Poetry (p.833)**)

And he did not perish, one man, in his iniquity

The western representatives are expressing a positive meaning by using a negative word, **not**, together with a term that is the opposite of their intended meaning, **one**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Many other people died because of his iniquity] (See: **Litotes (p.804)**)

Joshua 22:21

And & answered and spoke with the heads of

This phrase expresses a single idea by using two words connected with **and**. The word **spoke** tells in what way they **answered**. Alternate translation: [And ... responded to the heads of] (See: **Hendiadys (p.771)**)

Joshua 22:22

Yahweh {is} God of gods! Yahweh {is} God of gods

The representatives of the eastern tribes are repeating this statement in order to intensify its meaning. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [Yahweh is most certainly the God of gods!] (See: **Reduplication (p.856)**)

Yahweh {is} God of gods

The eastern representatives are using a phrase that expresses a strong feeling, conviction. There may be an equivalent exclamation in your language that you can use in your translation to convey this strong feeling. If not, you could say what the representatives were feeling. Alternate translation: [We are absolutely convinced that Yahweh is the supreme God!] (See: **Exclamations (p.753)**)

If in rebellion or if in unfaithfulness against Yahweh

The eastern representatives are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [If we have done this in rebellion or in unfaithfulness against Yahweh] (See: **Ellipsis (p.746)**)

do not save us

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the verb **save**, which would be negative under the condition stated. Alternate translation: [punish us with death] (See: **Double Negatives (p.741)**)

Joshua 22:23

To build an altar for ourselves

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [If it was to build for ourselves an altar] (See: **Ellipsis (p.746)**)

to turn from after Yahweh

The eastern representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to stop being loyal to Yahweh] (See: **Metaphor (p.810)**)

Yahweh himself will seek

The eastern representatives are using a common expression to mean that Yahweh will investigate and punish wrongdoing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [may Yahweh investigate what we have done and punish us for it] (See: **Idiom (p.782)**)

Joshua 22:24

But if not from anxiety from a matter we did this

The eastern representatives mean that they did not build the altar for any reason **if** it was **not** for the one that they state. If it would appear in your language that they were making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [No, the only reason we did this was from anxiety from a matter] (See: **Connect — Exception Clauses (p.721)**)

saying, ‘Tomorrow your sons might speak to our sons, saying, “What to you and to Yahweh, the God of Israel

There are three levels of quotation here. The Reubenites, Gadites, and half tribe of Manasseh are speaking (level 1) and telling the Israelites leaders what they were saying (or thinking) to themselves (level 2) that their **sons** might say to them in the future (level 3). Use the appropriate punctuation in your language to mark these levels of quotation. Alternatively, you could translate this so that there is not a third-level quotation (see the Quotes within Quotes note). (See: **Quote Markings (p.850)**)

saying, ‘Tomorrow your sons might speak to our sons, saying, “What to you and to Yahweh, the God of Israel

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation and another quotation within that one. See the introduction to this chapter for a discussion of the long quotation in verses 24–28 that includes second-level and third-level quotations. Alternate translation: [thinking that tomorrow your sons might speak to our sons and ask them what to them and to Yahweh, the God of Israel] (See: **Quotes within Quotes (p.853)**)

your sons & our sons

The eastern representatives are speaking of future generations as if they were the actual **sons** of the current generation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your descendants ... our descendants] (See: **Metaphor (p.810)**)

What to you and to Yahweh, the God of Israel

The eastern representatives are using a common expression of their culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What relationship do you have with Yahweh, the God of Israel?] (See: **Idiom (p.782)**)

What to you and to Yahweh, the God of Israel

The eastern representatives are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [You have no relationship with Yahweh, the God of Israel!] (See: **Rhetorical Question (p.858)**)

Joshua 22:25

For Yahweh has given a border between us and between you sons of Reuben and sons of Gad, the Jordan. No portion {is} for you in Yahweh

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation within a quotation. Alternate translation: [We were concerned that your descendants would say that Yahweh had put a border between them and our descendants from the tribes of Reuben and Gad, the Jordan, so that they had no portion in Yahweh] (See: **Quotes within Quotes (p.853)**)

No portion {is} for you in Yahweh

The eastern representatives are speaking as if Yahweh were a territory of which a person or group could have a **portion**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You have no relationship with Yahweh] (See: **Metaphor (p.810)**)

Joshua 22:26

So we said, ‘Let us now do to build for ourselves an altar

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [So we said to ourselves that we should now do to build for ourselves an altar] (See: **Quotes within Quotes (p.853)**)

Let us now do to build

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [Let us build] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.806)**)

not for a burnt offering and not for a sacrifice

The eastern representatives are not referring to specific offerings or sacrifices. They mean those things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [not for burnt offerings or sacrifices] (See: **Generic Noun Phrases (p.764)**)

Joshua 22:27

but it {will be} a witness between us and between you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [but as a witness between us and the western tribes] (See: **Quotes within Quotes (p.853)**)

our generations

The eastern representatives are using the pronoun **our** to refer to their **generations** and those of their listeners, so use the inclusive form of that pronoun if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.755)**)

to serve the service of Yahweh

For emphasis, the eastern representatives are using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [to serve Yahweh diligently] (See: **Poetry (p.833)**)

to his face

The representatives of the eastern tribes are using the term **face** by association to mean the presence of someone. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in his presence] or [at the tent of meeting] (See: **Metonymy (p.816)**)

And your sons will not say to our sons tomorrow, "No portion {is} for you in Yahweh

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [That way their descendants would not tell our descendants in the future that they had no portion in Yahweh] (See: **Quotes within Quotes (p.853)**)

Joshua 22:28

And we said, ‘And it will happen, if they speak to us, or to our generations tomorrow, that we will say, “See, a copy of the altar of Yahweh that our fathers made, not for a burnt offering and not for a sacrifice, but it {is} a witness between us and between you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And we decided that if they spoke to us or to our descendants in the future, we would show them that this was a copy of Yahweh’s altar, not for offerings or sacrifices, but as a witness between us and them] (See: **Quotes within Quotes (p.853)**)

our fathers

The eastern representatives are speaking as if **our fathers** were the actual fathers of the current generation of Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our ancestors] (See: **Metaphor (p.810)**)

not for a burnt offering and not for a sacrifice

The eastern representatives are not referring to specific offerings or sacrifices. They mean these things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [not for burnt offerings or sacrifices] (See: **Generic Noun Phrases (p.764)**)

Joshua 22:29

Profane to us from him, to rebel

The eastern representatives are using a common expression to express their horror at the idea they describe. Your language may have a comparable expression that you can use in your translation. Alternate translation: [God forbid that we should rebel] (See: **Idiom (p.782)**)

and turn today from after Yahweh

The eastern representatives are speaking as if following Yahweh were like walking behind him on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and stop being loyal today to Yahweh] (See: **Metaphor (p.810)**)

for a burnt offering, for a grain offering, or for a sacrifice

The eastern representatives are not referring to specific offerings or sacrifices. They mean these things in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [for burnt offerings, grain offerings, or sacrifices] (See: **Generic Noun Phrases (p.764)**)

is to the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [is before] or [stands before] (See: **Metonymy (p.816)**)

Joshua 22:30

and the leaders of the congregation and the heads of the thousands of Israel

The terms mean similar things. The author is using them together for emphasis and clarity. If it would be helpful to your readers, you could express the emphasis with a single phrase. Alternate translation: [and the Israelite clan leaders whom the assembly had chosen] (See: **Doublet (p.744)**)

the words that the sons of Reuben and the sons of Gad and the sons of Manasseh spoke

The author is using the term **words** by association to mean what the eastern representatives said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the explanation that the people of Reuben, Gad, and Manasseh had given] (See: **Metonymy (p.816)**)

And it was good in their eyes

The author is using the common expression of his culture, **in the eyes of**, to mean “in the judgment of” or “in the opinion of.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they judged this to be a good reason for building the altar] (See: **Idiom (p.782)**)

Joshua 22:31

Today we know that Yahweh {is} in the midst of us, that you have not acted unfaithfully in this unfaithfulness against Yahweh

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you have not acted unfaithfully in this unfaithfulness against Yahweh, we know that Yahweh is in the midst of us] (See: **Connect — Reason-and-Result Relationship (p.725)**)

Yahweh {is} in the midst of us

Phinehas means implicitly that Yahweh has come into **the midst of** his people in order to help them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Yahweh must be here helping us] (See: **Assumed Knowledge and Implicit Information (p.702)**)

you have not acted unfaithfully in this unfaithfulness against Yahweh

For emphasis, Phinehas is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [you have not been unfaithful to Yahweh at all] (See: **Poetry (p.833)**)

Joshua 22:32

from with the sons of Reuben and from with the sons of Gad

The author is using some of the eastern tribes, **Reuben** and **Gad**, to represent all of them, including Manasseh. If it would be helpful in your language, you could state the meaning plainly, here and in the next two verses. Alternate translation: [from with the sons of Reuben and from with the sons of Gad and from with the sons of Manasseh] (See: **Synecdoche (p.864)**)

a word

The author is using the term **word** by association to mean a report that the leaders used words to convey. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a report] (See: **Metonymy (p.816)**)

Joshua 22:33

And the word was good in the eyes of the sons of Israel

See how you translated the similar expression in 22:30. Alternate translation: [And the Israelites judged this to be a good explanation] (See: **Metonymy (p.816)**)

Joshua 22:34

For it {is} a witness between us that Yahweh {is} God

Some versions of the Bible translate this direct quotation as a name. If a translation of the Bible exists in your region, you may wish to translate this as a name if the existing Bible translation in your region translates this direct quote as a name. If a translation of the Bible does not exist in your region, you may wish to follow the example of the ULT. Alternate translation: [A Witness Between Us That Yahweh Is God] (See: **How to Translate Names (p.774)**)

Joshua 23

Joshua 23 Chapter Introduction

Structure and Formatting

This chapter describes how Joshua brought the Israelites together, probably to his home in Timnath Serah, to give them a final exhortation before he died. (23:1–16).

Religious and Cultural Concepts in This Chapter

Joshua’s instructions

It was common in the Ancient Near East for an important leader to give his people instructions in anticipation of his death. If leaders in your culture also do this, translate this in a way that will help your readers recognize the practice that Joshua is following.

Joshua 23:1

from many days afterward

The author is using the term **days** by association to mean time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [a long time after that] (See: **Metonymy (p.816)**)

that Joshua had aged, he had come into days

To translate this expression here and in the next verse, see how you translated the similar expression in 13:1. Alternate translation: [that Joshua had grown very old] or [that Joshua had become a very old man] (See: **Doublet (p.744)**)

Joshua 23:2

(There are no notes for this verse.)

Joshua 23:3

But you yourselves have seen & your God & from your faces. & your God, & for you

The words **you**, **yourselves**, and **your** are plural throughout this chapter because Joshua is addressing the assembled Israelites and their leaders. So use plural forms in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.762)**)

from your faces

Here, Joshua is using the expression **from your faces** which was a common expression that meant "because of" or "on account of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or you could state the meaning plainly. Alternate translation: [because of you] (See: **Idiom (p.782)**)

Joshua 23:4

I have caused to fall

Joshua is using the past tense to describe something that is going to happen in the future. He is doing that in order to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [I will cause to fall] (See: **Predictive Past (p.845)**)

I have caused to fall

Joshua is speaking as if territories were objects that could **fall**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I will defeat] (See: **Metaphor (p.810)**)

as an inheritance for your tribes

Joshua is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and have given their land to you as an inheritance for your tribes] (See: **Ellipsis (p.746)**)

and the Great Sea

The author is leaving out some of the words that a sentence would need in many languages to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and as far as the Great Sea] (See: **Ellipsis (p.746)**)

from the Jordan, and all of the nations that I cut off, and the Great Sea from the going of the sun

Joshua is saying that this territory extends from the Jordan to the Great Sea. He is also saying, as supplemental information, that it includes the land of nations already conquered. It may be more natural in your language to present the supplemental information after the information about the extent of the territory. Alternate translation: [from the Jordan to the Great Sea from the going of the sun, including all of the nations that I have cut off] (See: **Information Structure (p.787)**)

Joshua 23:5

(There are no notes for this verse.)

Joshua 23:6

written in the book of the instruction of Moses

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that Moses wrote in the book of instruction] (See: **Active or Passive (p.699)**)

not to turn aside from it right or left

Joshua is speaking of two directions in order to mean them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [not to turn aside from it in any direction] (See: **Merism (p.808)**)

not to turn aside from it right or left

Joshua is speaking as if following God's **instruction** were like walking on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [not to disobey it in any way] (See: **Metaphor (p.810)**)

Joshua 23:7

(There are no notes for this verse.)

Joshua 23:8

If not to Yahweh your God you shall cling

Joshua is speaking as if the Israelites could physically **cling** to Yahweh. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [If not to Yahweh your God you shall be loyal] (See: **Metaphor (p.810)**)

If not to Yahweh your God you shall cling

Joshua is saying that the Israelites should not be devoted to any God **if** they are **not** devoted to Yahweh. If it would appear in your language that he was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [You shall cling only to Yahweh your God] or [You shall be loyal only to Yahweh your God] (See: **Connect — Exception Clauses (p.721)**)

to this day

See how you translated the phrase **to this day** in 4:9. Alternate translation: [right up to this time] (See: **Metonymy (p.816)**)

Joshua 23:9

great and powerful nations

The terms **great** and **powerful** mean similar things. Joshua is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [very powerful nations] (See: **Doublet (p.744)**)

a man has not stood against your faces

See how you translated the similar expression in 1:5. Alternate translation: [not a single one of your enemies has been able to resist you] (See: **Idiom (p.782)**)

Joshua 23:10

One man from you pursues a thousand

Joshua is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [Each one of you is able to defeat many enemies] (See: **Hyperbole (p.778)**)

Joshua 23:11

And you shall keep yourselves exceedingly to yourselves, to love Yahweh your God

Joshua is using a common expression to mean “being very careful about something.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you shall be very careful to love Yahweh your God] (See: **Idiom (p.782)**)

Joshua 23:12

if turning, you turn

Joshua is repeating forms of the verb **turn** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [if you definitely turn] (See: **Reduplication (p.856)**)

and cling to the remnant of these nations

Joshua is speaking as if the Israelites could physically **cling** to these nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and become loyal to the remnant of these nations] (See: **Metaphor (p.810)**)

Joshua 23:13

knowing, may you know

Joshua is repeating forms of the verb **know** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [you may know for certain] (See: **Reduplication (p.856)**)

And they will be to you for a snare and for a trap and for a whip on your sides and for thorns in your eyes

Joshua is speaking as if these nations would actually become a **trap**, **snare**, **whip**, and **thorns**. If it would be clearer in your language, you could express these as comparisons. The UST models one way to do that. You could also state the meaning plainly. Alternate translation: [And they will harm you in many different ways] (See: **Metaphor (p.810)**)

Joshua 23:14

And behold

Joshua is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you could use in your translation. (See: **Metaphor (p.810)**)

today I myself am going in the way of all of the earth

Joshua is speaking in a polite way about his approaching death. Your language may have a similar polite expression that you can use in your translation. Alternate translation: [I will soon pass away] (See: **Euphemism (p. 751)**)

with all of your heart and with all of your soul

See how you translated the terms **heart** and **soul** in 22:5. Alternate translation: [in your deepest feelings and intentions] or [with your deepest feelings and intentions] (See: **Metaphor (p.810)**)

not one word has fallen from all of the good words that Yahweh your God spoke concerning you. & Not one word has fallen from it

See how you translated the similar expression in 21:45. Alternate translation: [not a single one of the good words Yahweh spoke concerning you has failed to come true ... No, not a single one has failed to come true] (See: **Metaphor (p.810)**)

the good words that Yahweh your God spoke

Joshua is using the term **words** by association to mean the promises that Yahweh made using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the good promises that Yahweh your God made] (See: **Metonymy (p.816)**)

The whole has come to you

Joshua is speaking of **the whole** of what Yahweh said as if it were a living thing that could **come** to someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Everything has happened just as he said] (See: **Personification (p.831)**)

Not one word has fallen from it

The pronoun **it** refers to **the good words** that Joshua described earlier in the verse. It may be more natural in your language to use a plural pronoun. Alternate translation: [Not one word has fallen from them] (See: **Pronouns — When to Use Them (p.847)**)

Joshua 23:15

all of the good word that Yahweh your God spoke to you has come upon you

Joshua is speaking of **the good word** Yahweh spoke as if it were a living thing that could **come upon** someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everything good that Yahweh your God promised has happened to you] (See: **Personification (p.831)**)

all of the evil word

Joshua is using the term **word** by association to mean the warnings that Yahweh gave using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the punishments that he warned about] (See: **Metonymy (p.816)**)

Joshua 23:16

In your transgressing the covenant of Yahweh your God that he commanded you and you go and serve other gods and bow down to them

Joshua is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [If you go and serve other gods and bow down to them and thereby transgress the covenant of Yahweh your God that he commanded you] (See: **Order of Events (p.824)**)

then the nose of Yahweh will burn against you

Joshua is speaking as if Yahweh's **nose** could **burn** with anger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then Yahweh will become very angry with you] (See: **Metaphor (p. 810)**)

Joshua 24

Joshua 24 Chapter Introduction

Structure and Formatting

This chapter describes how Joshua had the Israelites gather in the city of Shechem to renew their covenant with Yahweh (24:1–28). It then describes how Joshua died and was buried and how the Israelites also buried the remains of other leaders who had died (24:29–33).

Religious and Cultural Concepts in This Chapter

“Cut a covenant”

The phrase “cut a covenant” occurs in this chapter, as it did several times in Chapter 9. It means “make a covenant.” The word “cut” is used because in some covenant ceremonies, the participants would cut up animals and then walk between the pieces. This was to indicate, “If I break this covenant, may I be destroyed in this same way.” It is not necessary to understand this background to covenant ceremonies in order to understand the action in this chapter, so you do not have to use the term “cut” in your translation. You could simply say “make,” or you could use an expression from your own language and culture.

Translation Issues in This Chapter

“you,” “your”

Yahweh, speaking through Joshua, often addresses the current generation of Israelites with the pronouns “you” and “your,” as if he had done the things he describes directly for them. Yahweh is actually using those pronouns to refer to the ancestors of the Israelites, the people whom he brought out of Egypt, by association with the current generation. In your translation, you could express this meaning by using expressions such as “your ancestors.” (See: **Metonymy (p.816)**)

“fathers”

Often in this chapter, Yahweh speaks of the ancestors of the Israelites he is addressing as if they were their actual “fathers.” In your translation, you could express this meaning by using a term such as “ancestors.” (See: **Metaphor (p.810)**)

“the Amorite,” “the foreigner,” etc.

Often in this chapter, Yahweh and Joshua use expressions such as “the Amorite.” They are not referring to a specific Amorite. They mean the Amorite people in general. The meaning is also general in similar instances, including “the foreigner” in verses 20 and 23. It may be more natural in your language to express this meaning by using plural forms. (See: **Generic Noun Phrases (p.764)**)

Joshua 24:1

to the face of

See the Introduction to Joshua for a discussion of the phrase “to the face of.” Alternate translation: [before] (See: **Metonymy (p.816)**)

Joshua 24:2

Thus says Yahweh, the God of Israel: ‘Your fathers dwelled

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. See the discussion in the introduction to this chapter of how you can do this through the end of this second-level quotation in verse 13. Alternate translation: [Yahweh, the God of Israel, is telling you that your fathers dwelled] (See: **Quotes within Quotes (p.853)**)

Your fathers

As the introduction to this chapter discusses, Yahweh is speaking of the ancestors of the Israelites as if they were their actual **fathers**. If it would be clearer in your language, you could state the meaning plainly, here and throughout this chapter. Alternate translation: [your ancestors] (See: **Metaphor (p.810)**)

the river

Yahweh assumes that the Israelites will know that by **the river**, he means the Euphrates River. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Euphrates River] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Terah, the father of Abraham and the father of Nahor

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [Your ancestor was Terah, who was the father of Abraham and the father of Nahor] (See: **Ellipsis (p.746)**)

Joshua 24:3

his seed

Yahweh is speaking of Abraham’s descendants as if they were his **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [his descendants] (See: **Metaphor (p.810)**)

Joshua 24:4

(There are no notes for this verse.)

Joshua 24:5

And I sent Moses and Aaron

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [When the Egyptians enslaved them, I sent Moses and Aaron to rescue them] (See: **Ellipsis (p.746)**)

I brought you out

As the introduction to this chapter discusses, Yahweh is using the pronoun **you** to refer to the ancestors of the Israelites, whom he actually brought out of Egypt, by association with the current generation, whom he is addressing. If it would be helpful in your language, you could state the meaning plainly, here and in subsequent instances of this usage. Alternate translation: [I brought your ancestors out] (See: **Metonymy (p.816)**)

Joshua 24:6

with chariot

Yahweh is not referring to a specific **chariot**. He means the many chariots that the Egyptians had. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [with chariots] (See: **Generic Noun Phrases (p.764)**)

Joshua 24:7

And they cried out

The pronoun **they** refers to the ancestors of the Israelites whom Yahweh brought out of Egypt. Alternate translation: [And your ancestors cried out] (See: **Pronouns — When to Use Them (p.847)**)

and he brought the sea over him and covered him

The pronoun **him** refers in each instance to **the Egyptians**. It may be more natural in your language to use a plural pronoun. Alternate translation: [and he brought the sea over them and covered them] (See: **Pronouns — When to Use Them (p.847)**)

And your eyes saw

Yahweh is using one part of the Israelites, their **eyes**, to mean all of them in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you saw] (See: **Synecdoche (p. 864)**)

many days

Yahweh is using the term **days** by association to mean time, since time is made up of days. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for a long time] (See: **Metonymy (p.816)**)

Joshua 24:8

the Amorite

As the Introduction to this chapter discusses, Yahweh is not referring to a specific Amorite. He means the Amorite people in general. It may be more natural in your language to express this meaning by using a plural form, here and in subsequent instances of this usage. Alternate translation: [the Amorites] (See: **Generic Noun Phrases (p. 764)**)

Joshua 24:9

And Balak, the son of Zippor, the king of Moab, arose

See how you translated the similar expression in 1:2. Alternate translation: [And Balak, the son of Zippor, the king of Moab, took action] (See: **Idiom (p.782)**)

Beor

The word **Beor** is the name of a man. (See: **How to Translate Names (p.774)**)

Joshua 24:10

And blessing, he blessed you

Yahweh is repeating forms of the verb **bless** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [And he greatly blessed you] (See: **Reduplication (p.856)**)

Joshua 24:11

the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite and the Hivite and the Jebusite

See how you translated the names of these people groups in 3:10. (See: **Generic Noun Phrases (p.764)**)

And I gave them into your hand

See how you translated this expression in 6:2. Alternate translation: [And I have delivered them to your control] or [And I have allowed you to conquer them] (See: **Metonymy (p.816)**)

Joshua 24:12

not by your sword and not by your bow

Yahweh is using two specific weapons to mean all of the weapons that the Israelites possessed and used. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [not by your own weapons] (See: **Synecdoche (p.864)**)

not by your sword and not by your bow

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [This was not done by your sword and not done by your bow] or [This was not because you used your own weapons] (See: **Ellipsis (p.746)**)

Joshua 24:13

You {are} eating vineyards and olive groves

Yahweh is using the term **vineyards** and **olive groves** by association to mean the fruit that they produce. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You are eating grapes from vineyards and olives from groves] (See: **Metonymy (p.816)**)

Joshua 24:14

(There are no notes for this verse.)

Joshua 24:15

in your eyes

Joshua is using the common expression of his culture, **in the eyes of**, to mean “in the judgment of” or “in the opinion of.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in your judgment] (See: **Idiom (p.782)**)

and my house

Joshua is using the term **house** by association to mean his family. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and my family] (See: **Metonymy (p.816)**)

Joshua 24:16

Profane to us from leaving Yahweh

See how you translated the similar expression in 22:29. Alternate translation: [God forbid that we should leave Yahweh] (See: **Idiom (p.782)**)

Joshua 24:17

from the house of slaves

The people are speaking of Egypt as if it were a **house** in which they were kept as **slaves**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [from where we were slaves] (See: **Metaphor (p.810)**)

before our eyes

The people are using one part of themselves, their **eyes**, to mean all of them in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as we watched] (See: **Synecdoche (p.864)**)

Joshua 24:18

all of the peoples and the Amorite, the dweller {in} the land

The Israelite people are not referring to a specific **Amorite** person. They mean the **Amorite** people group in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [all of the peoples and the Amorites, the dwellers in the land] (See: **Generic Noun Phrases (p.764)**)

all of the peoples and the Amorite, the dweller {in} the land

The entire expression, **all of the peoples and the Amorite, the dweller in the land** refers to the same people group, the Amorites. The repetition is used for emphasis. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: [all of the Amorite peoples who were dwelling in the land!] (See: **Doublet (p.744)**)

Joshua 24:19

He will not lift your transgressions and your sins

Joshua is speaking as if **transgressions** and **sins** were objects that could be **lifted** away from someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [He will not forgive your transgressions and your sins] (See: **Metaphor (p.810)**)

your transgressions and your sins

The terms **transgressions** and **sins** mean similar things. Joshua is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [your serious sins] (See: **Doublet (p.744)**)

Joshua 24:20

(There are no notes for this verse.)

Joshua 24:21

(There are no notes for this verse.)

Joshua 24:22

Witnesses

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [We are witnesses] (See: **Ellipsis (p.746)**)

Joshua 24:23

and stretch out your heart

Joshua is speaking as if a person's **heart** were something that he could **stretch out** toward someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and give your complete devotion] (See: **Metaphor (p.810)**)

Joshua 24:24

and we will listen to his voice

The people are using the term **voice** by association to mean the commands that Yahweh would give by using his voice. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and we will obey his commands] (See: **Metonymy (p.816)**)

Joshua 24:25

And Joshua cut a covenant

See how you translated the expression **cut a covenant** in 9:6. Alternate translation: [And Joshua made a covenant] (See: **Assumed Knowledge and Implicit Information (p.702)**)

a statute and a judgment

The terms **statute** and **judgment** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [a binding requirement] (See: **Doublet (p.744)**)

Joshua 24:26

(There are no notes for this verse.)

Joshua 24:27

Behold

See how you translated the word **Behold** in 2:2. (See: **Metaphor (p.810)**)

for it has heard

Joshua is speaking of the **stone** as if it were a living thing that had **heard** what the people promised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for it was in this place, where this stone is, where we heard] (See: **Personification (p.831)**)

all of the words of Yahweh that he spoke to us

While Joshua says that it was **Yahweh** who **spoke** these **words**, he means implicitly that he spoke them himself on behalf of Yahweh. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [all of the words that I have spoken to you on behalf of Yahweh] (See: **Assumed Knowledge and Implicit Information (p.702)**)

Joshua 24:28

a man to his inheritance

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [each person to his or her own home] (See: **When Masculine Words Include Women (p.869)**)

Joshua 24:29

a son of 110 years

The author is using a common expression of his culture to state someone's age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when he was 110 years old] (See: **Idiom (p. 782)**)

Joshua 24:30

in the border of his inheritance

The author is using the term **border** by association to mean the territory that the border encloses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [within the territory that belonged to him] (See: **Metonymy (p.816)**)

from the north to Mount Gaash

As he does in Chapters 13–21, the author is describing the position of one location relative to another in the way that is characteristic of his culture. Translate this the way you translated descriptions of relative locations in those chapters. Alternate translation: [on the north side of Mount Gaash] (See: **Idiom (p.782)**)

Joshua 24:31

all of the days of Joshua and all of the days of the elders

The author is using the term **days** by association to mean specific periods of time, the lifetimes of **Joshua** and these **elders**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [throughout Joshua's lifetime and throughout the lifetimes of the elders] (See: **Metonymy (p.816)**)

who lengthened days after Joshua

The author is using a common expression to mean that these elders remained alive for some time after Joshua died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who outlived Joshua] (See: **Idiom (p.782)**)

Joshua 24:32

for 100 qesitah

A **qesitah** was a unit of precious metal whose weight is no longer known. You could try to estimate its value in terms of modern currency, but if you did, that could cause your Bible translation to become outdated and inaccurate, since such values can change over time. So you may wish to use a general expression instead. Alternate translation: [for 100 pieces of silver] (See: **Biblical Weight (p.714)**)

Joshua 24:33

(There are no notes for this verse.)

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Version 86

Abstract Nouns

Description

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Sentence Structure (UTA PDF)

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: Joshua 1:14; Joshua 1:18; Joshua 2:12; Joshua 2:14; Joshua 5:9; Joshua 6:2; Joshua 7:19; Joshua 8:3; Joshua 8:28; Joshua 9:4; Joshua 9:15; Joshua 10:2; Joshua 10:20; Joshua 10:21; Joshua 11:19; Joshua 11:20; Joshua 15:19; Joshua 19:29; Joshua 19:35; Joshua 20:6; Joshua 20:9

Active or Passive

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)

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action. (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone." (3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea. It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

"

Next we recommend you learn about:

Abstract Nouns (UTA PDF)
Word Order (UTA PDF)

Referenced in: Joshua 1:18; Joshua 2:2; Joshua 2:5; Joshua 2:6; Joshua 3:13; Joshua 3:15; Joshua 3:16; Joshua 4:7; Joshua 4:12; Joshua 4:13; Joshua 4:18; Joshua 5:5; Joshua 5:7; Joshua 5:8; Joshua 5:13; Joshua 6:1; Joshua 6:7; Joshua 7:14; Joshua 7:15; Joshua 7:16; Joshua 7:17; Joshua 7:18; Joshua 7:21; Joshua 7:22; Joshua 7:26; Joshua 8:4; Joshua 8:15; Joshua 8:16; Joshua 8:17; Joshua 8:31; Joshua 8:34; Joshua 9:23; Joshua 9:24; Joshua 10:13; Joshua 10:17; Joshua 13:3; Joshua 16:9; Joshua 18:1; Joshua 19:13; Joshua 23:6

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, “Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> > Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> > At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**. or: At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

"

Referenced in: Introduction to Joshua; Joshua 1:5; Joshua 1:11; Joshua 1:13; Joshua 1:14; Joshua 1:15; Joshua 2:6; Joshua 2:10; Joshua 2:17; Joshua 4:7; Joshua 5:2; Joshua 5:3; Joshua 5:5; Joshua 5:6; Joshua 5:8; Joshua 6 Chapter Introduction; Joshua 6:3; Joshua 6:5; Joshua 6:8; Joshua 6:9; Joshua 6:10; Joshua 6:11; Joshua 6:16; Joshua 6:17; Joshua 6:24; Joshua 6:26; Joshua 7:1; Joshua 7:3; Joshua 7:16; Joshua 7:19; Joshua 7:23; Joshua 7:24; Joshua 8:12; Joshua 8:14; Joshua 8:16; Joshua 8:17; Joshua 8:35; Joshua 9:1; Joshua 9:5; Joshua 9:6; Joshua 9:8; Joshua 9:14; Joshua 9:16; Joshua 9:20; Joshua 10:1; Joshua 10:11; Joshua 10:21; Joshua 10:22; Joshua 10:24; Joshua 10:28; Joshua 10:40; Joshua 11:10; Joshua 11:11; Joshua 11:13; Joshua 11:14; Joshua 11:19; Joshua 11:20; Joshua 11:23; Joshua 12:7; Joshua 13:2; Joshua 13:3; Joshua 13:25; Joshua 14:3; Joshua 15:4; Joshua 15:11; Joshua 15:18; Joshua 15:20; Joshua 15:32; Joshua 16:3; Joshua 17:1; Joshua 17:5; Joshua 17:9; Joshua 17:10; Joshua 17:11; Joshua 18:11; Joshua 18:12; Joshua 18:14; Joshua 18:15; Joshua 18:20; Joshua 19:15; Joshua 19:27; Joshua 19:30; Joshua 19:50; Joshua

21:4; Joshua 21:5; Joshua 21:20; Joshua 21:26; Joshua 21:34; Joshua 21:40; Joshua 22:5; Joshua 22:13; Joshua 22:14; Joshua 22:19; Joshua 22:31; Joshua 24:2; Joshua 24:25; Joshua 24:27

Background Information

Description

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)

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

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 a section of background information about Jesus' age and ancestors (Luke 3:23-38). 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. A set of parentheses is also a way to mark background information. Here, "as it was assumed" gives background information to the phrase, "He was the son." People assumed that Joseph was Jesus' father, although his true father was God.

> 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: Joshua 2:6; Joshua 2:15; Joshua 3:15; Joshua 6:1; Joshua 7:1; Joshua 12:1; Joshua 13:1; Joshua 14:15; Joshua 15:9; Joshua 15:10; Joshua 15:13; Joshua 15:15; Joshua 15:18; Joshua 15:25; Joshua 15:49; Joshua 15:54; Joshua 15:60; Joshua 17:1; Joshua 17:8; Joshua 18:13; Joshua 18:14; Joshua 18:28; Joshua 19:8; Joshua 20:7; Joshua 21:11

Biblical Distance

Description

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-decimal]]
Fractions (UTA PDF)

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

> They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

(1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> "They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

> "They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> "They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

> "They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**."

The footnotes would look like:

> “They are to make an ark of acacia wood. Its length must be **one meter**; [1] its width will be **two thirds of a meter**; [2] and its height will be **two thirds of a meter**.”

The footnotes would look like:

> [1] two and a half cubits [2] one cubit and a half

"

Referenced in: Joshua 3:4

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: Joshua 7:21

Biblical Weight

Description

This page answers the question: *How can I translate the values of weight in the Bible?*

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
Using modern measures can help readers understand the text more easily.
Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”
Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”
When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

> The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > "The bronze from the wave offering weighed **70 talents 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: Joshua 24:32

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
a singular noun with a singular verb: The team *is* in the dressing room.
a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

"

Referenced in: Joshua 2:11; Joshua 2:19; Joshua 8:19; Joshua 9:6; Joshua 11:13

Connect — Contrast Relationship

Logical Relationships

This page answers the question: *How can I translate a contrast relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

"

Referenced in: Joshua 5:5; Joshua 8:27; Joshua 9:4

Connect — Exception Clauses

Exceptional Relationship

This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)
>
> > But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

"

Referenced in: Joshua 8:2; Joshua 11:13; Joshua 11:19; Joshua 14:4; Joshua 17:3; Joshua 22:24; Joshua 23:8

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.
>
> ... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)
>
> > ... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

"

Referenced in: Joshua 2:19

Connect — Reason-and-Result Relationship

Logical Relationships

This page answers the question: *How can I translate the reason-result relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

"

Referenced in: Joshua 1:9; Joshua 2:3; Joshua 2:5; Joshua 4:12; Joshua 5:6; Joshua 5:7; Joshua 5:15; Joshua 6:17; Joshua 6:22; Joshua 6:25; Joshua 7:3; Joshua 7:15; Joshua 9:9; Joshua 9:18; Joshua 10:2; Joshua 10:4; Joshua 10:6;

Joshua 10:8; Joshua 10:14; Joshua 10:19; Joshua 10:25; Joshua 10:42; Joshua 14:9; Joshua 14:14; Joshua 18:1; Joshua 22:31

Connect — Sequential Time Relationship

Time Relationships

This page answers the question: *How do I translate clauses with a sequential time relationship?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.
>
> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

"

Referenced in: Joshua 8:30

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: Joshua 1:2; Joshua 17:18

Copy or Borrow Words

Description

This page answers the question: *What does it mean to borrow words from another language and how can I do it?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> .A man's name in Hebrew letters — צְפַנְיָה
>
> > "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

"

Referenced in: Joshua 5:3; Joshua 7:5; Joshua 7:24; Joshua 7:26; Joshua 10:13; Joshua 15:3; Joshua 15:7

Direct and Indirect Quotations

Description

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Verbs (UTA PDF)

Quotations and Quote Margins (UTA PDF)

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

"

Referenced in: Joshua 9:21

Distinguishing Versus Informing or Reminding

Description

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)

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.

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: Joshua 8:24

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means “in order to be fruitful.”

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”
>
> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > “... so that they may be fruitful.”

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing** (John 15:5)
>
> > Without me, you can do **nothing**.
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> ...ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
> ...iota one or one serif **not not** may pass away from the law
>
> > ...**not even** one iota or one serif may pass away from the law
> > or:
> > ...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

Verbs (UTA PDF)

"

Referenced in: Joshua 1:5; Joshua 8:17; Joshua 8:35; Joshua 9:23; Joshua 10:19; Joshua 17:17; Joshua 22:22

Doublet

Description

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)

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

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: Joshua 1 Chapter Introduction; Joshua 1:18; Joshua 2:14; Joshua 7:5; Joshua 9:25; Joshua 11:17; Joshua 17:14; Joshua 22:5; Joshua 22:30; Joshua 23:1; Joshua 23:9; Joshua 24:18; Joshua 24:19; Joshua 24:25

Ellipsis

Description

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)

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:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> > He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”
>
> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

> He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

"

Referenced in: Joshua 4:7; Joshua 4:22; Joshua 6:2; Joshua 6:9; Joshua 6:13; Joshua 7:26; Joshua 8:29; Joshua 10:12; Joshua 10:27; Joshua 11:1; Joshua 12:4; Joshua 12:5; Joshua 12:8; Joshua 13:3; Joshua 13:4; Joshua 13:7; Joshua 13:15; Joshua 13:24; Joshua 13:29; Joshua 13:32; Joshua 14:1; Joshua 14:12; Joshua 15:18; Joshua 15:33; Joshua 15:48; Joshua 15:61; Joshua 17:15; Joshua 19:15; Joshua 19:51; Joshua 20:6; Joshua 21 Chapter Introduction; Joshua 21:1; Joshua 21:17; Joshua 21:21; Joshua 22:7; Joshua 22:22; Joshua 22:23; Joshua 23:4; Joshua 24:2; Joshua 24:5; Joshua 24:12; Joshua 24:22

End of Story

Description

This page answers the question: *What kinds of information are given at the end of a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Background Information (UTA PDF)

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

• To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

• To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

• To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering.” **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

"

Referenced in: Joshua 5:1; Joshua 8:13

Euphemism

Description

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)

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.

> ... 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: Joshua 23:14

Exclamations

Description

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)

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.

> 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: Joshua 7:7; Joshua 7:21; Joshua 8:20; Joshua 9:12; Joshua 9:13; Joshua 22:22

Exclusive and Inclusive 'We'

Description

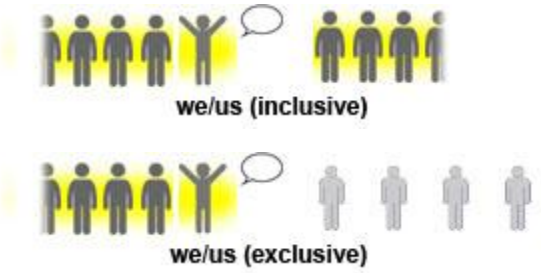
This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

"

Referenced in: Joshua 5:6; Joshua 22:27

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)

"

Referenced in: Joshua 1:2; Joshua 1:9; Joshua 5:14; Joshua 7:14; Joshua 7:15; Joshua 9:9; Joshua 9:24; Joshua 10:6; Joshua 15:4

Forms of You

Singular, Dual, and Plural

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

Forms of 'You' — Singular (UTA PDF)
Forms of 'You' — Dual/Plural (UTA PDF)

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of "you" if your language does make any of these distinctions.

"

Referenced in: Joshua 2:9

Forms of 'You' — Dual/Plural

Description

This page answers the question: *How do I know if the word 'you' is dual or plural?*

In order to understand this topic, it would be good to read:

Forms of You (UTA PDF)
Pronouns (UTA PDF)
Parts of Speech (UTA PDF)

Some languages have a singular form of "you" for when the word "you" refers to just one person, and a plural form for when the word "you" refers to more than one person. Some languages also have a dual form of "you" for when the word "you" refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word "you" refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, "Teacher, we desire that you to do for us whatever we ask you." 36 So he said to them, "What do **you** want me to do for **you**?" (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me." (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a plural form of "you," it would be best to use it here.

Strategies for finding out how many people "you" refers to

(1) Look at the translationNotes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Next we recommend you learn about:

Forms of 'You' — Singular (UTA PDF)

"

Referenced in: Joshua 6:22

Forms of 'You' — Singular

Description

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Forms of You (UTA PDF)

Pronouns (UTA PDF)

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things **I** have kept from my youth." But when he heard this, Jesus said to him, "One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people "you" refers to

(1) Look at the notes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

"

Referenced in: Joshua 1:3; Joshua 1:4; Joshua 1:5; Joshua 1:13; Joshua 2:14; Joshua 6:18; Joshua 9:24; Joshua 10:19; Joshua 23:3

Generic Noun Phrases

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)

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.

> 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: Joshua 2:10; Joshua 3:10; Joshua 5:1; Joshua 5:15; Joshua 6:26; Joshua 7:7; Joshua 7:9; Joshua 9:1; Joshua 9:7; Joshua 10:5; Joshua 10:12; Joshua 11:3; Joshua 11:4; Joshua 12:2; Joshua 13:2; Joshua 15:63; Joshua 16:3; Joshua 16:10; Joshua 17:12; Joshua 17:15; Joshua 17:16; Joshua 22:1; Joshua 22:26; Joshua 22:28; Joshua 22:29; Joshua 24 Chapter Introduction; Joshua 24:6; Joshua 24:8; Joshua 24:11; Joshua 24:18

Go and Come

Description

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

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: Joshua 2:8; Joshua 4:19; Joshua 5:4

Hebrew Months

Description

This page answers the question: *What are the Hebrew months?*

The Hebrew calendar used in the Bible has twelve months. Unlike the western calendar, its first month begins in the spring of the northern hemisphere. Sometimes a month is called by its name (Aviv, Ziv, Sivan), and sometimes it is called by its order in the Hebrew calendar year (first month, second month, third month).

Reasons This Is a Translation Issue

- Readers may be surprised to read of months that they have never heard of, and they may wonder how those months correspond to the months that they use.
- Readers may not realize that phrases such as “the first month” or “the second month” refer to the first or second month of the Hebrew calendar, not some other calendar.
- Readers may not know when the first month of the Hebrew calendar begins.
- The Bible may tell about something happening in a certain month, but readers will not be able to fully understand what is said about it if they do not know what season of the year that was.

List of Hebrew Months

This is a list of the Hebrew months with information about them that may be helpful in the translation.

Aviv — (This month was called **Nisan** after the Babylonian exile.) This is the first month of the Hebrew calendar. It marks when God brought the people of Israel out of Egypt. It is at the beginning of the spring season when the late rains come and people begin to harvest their crops. It is during the last part of March and the first part of April on western calendars. The Passover celebration started on Aviv 10; the Festival of Unleavened Bread was right after that, and the Festival of Harvest was a few weeks after that.

Ziv — This is the second month of the Hebrew calendar. This is during the harvest season. It is during the last part of April and the first part of May on Western calendars.

Sivan — This is the third month of the Hebrew calendar. It is at the end of the harvest season and the beginning of the dry season. It is during the last part of May and the first part of June on Western calendars. The Feast of Weeks is celebrated on Sivan 6.

Tammuz — This is the fourth month of the Hebrew calendar. It is during the dry season. It is during the last part of June and the first part of July on Western calendars.

Ab — This is the fifth month of the Hebrew calendar. It is during the dry season. It is during the last part of July and the first part of August on Western calendars.

Elul — This is the sixth month of the Hebrew calendar. It is at the end of the dry season and the beginning of the rainy season. It is during the last part of August and the first part of September on Western calendars.

Ethanim — This is the seventh month of the Hebrew calendar. This is during the early rain season which would soften the land for sowing. It is during the last part of September and the first part of October on Western calendars. The Feast of Ingathering and the Day of Atonement are celebrated in this month.

Bul — This is the eighth month of the Hebrew calendar. It is during the rainy season when people plough their fields and sow seed. It is during the last part of October and the first part of November on Western calendars.

Kislev — This is the ninth month of the Hebrew calendar. This is at the end of the sowing season and the beginning of the cold season. It is during the last part of November and the first part of December on Western calendars.

Tebeth — This is the tenth month of the Hebrew calendar. It is during the cold season when there may be rain and snow. It is during the last part of December and the first part of January on Western calendars.

Shebat — This is the eleventh month of the Hebrew calendar. This is the coldest month of the year, and it has heavy rainfall. It is during the last part of January and the first part of February on Western calendars.

Adar — This is the twelfth and last month of the Hebrew calendar. This is during the cold season. It is during the last part of February and the first part of March on western calendars. The feast called Purim is celebrated in Adar.

Examples From the Bible

> Today you are going out, in **the month of Aviv**. (Exodus 13:4 ULT)
>
> You must eat unleavened bread from evening of the fourteenth day **in the first month of the year**, until evening of the twenty-first day of the month. (Exodus 12:18 ULT)

Translation Strategies

You may need to make some information about the months explicit. (See Assumed Knowledge and Implicit Information.)

(1) Tell the number of the Hebrew month.
(2) Use the names for months that people know.
(3) State clearly what season the month occurred in.
(4) Refer to the time in terms of the season rather than in terms of the Hebrew name of the month. (If possible, use a footnote to show the Hebrew month and day.)

Examples of Translation Strategies Applied

The examples below use these two verses.

> At that time, you will appear before me in **the month of Aviv**, which is fixed for this purpose. It was in this month that you came out from Egypt. (Exodus 23:15b ULT)
>
> It will always be a statute for you that in **the seventh month, on the tenth day of the month,** you must humble yourselves and do no work. (Leviticus 16:29a ULT)

(1) Tell the number of the Hebrew month.

> > At that time, you will appear before me in **the first month of the year**, which is fixed for this purpose. It was in this month that you came out from Egypt.

(2) Use the months that people know.

> > At that time, you will appear before me in **the month of March**, which is fixed for this purpose. It was in this month that you came out from Egypt.
> >
> > It will always be a statute for you that **on the day I choose in late September** you must humble yourselves and do no work.

(3) State clearly what season the month occurs in.

> > It will always be a statute for you that **in the autumn, on the tenth day of the seventh month,** you must humble yourselves and do no work.

(4) Refer to the time in terms of the season rather than in terms of the month.

> It will always be a statute for you that in **the day I choose in early autumn**[1] you must humble yourselves and do no work.

The footnote would look like:

> [1] The Hebrew says, “the seventh month, on the tenth day of the month.”

Next we recommend you learn about:

Ordinal Numbers (UTA PDF)

"

Referenced in: Joshua 4:19

Hendiadys

Description

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)

In a hendiadys, a speaker uses two words that mean different things and that are connected with "and." These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by "and" can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. "The blessed hope" and "appearing of the glory" refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, "our great God" and "Savior Jesus Christ" refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > For I will give you **wise words** ...
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient ... (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet (UTA PDF)

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Referenced in: Joshua 4:10; Joshua 4:11; Joshua 6:13; Joshua 7:7; Joshua 7:11; Joshua 8:14; Joshua 8:19; Joshua 10:13; Joshua 13:23; Joshua 13:27; Joshua 15:12; Joshua 15:47; Joshua 22:21

How to Translate Names

Description

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)

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.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)
>
> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > She said, “Do I really continue to see, even after he has seen me?”
> > Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> ... a young man named **Saul**. (Acts 7:58b ULT)
>
> > ... a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

> a young man named **Saul** (Acts 7:58 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)
>
> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> > [1] This is the same man who was called Saul before Acts 13.

"

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)

Referenced in: Introduction to Joshua; Joshua 1:1; Joshua 1:4; Joshua 2:1; Joshua 3:16; Joshua 7:1; Joshua 7:17; Joshua 9:10; Joshua 9:17; Joshua 10:10; Joshua 10:41; Joshua 11:8; Joshua 11:16; Joshua 12:3; Joshua 12:7; Joshua 12:23; Joshua 13:3; Joshua 13:4; Joshua 13:5; Joshua 13:21; Joshua 13:22; Joshua 13:30; Joshua 13:31; Joshua 14:6; Joshua 15:2; Joshua 15:12; Joshua 15:21; Joshua 15:47; Joshua 16:2; Joshua 22:10; Joshua 22:34; Joshua 24:9

Hyperbole

Description

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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: Introduction to Joshua; Joshua 9:19; Joshua 23:10

Idiom

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)

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:

- 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: Introduction to Joshua; Joshua 1:2; Joshua 1:13; Joshua 1:15; Joshua 2:11; Joshua 2:12; Joshua 2:16; Joshua 2:18; Joshua 2:19; Joshua 2:21; Joshua 2:24; Joshua 3:2; Joshua 3:4; Joshua 3:7; Joshua 3:12; Joshua 4:2; Joshua 4:4; Joshua 4:5; Joshua 4:6; Joshua 4:18; Joshua 5:1; Joshua 5:13; Joshua 6:1; Joshua 6:5; Joshua 6:7; Joshua 6:8; Joshua 6:21; Joshua 6:26; Joshua 7:2; Joshua 7:7; Joshua 7:8; Joshua 7:12; Joshua 7:13; Joshua 7:20; Joshua 8:1; Joshua 8:9; Joshua 8:18; Joshua 8:24; Joshua 8:33; Joshua 9:2; Joshua 9:6; Joshua 9:23; Joshua 9:24; Joshua 9:25; Joshua 9:27; Joshua 10:12; Joshua 10:14; Joshua 10:27; Joshua 10:28; Joshua 11:6; Joshua 11:7; Joshua 11:11; Joshua 11:21; Joshua 12:3; Joshua 13:1; Joshua 13:7; Joshua 14:7; Joshua 14:8; Joshua 14:9; Joshua 14:10; Joshua 14:11; Joshua 14:12; Joshua 14:14; Joshua 15:1; Joshua 16:5; Joshua 17:5; Joshua 17:15; Joshua 18:4; Joshua 18:5; Joshua 18:8; Joshua 19:47; Joshua 20:5; Joshua 21:42; Joshua 21:44; Joshua 22:14; Joshua 22:18; Joshua 22:23; Joshua 22:24; Joshua 22:29; Joshua 22:30; Joshua 23:3; Joshua 23:9; Joshua 23:11; Joshua 24:9; Joshua 24:15; Joshua 24:16; Joshua 24:29; Joshua 24:30; Joshua 24:31

Imperatives — Other Uses

Description

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you; **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > **You are now clean. I now cleanse you.**
>
> God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)
>
> > God said, “**There is now** light” and there was light.
>
> God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)
>
> > God blessed them and said to them, “**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **and find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)
>
> > Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **then you will find favor** and good insight in the eyes of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

> God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)
>
> > God said, ‘Let there be light,’ **so** there was light. God said, “Light must be;” **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> “**If** you teach a child the way he should go, **then** when he is old he will not turn away from that instruction.”

"

Referenced in: Joshua 8:1; Joshua 8:4; Joshua 10:12; Joshua 15:19

Information Structure

Description

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

Sentence Structure (UTA PDF)

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that "woe" is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place." (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, "Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food."
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

Word Order (UTA PDF)
Distinguishing Versus Informing or Reminding (UTA PDF)

"

Referenced in: Joshua 3:3; Joshua 10:39; Joshua 12:2; Joshua 12:3; Joshua 23:4

Introduction of a New Event

Description

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)
Order of Events (UTA PDF)

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)
>
> > There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.
> >
> > One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.
>
> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)
>
> > As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him ...
> >
> > As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...
> >
> > As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as “another time,” or “someone.”

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.
>
> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.
> >
> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.
> >
> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons’ wives went into the ark together because **God had said that the waters of the flood would come**.

Next we recommend you learn about:

Background Information (UTA PDF)
Introduction of New and Old Participants (UTA PDF)

"

Referenced in: Introduction to Joshua; Joshua 1:1; Joshua 5:2

Introduction of New and Old Participants

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Writing Styles (UTA PDF)

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** ... **This man** came to Jesus at night ... Jesus replied and said to **him** ... (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she.”

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her ... (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, "Lord, teach us to pray just as John also taught his disciples." (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who "he" refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

> Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

Pronouns — When to Use Them (UTA PDF)

"

Referenced in: Joshua 2:1; Joshua 6:22; Joshua 22:14

Irony

Description

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)

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.

> 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: Joshua 22:17

Irregular Use of Tenses

Description

This page answers the question: *How do I translate tenses that are unexpected?*

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the “predictive past” or “prophetic perfect.”

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)
>
> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, “the Lord came.”

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the “historical present.”

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him,
> "Everyone is seeking you." 38 And he says to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the
> synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the "imminent future."

> And Moses said, "Thus says Yahweh: 'About the middle of the night I am going out in the midst
> of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation... (Habakkuk 1:6
> ULT)
>
> Therefore, remember from where you have fallen and repent and do the first works. But if not,
> I am coming to you and I will remove your lampstand from its place—if you do not repent.
> (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders
> go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.
>
> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, **I will deliver** Jericho and its king and its powerful soldiers into your hand.”
>
> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)
>
> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,
>
> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)
>
> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, **I am delivering** Jericho and its king and its powerful soldiers into your hand.”
> > Or:
> > Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of Egypt,
> > Or:
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

"

Referenced in: Joshua 15:19

Kinship

Description

This page answers the question: *What are kinship terms and how can I translate them?*

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

> Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

"

Referenced in: Joshua 17:4

Litotes

Description

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as “not bad.” The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah, are **not the least** among the leaders of Judah, for from you will come a ruler who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > “For you yourselves know, brothers, our visit to you **did much good**.”

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > “Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”
> > or:
> > “Now when it became day, the soldiers were **very concerned** because of what had happened to Peter.”

"

Referenced in: Joshua 8:26; Joshua 22:20

Making Assumed Knowledge and Implicit Information Explicit

Description

This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information (UTA PDF)

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) ... **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:

When to Keep Information Implicit (UTA PDF)

"

Referenced in: Introduction to Joshua; Joshua 5:9; Joshua 6:20; Joshua 6:24; Joshua 7:2; Joshua 7:15; Joshua 7:25; Joshua 7:26; Joshua 8:1; Joshua 8:8; Joshua 8:19; Joshua 10:4; Joshua 14:8; Joshua 15:3; Joshua 15:19; Joshua 22:19; Joshua 22:26

Merism

Definition

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)

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.

> "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: Joshua 1:7; Joshua 1:8; Joshua 2:11; Joshua 6:21; Joshua 8:20; Joshua 11:3; Joshua 23:6

Metaphor

Description

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)

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.

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 Joshua; Joshua 1:2; Joshua 1:6; Joshua 1:7; Joshua 2:2; Joshua 2:9; Joshua 2:11; Joshua 2:13; Joshua 4:6; Joshua 4:21; Joshua 5:1; Joshua 5:6; Joshua 5:9; Joshua 5:13; Joshua 6:2; Joshua 7:1; Joshua 7:5; Joshua 7:9; Joshua 7:22; Joshua 7:26; Joshua 8:8; Joshua 8:13; Joshua 10:6; Joshua 10:21; Joshua 11:10; Joshua 11:15; Joshua 11:20; Joshua 13:9; Joshua 13:16; Joshua 14:7; Joshua 14:8; Joshua 14:9; Joshua 14:10; Joshua 15:14; Joshua 15:45; Joshua 15:47; Joshua 16:1; Joshua 16:4; Joshua 17:4; Joshua 17:6; Joshua 17:11; Joshua 17:16; Joshua 17:17; Joshua 18:3; Joshua 19:47; Joshua 21:43; Joshua 21:44; Joshua 21:45; Joshua 22 Chapter Introduction; Joshua 22:3; Joshua 22:5; Joshua 22:16; Joshua 22:18; Joshua 22:23; Joshua 22:24; Joshua 22:25; Joshua 22:28; Joshua 22:29; Joshua 23:4; Joshua 23:6; Joshua 23:8; Joshua 23:12; Joshua 23:13; Joshua 23:14; Joshua 23:16; Joshua 24 Chapter Introduction; Joshua 24:2; Joshua 24:3; Joshua 24:17; Joshua 24:19; Joshua 24:23; Joshua 24:27

Metonymy

Description

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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.

"

Referenced in: Introduction to Joshua; Joshua 1:4; Joshua 1:5; Joshua 1:8; Joshua 1:13; Joshua 1:14; Joshua 1:18; Joshua 2:19; Joshua 2:21; Joshua 2:24; Joshua 3:6; Joshua 3:9; Joshua 3:15; Joshua 4:5; Joshua 4:9; Joshua 4:14; Joshua 4:24; Joshua 5:6; Joshua 5:9; Joshua 6:2; Joshua 6:8; Joshua 6:10; Joshua 6:15; Joshua 6:25; Joshua 7:1; Joshua 7:4; Joshua 7:9; Joshua 7:12; Joshua 7:17; Joshua 8:1; Joshua 8:7; Joshua 8:8; Joshua 8:10; Joshua 8:15; Joshua 8:20; Joshua 8:22; Joshua 8:24; Joshua 8:25; Joshua 8:27; Joshua 9:9; Joshua 9:11; Joshua 9:13; Joshua 9:25; Joshua 10:5; Joshua 10:8; Joshua 10:10; Joshua 10:11; Joshua 10:12; Joshua 10:14; Joshua 10:19; Joshua 11:3; Joshua 11:4; Joshua 11:8; Joshua 11:18; Joshua 11:23; Joshua 12:1; Joshua 12:4; Joshua 12:7; Joshua 13:3; Joshua 13:5; Joshua 13:6; Joshua 13:8; Joshua 13:11; Joshua 13:13; Joshua 13:25; Joshua 13:30; Joshua 14:1; Joshua 14:6; Joshua 14:7; Joshua 14:10; Joshua 14:14; Joshua 15:1; Joshua 15:8; Joshua 15:13; Joshua 15:19; Joshua 15:21; Joshua 15:46; Joshua 15:63; Joshua 16:1; Joshua 16:3; Joshua 16:4; Joshua 16:10; Joshua 17:1; Joshua 17:4; Joshua 17:5; Joshua 17:7; Joshua 17:16; Joshua 17:17; Joshua 18:1; Joshua 18:2; Joshua 18:4; Joshua 18:5; Joshua 18:6; Joshua 18:11; Joshua 18:14; Joshua 18:16; Joshua 18:28; Joshua 19:11; Joshua 19:18; Joshua 19:25; Joshua 19:41; Joshua 19:50; Joshua 20:4; Joshua 20:6; Joshua 21:3; Joshua 22:2; Joshua 22:3; Joshua 22:9; Joshua 22:27; Joshua 22:29; Joshua 22:30; Joshua 22:32; Joshua 22:33; Joshua 23:1; Joshua 23:8; Joshua 23:14; Joshua 23:15; Joshua 24 Chapter Introduction; Joshua 24:1; Joshua 24:5; Joshua 24:7; Joshua 24:11; Joshua 24:13; Joshua 24:15; Joshua 24:24; Joshua 24:30; Joshua 24:31

Nominal Adjectives

Description

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)

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

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: Joshua 6:21; Joshua 6:26; Joshua 8:5; Joshua 8:33; Joshua 13:22

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

This page answers the question: *How do I translate oath formulas into my language?*

Description

There are two types of oath in the Bible. We can call the first type a "Promise" oath, and the second type a "Truth" oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied: 1. Calling on God to witness the oath and judge the person making it 2. Making the promise (may be implied as the opposite of the violation) 3. Telling what would be a violation of the oath (may be implied as the opposite of the promise) 4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person's statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated: 1. Naming something holy, usually the life of God or of someone who is revered. 2. Making the statement. 3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God's punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest's life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh's life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

"

Referenced in: Joshua 2:14; Joshua 14:9

Order of Events

Description

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)

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.

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: Joshua 2:15; Joshua 7:25; Joshua 10:6; Joshua 23:16

Ordinal Numbers

Description

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

Numbers (UTA PDF)

Ordinal numbers 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: Joshua 5:2; Joshua 5:10; Joshua 6:14; Joshua 6:15; Joshua 8:5; Joshua 9:17; Joshua 10:32; Joshua 19:1; Joshua 21:10

Parallelism

Description

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything…does” corresponds to “all the paths…takes,” and “a person” corresponds to “he.”

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification (UTA PDF)

"

Referenced in: Joshua 1:5; Joshua 1:6; Joshua 1:7; Joshua 1:8; Joshua 1:9; Joshua 1:18; Joshua 6:1; Joshua 6:10; Joshua 8:1; Joshua 9:16; Joshua 10:25; Joshua 10:28; Joshua 10:30; Joshua 13:1; Joshua 14:11; Joshua 22:14

Personification

Description

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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: Joshua 1:8; Joshua 2:23; Joshua 11:19; Joshua 11:23; Joshua 14:15; Joshua 15:2; Joshua 15:5; Joshua 15:8; Joshua 15:10; Joshua 15:11; Joshua 17:14; Joshua 17:15; Joshua 17:17; Joshua 18:12; Joshua 18:13; Joshua 18:18; Joshua 18:19; Joshua 19:47; Joshua 21:45; Joshua 23:14; Joshua 23:15; Joshua 24:27

Poetry

Description

This page answers the question: *What is poetry and how do I translate it into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Writing Styles (UTA PDF)

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

> “Twinkle, twinkle little **star**. How I wonder what you **are**.” (from an English rhyme)

- the same sound repeated many times:

> “Peter, Peter, pumpkin eater” (from an English rhyme)

- The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)
>
> Yahweh,...**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
    - incomplete sentences
    - lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games
Religious ceremony or chants of priests or witch doctors
Prayers, blessings, and curses
Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> ... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,

> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever.
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > “Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.** God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**.”

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh’s law, and they think about it all the time.

Next we recommend you learn about:

Symbolic Language (UTA PDF)

"

Referenced in: Joshua 4:7; Joshua 7:1; Joshua 7:25; Joshua 10:10; Joshua 10:20; Joshua 22:3; Joshua 22:16; Joshua 22:19; Joshua 22:20; Joshua 22:27; Joshua 22:31

Politeness

Description

This page answers the question: *How do I translate politeness into my language?*

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought... Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as "please" to make his request more polite.

> Then he brought him outside and said, “**Please** look at the heavens and count the stars...” (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as “please.” God has no need to be polite, but this communicates respect for Abram.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this...? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought... Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water... I also have **plenty** of food

> "**Please** look at the heavens and count the stars..." (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars..."

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this...? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this...?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

"

Referenced in: Joshua 7:19; Joshua 9:25

Possession

Description

This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
- The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
- The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
- A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
- The sickness of David - David's sickness — the sickness that David is experiencing
- the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
- a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
- my head — the head that is part of my body
- the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Joshua 6:5

Predictive Past

Description

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Verbs (UTA PDF)

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)
>
> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said “the Lord came.”

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers.”

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am delivering** over to you Jericho, its king, and its powerful soldiers.”

"

Referenced in: Joshua 1:3; Joshua 2:24; Joshua 6:2; Joshua 6:16; Joshua 8:1; Joshua 10:8; Joshua 10:19; Joshua 23:4

Pronouns — When to Use Them

Description

This page answers the question: *How do I decide whether or not to use a pronoun?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Sentence Structure (UTA PDF)

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** ... (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, “See, your disciples do what is unlawful to do on the Sabbath.” But **he** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **he** left from there and went into their synagogue.

"

Referenced in: Joshua 2:7; Joshua 5:5; Joshua 6:19; Joshua 6:20; Joshua 7:3; Joshua 7:21; Joshua 8:22; Joshua 8:33; Joshua 9:19; Joshua 10:2; Joshua 10:28; Joshua 10:40; Joshua 11:8; Joshua 12:6; Joshua 13:8; Joshua 14:4; Joshua

15:13; Joshua 15:17; Joshua 17:2; Joshua 17:4; Joshua 17:10; Joshua 18:2; Joshua 19:14; Joshua 19:26; Joshua 20:4; Joshua 21:9; Joshua 23:14; Joshua 24:7

Quote Markings

Description

This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*

In order to understand this topic, it would be good to read:

Direct and Indirect Quotations (UTA PDF)

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s

> house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "**He is my brother**."'" (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'" (2 Kings 1:6 ULT)
>
> > They told him **that** a man came to meet them who said to them, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'" (2 Kings 1:6 ULT)

> They said to him,
>
> > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

"

Referenced in: Joshua 7:15; Joshua 9:11; Joshua 15:4; Joshua 22:24

Quotes within Quotes

Description

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

In order to understand this topic, it would be good to read:

Direct and Indirect Quotations (UTA PDF)

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
Some languages make this clear by using different kinds of quotes when there are quotes within quotes.
They may use direct quotes for some and indirect quotes for others.
Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, "You say that I am a king." (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, **"He is my brother."**'" (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'**"'" (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.
(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)
>
> > Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'"**

(2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)
>
> > And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.'"
>
> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)
>
> > They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

Quote Markings (UTA PDF)

Next we recommend you learn about:

Quote Markings (UTA PDF)

"

Referenced in: Joshua 1:11; Joshua 3:8; Joshua 4:3; Joshua 4:6; Joshua 4:21; Joshua 4:22; Joshua 7:13; Joshua 8:6; Joshua 9:11; Joshua 9:22; Joshua 14:9; Joshua 20:2; Joshua 20:3; Joshua 22:16; Joshua 22:24; Joshua 22:25; Joshua 22:26; Joshua 22:27; Joshua 22:28; Joshua 24:2

Reduplication

Description

This page answers the question: *What is reduplication?*

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”
>
> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or
> > By all means, he must be circumcised
>
> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or
> > Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or
> > My God, oh, why have you forsaken me?
>
> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

"

Referenced in: Joshua 3:10; Joshua 6:13; Joshua 7:7; Joshua 9:24; Joshua 17:13; Joshua 22:22; Joshua 23:12; Joshua 23:13; Joshua 24:10

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: Joshua 1:9; Joshua 7:8; Joshua 7:9; Joshua 7:10; Joshua 7:25; Joshua 9:7; Joshua 10:13; Joshua 17:14; Joshua 18:3; Joshua 22:16; Joshua 22:17; Joshua 22:18; Joshua 22:20; Joshua 22:24

Symbolic Action

Description

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)

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

"

Referenced in: Joshua 5:14; Joshua 5:15; Joshua 7:6; Joshua 7:10; Joshua 8:18; Joshua 10:24

Synecdoche

Description

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him ... (Mark 2:24a ULT)
>
> > **A representative of the Pharisees** said to him ...
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

Next we recommend you learn about:

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

"

Referenced in: Joshua 1:3; Joshua 2:11; Joshua 2:19; Joshua 4:3; Joshua 4:9; Joshua 8:31; Joshua 9:11; Joshua 9:14; Joshua 9:26; Joshua 10:8; Joshua 10:28; Joshua 10:32; Joshua 10:35; Joshua 10:37; Joshua 11:11; Joshua 14:2; Joshua 14:9; Joshua 17:18; Joshua 18:3; Joshua 19:50; Joshua 20:2; Joshua 21:2; Joshua 21:8; Joshua 22 Chapter Introduction; Joshua 22:4; Joshua 22:9; Joshua 22:32; Joshua 24:7; Joshua 24:12; Joshua 24:17

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: Joshua 2:6; Joshua 2:7; Joshua 2:18; Joshua 5:2; Joshua 7:5; Joshua 11:6; Joshua 20:3

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Generic Noun Phrases (UTA PDF)

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
> > “The wise **person** dies just like the fool dies.” “Wise **people** die just like fools die.”

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > “For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

(3) Use pronouns that can be used for both men and women.

> “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

"

Referenced in: Joshua 1:18; Joshua 2:11; Joshua 4:6; Joshua 4:21; Joshua 4:22; Joshua 8:25; Joshua 24:28

unfoldingWord® Translation Words

Version 86

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.
- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48

- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1
- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11
- Colossians 2:13

Examples from the Bible stories:

- **5:3** “You must **circumcise** every male in your family.”
- **5:5** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong’s: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

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Referenced in: Joshua 5 Chapter Introduction

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: abstractnouns)
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **31:7** Then he (Jesus) said to Peter, “You man of little **faith**, why did you doubt?”
- **32:16** Jesus said to her, “Your **faith** has healed you. Go in peace.”
- **38:9** Then Jesus said to Peter, “Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.”

Word Data:

- Strong’s: H0529, H0530, G16800, G36400, G41020, G60660

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Referenced in: Joshua 2 Chapter Introduction

inquire, inquiries

Facts:

The term “inquire” means to ask someone for information. The expression “inquire of” is often used to refer to asking God for wisdom or help.

- The Old Testament records several instances where people inquired of God.
- The word can also be used of a king or government official making a search through official written records.
- Depending on the context, “inquire” could be translated as “ask” or “ask for information.”
- The expression “inquire of Yahweh” could be translated as “ask Yahweh for guidance” or “ask Yahweh what to do.”
- To “inquire after” something could be translated as “ask questions about” or “ask for information about.”
- When Yahweh says “I will not be inquired of by you,” this could be translated as “I will not allow you to ask me for information” or “you will not be permitted to seek help from me.”

Bible References:

- Deuteronomy 19:18
- Ezekiel 20:1
- Ezekiel 20:30-32
- Ezra 7:14
- Job 10:7

Word Data:

- Strong’s: H1240, H1245, H1875, G18300

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Referenced in: Joshua 9 Chapter Introduction

Promised Land

Facts:

The term “Promised Land” only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term “Promised Land” can be translated as the “land that God said he would give to Abraham” or “land that God promised to Abraham” or “land God promised to his people” or “land of Canaan.”
- In the Bible text, this term occurs as some form of “the land God promised.”

(See also: Canaan, promise)

Bible References:

- Deuteronomy 8:1-2
- Ezekiel 7:26-27

Examples from the Bible stories:

- **12:1** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **14:1** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:2** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **20:9** This period of time when God’s people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong’s: H0776, H3068, H3423, H5159, H5414, H7650

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Referenced in: Introduction to Joshua

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong’s: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

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