unfoldingWord® Translation Notes

v87

Judges

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unfoldingWord® Translation Notes - Judges

Introduction to Judges

Part 1: General Introduction

Outline of Judges

1. Introduction: the tribes conquer their territories (1:1–3:6)
2. History of the judges of Israel (3:7–16:31)

Othniel, Ehud, and Shamgar (3:7–31)

Deborah and Barak (4:1–5:31)

Gideon (6:1–8:35)

Abimelech (9:1–57)

Tola and Jair (10:1–5)

Jephthah (10:6–12:7)

Ibzan, Elon, and Abdon (12:8–15)

Samson (13:1–16:31)

1. Dan becomes a center of idolatry (17:1–18:31)
2. Outrage at Gibeah, civil war against Benjamin (19:1–21:25)

What is the book of Judges about?

The book of Judges tells of events that occurred after the Israelites settled in the land of Canaan. The events in this book happened over a period of about 150 years. The book continues the biblical narrative directly from the book of Joshua. It begins, “After the death of Joshua,” resuming the story at the point it had reached at the end of the book of Joshua.

This book describes how the Israelites repeatedly sinned against Yahweh during this time. They worshiped false gods and did the same wicked things as the peoples who

lived around them. Therefore, God would allow enemies to defeat and oppress the Israelites. Eventually, the Israelites would call to Yahweh for help. Yahweh would then cause someone to help the Israelites defeat their enemies. This person was called a "judge." The Israelites would live in peace until the judge died. After that judge died, the Israelites would start sinning again. So this pattern of events would repeat.

What title should translators give this book?

This book has traditionally had the title "Judges" because it gives accounts of some of the main leaders or judges in Israel before there were any kings ruling the people. Unless a translation of the Bible exists in your region that uses a different title, you should probably use the title "Judges" or a similar title such as "The Book about the Leaders in Israel."

Part 2: Religious and Cultural Concepts in This Book

What kind of leaders were the judges?

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

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

During this time, the twelve tribes of Israel were independent of one another. They were not a unified nation with one ruler. However, they were descendants of the same ancestors, Abraham, Isaac, and Jacob. They also shared in the same covenant with Yahweh. So the tribes would often help each other when enemies were threatening them. However, the book of Judges tells of some times when the tribes fought against each other.

Part 3: Translation Issues in This Book

"the angel of Yahweh"

In many places in the book, the author speaks of a character whom he calls "the angel of Yahweh." Interpreters are unsure about the exact identity of this character. When he speaks, sometimes the author says "the angel said" and sometimes the author says "Yahweh said." So he is closely identified with Yahweh in some way, although it is not clear in precisely what way. We recommend that you translate this phrase using

the same words that you use in the rest of your translation for “angel” and “Yahweh.” The UST models one way to do this.

“arose”

In many contexts, the author uses the expression “arose” to mean that a person took action or took on a particular role. It does not mean that he or she stood up from a sitting or lying position. Similarly, characters sometimes tell other characters to “arise,” meaning that they should take action. Notes will help clarify what the expression means in specific contexts. (See: Idiom)

“behold”

The author and characters often use the word “behold” to focus their listeners’ attention on what they are about to say. While the word literally means “look,” the speakers do not want their listeners to look at something, but to pay careful attention. (See: Metaphor)

“in the eyes of”

The author and characters often use the common expression “in the eyes of” to mean in someone’s estimation, opinion, or judgment. For example, the author says in 2:11 that the Israelites “did evil in the eyes of Yahweh,” meaning that they did what Yahweh considered wrong and had said was wrong. Samson says to his parents in 14:3 about the woman he wants to marry, “she is right in my eyes,” meaning that he thinks she is the right one for him. (See: Idiom)

“to the face of”

The author and characters often use the word “face” to represent the presence of a person or group, by association with the way people can see the face of someone who is present. The expression “to the face of” can have different shades of meaning, depending on the context. The focus may be more on the presence of a person, such as in 20:26, where the author says that the Israelites “sat … to the face of Yahweh.” He means that they were in the presence of Yahweh near his sacred tent. The focus may also be on something being in front of or near a person or thing. When the author says in 3:27 that Ehud was “to the face of” the Israelite soldiers who were with him, he means that Ehud was in front of them, that is, leading their army. (See: Metonymy)

“into the hand of,” “into your hand”

The author and characters often use the word “hand” by association to represent the power and capability of a person. For example, the author says in 11:32 that when Jephthah went to fight the Ammonites, “Yahweh gave them into his hand.” This means that Yahweh gave him the power to defeat them. The word “hand” may also represent possession, as when the author says in 7:8 that Gideon’s soldiers “took provision into their hand.” The word “hand” may also represent agency, as when the author speaks in 3:4 of the commandments that Yahweh gave the Israelites “by the hand of Moses.” In such cases, the author is using the hand, part of a person, to mean the whole person in the act of doing something. Notes will help distinguish the difference between these shades of meaning when that may not be clear from the context. (See: Metonymy and Synecdoche)

“hear,” “listen”

The author and characters often use the terms “hear” and “listen” to mean complying with what someone has said. When humans “hear” or “listen” in this sense, the terms mean “obey,” as when the author says negatively in 2:17 that the disobedient Israelites did not “hear the commandments of Yahweh.” When Yahweh “hears” or “listens” in this sense, it means that he does what someone asks in prayer. For example, when the author says in 13:9 that “God listened to the voice of Manoah,” he means that God answered Manoah’s prayer and sent the angel back to him and his wife. (See: Assumed Knowledge and Implicit Information)

name of tribe, city, or kingdom representing its people

The author and characters often use the name of a tribe, city, or kingdom to represent its people. For example, in 1:12, when Caleb speaks of “whoever attacks Kiriath Sepher,” he is using the name of that city to refer by association to the people who live in it. (See: Metonymy)

name of a person representing associated or accompanying people

For example, in 3:10, when the author says of Othniel that “he went out to war,” he is using Othniel, one person who was involved in this action, to represent everyone who was involved. He means that the army of Israel went out to war with Othniel commanding it. (See: Synecdoche)

“nose burned against”

In several places in the book, the author uses the term “nose” and the expression “burned” to mean anger. For example, in 2:14 he says that “the nose of Yahweh

burned against Israel," meaning that Yahweh became very angry with the Israelites. This is by association with the way that a person who is angry breathes heavily through his nose and the way the skin of a person who is angry becomes hotter. Your language and culture may also associate anger with a particular part and disposition of the body. If so, it may have a comparable expression that you can use in your translation. You could also use plain language and say "anger." (See: Idiom)

"shall"

The ULT represents the Hebrew instructional verb form with the English helping verb "shall." For example, when Deborah tells Barak in Judges 4:6 "and you shall take with you 10,000 men," she is instructing him to take 10,000 men with him. Other ways to say this are: "you are to take 10,000 men with you" or "take 10,000 men with you." Translate this form with the most natural way in your language for giving instructions.

"sons of"

The author and characters often speak of "the sons of" a person to mean the nation or tribe that consists of his descendants. For example, the author speaks in 1:1 of the "sons of Israel" to mean the Israelites and in 1:8 of the "sons of Judah" to mean the people of the tribe of Judah and particularly their army. In this case, "sons" does not mean first-generation offspring but later descendants. (See: Metaphor)

The phrase "sons of" may also refer to people who have a particular characteristic or quality. For example, the author speaks in 18:2 of "sons of valor," meaning men who were characterized by valor, that is, valiant warriors. (See: Idiom)

"struck," "struck to the mouth of the sword"

In many places, the author says that soldiers "struck" an opposing army, city, or king, 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. That is the case in 3:29, for example, where the author says, "And they struck Moab at that time, about 10,000 men … not one escaped." (See: Metonymy)

In several contexts the author uses a longer form of this expression and says "they 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 1:25 of what the tribes descended from Joseph did to Bethel, the author says that "they struck the city with the mouth of the sword." (See: Idiom)

“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. For example, in 1:3 the soldiers of Judah ask the soldiers of Simeon to “go up” with them into their allotment because the Israelites were in the valley of the Jordan River and the Judeans’ allotment was in the hills above the valley. In 3:27, the author says that the fighting men of Ephraim “went down” with Ehud because they were going from the hill country of Ephraim down into the Jordan River valley. If your language does not mark travel for change in elevation, you can translate instances such as these simply as “go” or “went.”

Judges 1

Judges 1 Chapter Introduction

Structure and Formatting

- Verses 1–10: Judah conquers its assigned territory
- Verses 11–16: Caleb and Othniel conquer Debir (Kiriath Sepher)
- Verses 12–21: Judah and Simeon conquer territory but leave some hostile nations
- Verses 22–29: Ephraim and Manasseh conquer territory but leave some hostile nations
- Verses 30–36: Zebulun, Asher, Naphtali, and Dan conquer territory but leave some hostile nations

Religious and Cultural Concepts in This Chapter

Cutting off the thumbs and big toes of captured enemies

In 1:7, Adoni-Bezek describes how he had his soldiers cut off the thumbs and big toes of the kings he had defeated. This prevented a captured enemy from running away or from ever using a weapon again. However, as the context shows, it was also a way of humiliating a captured king. When the Israelites did this to Adoni-Bezek, he acknowledged that he was getting what he deserved for having done this to others.

Complete destruction of a city and its people

In 1:17, the armies of Judah and Simeon completely destroy a Canaanite city and kill all of its people. They call the place "Hormah," which means "destruction." Deuteronomy 7:1–4 describes how, when Yahweh was preparing the Israelites to enter the Promised Land, he commanded them to destroy completely the Canaanite people who lived there. They were not to make any treaties with them or to intermarry with them. This was to prevent the Israelites from joining them in worshiping their false gods, which would have led them to develop a culture and society very different from the kind that Yahweh wanted. The book of Joshua describes how the Israelites completely destroyed the major Canaanite cities and their people. In this chapter, 1:17 describes a further instance of that. However, the Israelites left many of the Canaanite people in the land, and they did intermarry with

them and worship their gods. This led the Israelites into many evil practices that made Yahweh very angry with them.

Translation Issues in This Chapter

Names of people groups, cities, and Israelite tribes meaning their people or armies

In this chapter, the author and characters frequently use the names of people groups or cities by association to mean the people or armies of those groups or cities. For example, when the author says in 1:1 that the Israelites "fought against Jerusalem," he means that they fought against the people who lived in that city. The author and characters sometimes also speak of the Israelite tribes as if they were individual people who could talk to one another, go places together, and so forth. For example, the author says in 1:1, "Then Judah said to Simeon, his brother, 'Go up with me into my allotment.'" If it would be helpful in your language, you could state the meaning plainly. For example, instead of saying "Judah," you could say "the people of the tribe of Judah." (See: Metonymy and Personification)

Generic nouns

In this chapter, the author and characters use expressions such as "the Canaanite," "the Perizzite," "the Amorite," and so forth. They are not referring to specific individuals. Rather, they mean in general the people of the nation mentioned. It may be more natural in your language to express this meaning by using plural forms, for example, "the Canaanites." (See: Generic Noun Phrases)

Judges 1:1

ULT:
And it happened, after the death of Joshua, that the sons of Israel asked of Yahweh, saying, "Who will go up for us against the Canaanite in the beginning, to fight against him?"

UST:
After Joshua died, the Israelite people asked Yahweh, "Which of our tribes should send their soldiers into the hill country to attack the Canaanites first?"

And it happened (ULT)

After (UST)

The author is using the phrase **And it happened** to introduce a new event in the story of the people of Israel, which continues here in the book of Judges at the point where it left off at the end of the book of Joshua. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

the sons of Israel (ULT)

the Israelite people (UST)

See the discussion of the phrase **the sons of Israel** in the Introduction to Judges. Alternate translation: [the people of Israel]

Support Reference: Metaphor

Who will go up (ULT)

Which of … tribes should send their soldiers into the hill country (UST)

The Israelites are asking Yahweh which of their tribes should be the first to go into its allotment and fight against the Canaanites living there. They are speaking of that tribe as if it were an individual person. (The verb in this phrase is singular, indicating that **Who** is

also singular.) See the discussion of this issue, which occurs several times in this chapter, in the Introduction to this chapter. Alternate translation: [What tribe will go up]

Support Reference: Personification

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for us (ULT)

our (UST)

By **us**, the Israelites mean themselves but not Yahweh, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

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the Canaanite … against him (ULT)

the Canaanites (UST)

As the Introduction to this chapter discusses, here and in similar instances throughout the chapter, this is not a reference to a specific **Canaanite**. Rather, it refers to the Canaanites or the Canaanite nations in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [the Canaanites … against them] or [the Canaanite nations … against them]

Support Reference: Generic Noun Phrases

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unfoldingWord® Translation Words

ULT

- Joshua
- Israel
- of Yahweh
- the Canaanite

UST

- Joshua
- the Israelite
- Yahweh
- the Canaanites

Judges 1:2

ULT:
And Yahweh said, "Judah will go up. Behold, I have given the land into his hand."

UST:
Yahweh replied, "The soldiers of the tribe of Judah must attack first. I have already made the people of Judah the owners of the land {in Canaan that Joshua assigned to them}."

Judah (ULT)

The soldiers of the tribe of Judah (UST)

As the Introduction to Judges and the Introduction to this chapter discuss, here Yahweh is using the name **Judah** by association to mean the army that belongs to the tribe of Judah. Alternate translation: [The army of the tribe of Judah]

Support Reference: Metonymy

Behold (ULT)

already (UST)

Yahweh is using the term **Behold**, which literally means "Look," to focus his listeners' attention on what he is about to say. See the discussion of this usage in the Introduction to Judges. In this context, since Yahweh is the speaker, there is also the implication that what follows is something that Yahweh has determined and so is certain to happen. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Indeed]

Support Reference: Metaphor

I have given the land into his hand (ULT)

I have … made the people of Judah the owners of the land {in Canaan that Joshua assigned to them} (UST)

Here, as the Introduction to Judges discusses, having something in one's **hand** represents possessing it. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [I have given them possession of the land]

Support Reference: Metonymy

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unfoldingWord® Translation Words

ULT

- Yahweh
- Judah
- the land

UST

- Yahweh
- The soldiers of the tribe of Judah
- the land {in Canaan that Joshua assigned to them}

Judges 1:3

ULT:
Then Judah said to Simeon, his brother, "Go up with me into my allotment, and let us fight against the Canaanite. And I will also go with you myself into your allotment." So Simeon went with him.

UST:
Then the men of Judah went to their fellow Israelites, the men from the tribe of Simeon. They said to them, "Come and help us fight the Canaanites. That way we will be able to conquer the territory that Yahweh has given to us. {If you do that,} we will go with you and help you conquer the territory that Yahweh has given to you." So the soldiers of the tribe of Simeon went with the soldiers of the tribe of Judah.

Then Judah said to Simeon … So Simeon went with him (ULT)

Then the men of Judah went to … the men from the tribe of Simeon. They said to them … So the soldiers of the tribe of Simeon went with the soldiers of the tribe of Judah (UST)

As the Introduction to this chapter discusses, here the author is speaking of the tribes of Judah and Simeon as if they were individual people who could speak with each other. Alternate translation: [Then the people of Judah said to the people of Simeon … So the people of Simeon went with them] or [Then the commanders of the Judean army said to the commanders of the Simeonite army … So the Simeonite army went with the Judean army]

Support Reference: Personification

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his brother (ULT)

their fellow Israelites (UST)

The author is using the term **brother** 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: [their kinsmen]

Support Reference: Metaphor

Go up with me (ULT)

Come and help us (UST)

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come with me]

Support Reference: Go and Come

---

against the Canaanite (ULT)

the Canaanites (UST)

See how you translated this same expression in 1:1. Alternate translation: [against the Canaanites]

Support Reference: Generic Noun Phrases

And I will also go with you myself into your allotment (ULT)

{If you do that,} we will go with you and help you conquer the territory that Yahweh has given to you (UST)

The Judeans are leaving some information implicit. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [If you do, we will also go with you into your allotment and fight against the Canaanites]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- Judah

UST

- the men of Judah

Judges 1:4

ULT:
And Judah went up, and Yahweh gave the Canaanite and the Perizzite into their hand. And at Bezek they struck 10,000 men.

UST:
So the soldiers from the tribes of Judah and Simeon went together. Yahweh enabled them to defeat the army of the Canaanites and Perizzites. At the city of Bezek, they killed about 10,000 enemy soldiers.

And Judah went up (ULT)

So the soldiers from the tribes of Judah and Simeon went together (UST)

As the Introduction to this chapter discusses, here the author is using the name of one of the tribes whose soldiers were in this army to mean the entire army, which included soldiers from both tribes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the army of the tribe of Judah went up with the army of the tribe of Simeon]

Support Reference: Synecdoche

---

and Yahweh gave the Canaanite and the Perizzite into their hand (ULT)

Yahweh enabled them to defeat the army of the Canaanites and Perizzites (UST)

Here, as the Introduction to Judges discusses, **hand** represents the power or capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and Yahweh gave them the power to conquer the Canaanites and the Perizzites]

Support Reference: Metonymy

And at Bezek they struck (ULT)

At the city of Bezek, they killed (UST)

As the Introduction to Judges discusses, when the author says that the armies of Judah and Simeon **struck** or "hit" the Canaanite and Perizzite soldiers who opposed them, he means that they defeated them and, in contexts such as this, that they killed them. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And at Bezek they defeated] or [And at Bezek they killed]

Support Reference: Metonymy

---

at Bezek (ULT)

At the city of Bezek (UST)

Bezek is the name of a city in the territory in Canaan that was allotted to the tribe of Judah.

Support Reference: How to Translate Names

10,000 (ULT)

about 10,000 (UST)

The author may be using the number **10,000** as an approximation or as a customary way of saying "very many." Alternate translation: [a large number of]

Support Reference: Numbers

---

unfoldingWord® Translation Words

ULT
- Judah
- Yahweh
- the Canaanite
- and the Perizzite

UST
- the soldiers from the tribes of Judah and Simeon

- Yahweh
- the army of the Canaanites
- and Perizzites

Judges 1:5

ULT:
And they found Adoni-Bezek at Bezek, and they fought against him. And they struck the Canaanite and the Perizzite.

UST:
The king of Bezek, Adoni-Bezek, personally commanded his army to defend his city. But the Israelite soldiers were able to defeat his army of Canaanites and Perizzites.

And they found (ULT)

personally commanded his army (UST)

The word **found** does not mean that the armies of Judah and Simeon were intentionally searching for this man. It means that they encountered him when they reached the city of Bezek. Alternate translation: [and they encountered]

Support Reference: Idiom

Adoni-Bezek (ULT)

The king of Bezek, Adoni-Bezek (UST)

The word **Adoni-Bezek** is the name or title of a man. It means "the lord of Bezek," and so it may be the title for the king who reigned in the city of Bezek.

Support Reference: How to Translate Names

---

and they fought against him (ULT)

But the Israelite soldiers were able to defeat (UST)

As the Introduction to this chapter discusses, here the author is using Adoni-Bezek to represent both this king himself and his entire army. Alternate translation: [and they fought against him and his army]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- the Canaanite
- the Perizzite

UST

- his army of Canaanites
- Perizzites

Judges 1:6

ULT:
Then Adoni-Bezek fled, but they pursued after him, and they seized him, and they cut off the thumbs of his hands and his feet.

UST:
Adoni-Bezek tried to run away, but the soldiers from the tribes of Judah and Simeon chased him and caught him. Then they cut off his thumbs and his big toes.

the thumbs of his hands and his feet (ULT)

his thumbs and his big toes (UST)

Some languages use the same word for the largest finger and the largest toe, as the biblical text does here. If your language has different words for these, you can use both words in your translation. If the phrase might then seem to contain extra information that would be unnatural to express in your language, you could shorten it, as the UST does. Alternate translation: [the thumbs of his hands and the big toes of his feet]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Judges 1:7

ULT:
And Adoni-Bezek said, "70 kings {with} the thumbs of their hands and their feet cut off were gathering beneath my table. According to what I have done, so God has repaid to me." Then they brought him {to} Jerusalem, and he died there.

UST:
Adoni-Bezek said, "My army captured 70 kings. We cut off their thumbs and big toes. After that, we gave them little to eat, and we humiliated them. Because I did that to them, now God has done the same thing to me." Then the soldiers took Adoni-Bezek to the city of Jerusalem. That was where he died.

70 kings (ULT)

My army captured 70 kings (UST)

This could be an approximate number, chosen for its symbolic significance. Alternate translation: [dozens of kings]

Support Reference: Numbers

---

kings (ULT)

kings (UST)

In Canaan at this time, each city and town had a ruler who had the same title as someone who ruled over a large territory. So, for example, Pharaoh is called the "the king of Egypt" in Exodus 1:5, while the book of Joshua refers to the "king" of cities such as Libnah (Joshua 10:30) and Hebron (Joshua 10:37). If your language uses a different word for people who rule over one community than for people who rule over extensive areas, you could use that term here. Alternate translation: [chieftains]

Support Reference: Translate Unknowns

{with} the thumbs of their hands and their feet cut off (ULT)

We cut off their thumbs and big toes (UST)

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. See the Introduction to this chapter for an explanation of the practice described here. It is unlikely that Adoni-Bezek was the agent who did this personally. Alternate translation: [whose thumbs and big toes I ordered my soldiers to cut off]

Support Reference: Active or Passive

---

were gathering beneath my table (ULT)

After that, we gave them little to eat, and we humiliated them (UST)

Adoni-Bezek 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: [were gathering scraps of food beneath my table]

Support Reference: Ellipsis

---

were gathering beneath my table (ULT)

After that, we gave them little to eat, and we humiliated them (UST)

Dozens of **kings** would not have fit under the **table** where Adoni-Bezek ate his meals, so he probably does not mean this literally. Instead, he seems to be speaking of these defeated chieftains as if they were dogs that had to scrounge for food from the scraps that fell from his table. This indicates that he had reduced them to a state of helpless dependence. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [had to survive on what little I gave them] or [were my helpless prisoners]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- kings
- gathering
- God
- {to} Jerusalem

UST

- kings
- After that, we gave them little to eat, and we humiliated them
- God
- to the city of Jerusalem

Judges 1:8

ULT:
And the sons of Judah fought with Jerusalem and captured it. And they struck it to the mouth of the sword, and they sent the city into fire.

UST:
The soldiers from the tribes of Judah and Simeon fought against the people of Jerusalem, and they captured that city. They killed all the people who lived there, and they burned down all the buildings in the city.

the sons of Judah (ULT)

The soldiers from the tribes of Judah and Simeon (UST)

Here, **sons** means "descendants." The author is describing the people of the tribe of Judah as descendants of their ancestor Judah. In context, the reference is specifically to the army of the tribe of Judah. Alternate translation: [the Judeans] or [the Judean army]

Support Reference: Metaphor

---

the sons of Judah (ULT)

The soldiers from the tribes of Judah and Simeon (UST)

As in 1:4, the author is using the name **Judah** to represent the entire combined army. Alternate translation: [the armies of the tribes of Judah and Simeon]

Support Reference: Synecdoche

---

with Jerusalem and captured it (ULT)

against the people of Jerusalem, and they captured that city (UST)

As the Introduction to this chapter discusses, here the author is using the name **Jerusalem** to represent the people of that city. Alternate translation: [against the people who lived in Jerusalem and captured that city]

Support Reference: Metonymy

And they struck it to the mouth of the sword (ULT)

They killed all the people who lived there (UST)

As the Introduction to Judges discusses, the author is using the expression **to the mouth of the sword** to mean that the army of the tribe of Judah killed all the inhabitants of Jerusalem. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do that.

Support Reference: Idiom

And they struck it (ULT)

They killed all the people who lived there (UST)

The author is speaking of the people who lived in the city of Jerusalem by association with the city itself, which he refers to by the pronoun **it**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [And they struck the people who lived there]

Support Reference: Metonymy

---

and they sent the city into fire (ULT)

and they burned down all the buildings in the city (UST)

The author is speaking as if the Israelites had literally **sent** or thrown the **city** of Jerusalem into a large **fire** that was burning nearby. (This same expression occurs in Judges 20:48.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they set the city on fire]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Judah
- with Jerusalem
- the sword

UST

- Judah and Simeon
- against the people of Jerusalem
- They killed all the people who lived there

Judges 1:9

ULT:
And afterward the sons of Judah went down to fight with the Canaanite living {in} the hill country and the Negev and the Shephelah.

UST:
After that, the soldiers from the tribes of Judah and Simeon went to fight against the Canaanites who lived in the hill country, the southern wilderness, and the western lowland.

the sons of Judah (ULT)

the soldiers from the tribes of Judah and Simeon (UST)

See how you translated this expression in the previous verse. Alternate translation: [the armies of the tribes of Judah and Simeon]

Support Reference: Synecdoche

---

and the Shephelah (ULT)

and the western lowland (UST)

The word **Shephelah** is the name of a region within the territory that was assigned to the tribe of Judah. It consists of hills that are lower than the central ridge where Jerusalem is located. Alternate translation: [and the foothills]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- Judah

UST
- Judah and Simeon

Judges 1:10

ULT:
Then Judah went down to the Canaanite living in Hebron. (Now the name of Hebron previously {was} Kiriath Arba.) And they struck Sheshai and Ahiman and Talmai.

UST:
The soldiers from the tribes of Judah and Simeon also went to fight against the Canaanites who lived in the city of Hebron. (People used to call that city Kiriath Arba). {Those Canaanites were from} the clans of Sheshai, Ahiman, and Talmai. The soldiers defeated them.

Judah (ULT)

The soldiers from the tribes of Judah and Simeon (UST)

See how you translated the term **Judah** in 1:4 and the expression "the sons of Judah" in 1:8. Alternate translation: [the combined army]

Support Reference: Synecdoche

Now the name of Hebron previously {was} Kiriath Arba (ULT)

People used to call that city Kiriath Arba (UST)

Here the author is providing background information to help readers understand what is happening in the story. The author probably wrote this because his readers knew this city as **Hebron**. But at the time when Israel attacked it, it was called **Kiriath Arba**. In your translation, introduce this information in a way that would be natural in your own language and culture. You may also wish to mark it in some way as background information, such as by putting it in parentheses as the ULT does. Alternate translation: [Hebron used to be called Kiriath Arba]

Support Reference: Background Information

And they struck Sheshai and Ahiman and Talmai (ULT)

{Those Canaanites were from} the clans of Sheshai, Ahiman, and Talmai. The soldiers defeated them (UST)

Sheshai, **Ahiman**, and **Talmai** are the names of three clans that lived in and around the city of Hebron.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Judah
- the Canaanite

UST

- The soldiers from the tribes of Judah and Simeon
- the Canaanites

Judges 1:11

ULT:
And he went from there against the dwellers of Debir. (Now the name of Debir previously {was} Kiriath Sepher.)

UST:
Then they left that area and went to fight against the people who lived in the city of Debir. (People used to call that city Kiriath Sepher.)

And he went (ULT)

Then they left … and went (UST)

The pronoun **he** refers to "Judah" in the previous verse. That name represented the army of the tribe of Judah and implicitly the accompanying army of the tribe of Simeon. It may be helpful to clarify this for your readers. Alternate translation: [And these armies went]

Support Reference: Pronouns — When to Use Them

Debir (ULT)

the city of Debir (UST)

The word **Debir** is the name of a city in the territory that Joshua assigned to the tribe of Judah.

Support Reference: How to Translate Names

Now the name of Debir previously {was} Kiriath Sepher (ULT)

People used to call that city Kiriath Sepher (UST)

See how you translated the similar sentence in the previous verse.

Support Reference: Background Information

Judges 1:12

ULT:
And Caleb said, "Whoever strikes Kiriath Sepher and takes it, I will then give to him Aksah, my daughter, for a wife."

UST:
A man whose name was} Caleb {was commanding the soldiers. He} told them, "I need someone to lead the attack against Kiriath Sepher and conquer that city. I will allow the man who does that to marry my daughter Aksah."

And Caleb said (ULT)

{ … A man whose name was} Caleb {was commanding the soldiers. He} told them (UST)

The author assumes that readers will know that a man named **Caleb** was commanding the armies of Judah and Simeon at this point. (The full story is told in Joshua 15:13–19.) You could indicate this explicitly if that would be helpful to your readers. Alternate translation: [And Caleb, the man who was commanding these armies, said]

Support Reference: Assumed Knowledge and Implicit Information

Judges 1:13

ULT:
And Othniel, the son of Kenaz, the brother of Caleb, the {one} younger than him, captured it. So he gave to him Aksah, his daughter, for a wife.

UST:
Caleb had a younger brother whose name was Kenaz. Kenaz had a son whose name was Othniel. Othniel commanded the soldiers who captured the city of Kiriath Sepher. So Caleb allowed Othniel to marry his daughter Aksah.

(There are no notes for this verse)

Judges 1:14

ULT:
Now it happened, in the coming of her, that she persuaded him to request the field from her father. And she descended from upon the donkey, and Caleb said to her, "What for you?"

UST:
Aksah came {to Kiriath Sepher} to marry Othniel. When she got there, she convinced Othniel to let her ask her father for some land they could farm. She {went to see her father and respectfully} got off the donkey she was riding. Caleb asked her, "What would you like me to do for you?"

Now it happened (ULT)

Aksah came {to Kiriath Sepher} to marry Othniel (UST)

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.

Support Reference: Background Information

---

in the coming of her (ULT)

When she got there (UST)

The author assumes that his readers will understand what he means by this phrase. This could mean: (1) that Aksah 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 Aksah arrived at Kiriath Sepher]; (2) that the author is using this expression to describe Aksah entering Othniel's household as his wife. Alternate translation: [once Aksah had married Othniel]

Support Reference: Assumed Knowledge and Implicit Information

---

that she persuaded him to request the field (ULT)

she convinced Othniel to let her ask … for some land they could farm (UST)

The author is leaving implicit who was to make this request. The meaning does not seem to be that Aksah 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 Aksah 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]

Support Reference: Assumed Knowledge and Implicit Information

---

the field from her father (ULT)

her father for some land they could farm (UST)

The author has a particular **field** in view. The narrative suggests 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]

Support Reference: Assumed Knowledge and Implicit Information

---

What for you (ULT)

What would you like me to do for you (UST)

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 can to do for you]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- the donkey

UST

- the donkey

Judges 1:15

ULT:
And she said to him, “Give to me a blessing. Since you have given me land of the Negev, you shall also give to me springs of waters.” So Caleb gave to her the upper springs and the lower springs.

UST:
She replied, “Please do a favor for me. You have given {my husband and} me some land in an area where it is very dry. So please also give us some land that has springs on it.” So Caleb gave her some land on higher ground that had a spring and some land on lower ground that had a spring.

Give (ULT)

Please do (UST)

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]

Support Reference: Imperatives — Other Uses

---

a blessing (ULT)

a favor (UST)

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]

Support Reference: Abstract Nouns

---

you shall also give to me (ULT)

please also give us (UST)

Aksah 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 Aksah 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 Aksah is answering Caleb's question and this is implicitly her request. Alternate translation: [my request is that you will also give me]

Support Reference: Irregular Use of Tenses

---

springs of waters … the upper springs and the lower springs (ULT)

some land that has springs on it … some land on higher ground that had a spring and some land on lower ground that had a spring (UST)

Aksah 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]

Support Reference: Metonymy

---

springs of waters (ULT)

some land that has springs on it (UST)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

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unfoldingWord® Translation Words

ULT

- a blessing

- land of
- the Negev

UST

- a favor
- some land
- in an area where it is very dry

Judges 1:16

ULT:
Now the sons of the Kenite, the father-in-law of Moses, went up from the City of Palms with the sons of Judah {to} the wilderness of Judah that {is} in the Negev of Arad. And he went and he dwelled with the people.

UST:
The father-in-law of Moses was a Kenite. Some of his descendants had been living in the area of Jericho, which people called Palm Tree City. They went with some people from the tribe of Judah to the wilderness {in the southern part} of the territory that belonged to that tribe. They settled with those Judeans in the dry region that is around the city of Arad.

Now the sons of the Kenite (ULT)

was a Kenite. Some of his descendants (UST)

The author is introducing some further 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.

Support Reference: Background Information

Now the sons of (ULT)

Some of his descendants (UST)

Since the actual sons of the man whom the author is describing here would have been in the same generation as Moses, the term **sons** could be intended literally. However, since those sons would have had three or even four generations of descendants by this time, the term may also be meant to include them. Alternate translation: [Now the descendants of]

Support Reference: Metaphor

---

the Kenite (ULT)

was a Kenite (UST)

The word **Kenite** is the name of a people group. Since the author has a specific **Kenite** in mind, your language might use a demonstrative pronoun here. Alternate translation: [that Kenite] or [that man from the Kenite people group]

Support Reference: How to Translate Names

---

the father-in-law of Moses (ULT)

The father-in-law of Moses (UST)

Your language may have its own term or expression for this relationship. Alternate translation: [the father of Moses' wife]

Support Reference: Kinship

---

from the City of Palms (ULT)

had been living in the area of Jericho, which people called Palm Tree City (UST)

The author is using the expression **the City of Palms** to refer to settlements in the area of the city of Jericho, which the Israelites had destroyed several years before this. If it would be helpful to your readers, you could use the name "Jericho" here. Alternate translation: [from Jericho] or [from Jericho, the city of palm trees]

Support Reference: How to Translate Names

---

with the sons of Judah (ULT)

with some people from the tribe of Judah (UST)

Here, the term **sons** means "descendants." The author is identifying the Judeans as descendants of their ancestor Judah. If it would be helpful in your language, you could state

the meaning plainly. See how you translated the similar expression “the sons of Israel” in 1:1. Alternate translation: [with the people of Judah]

Support Reference: Metaphor

And he went and he dwelled (ULT)

They settled (UST)

The pronoun **he** seems to refer to **the Kenite**, that is, the man who was the father-in-law of Moses. The author is using him to represent his descendants. It may be helpful to clarify this for your readers. Alternate translation: [And they went and they dwelled]

Support Reference: Pronouns — When to Use Them

---

with the people (ULT)

with those Judeans (UST)

By **the people** the author means those from the tribe of Judah who also settled in this region. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [among the people of Judah who also settled there]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Moses
- Judah
- Judah

UST
- Moses
- tribe of Judah
- {in the southern part} of the territory that belonged to that tribe

---

Judges 1:17

ULT:
Then Judah went with Simeon his brother, and they struck the Canaanite dwelling {in} Zephath. And they devoted it, and they called the name of the city Hormah.

UST:
The army of the tribe Judah then went with their fellow Israelites, the army of the tribe of Simeon{, to help them conquer the territory that Joshua had assigned to them.} They defeated the Canaanites who lived in the town of Zephath. They completely destroyed that city. Then they gave it a new name, Hormah{, which means "complete destruction."}

Then Judah went with Simeon his brother (ULT)

The army of the tribe Judah then went with their fellow Israelites, the army of the tribe of Simeon{, to help them conquer the territory that Joshua had assigned to them … } (UST)

See how you translated the terms **Judah**, **Simeon**, and **brother** in 1:3. Alternate translation: [Then the soldiers of the tribe of Judah went with their kinsmen, the soldiers of the tribe of Simeon]

Support Reference: Personification

And they devoted it (ULT)

They completely destroyed that city (UST)

The word that the ULT translates as **devoted** is a specialized term that describes the cultural practice of giving something over to Yahweh so that humans will no longer be able to use it. Depending on the context, the term can indicate either "destroy" or "preserve, but set apart." In this context, the meaning is clearly "destroy." You could indicate that in your translation if it would be helpful to your readers. Alternate translation: [And they completely destroyed it]

Support Reference: Assumed Knowledge and Implicit Information

---

and they called the name of the city (ULT)

Then they gave it a new name (UST)

It might seem that the expression **called the name** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [and they called the city] or [and they named the city]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

Hormah (ULT)

Hormah{, which means "complete destruction … } (UST)

The word **Hormah** is the name of a city. The Israelites changed the name of Zephath to Hormah, which means "destruction," after they destroyed it completely. See the Introduction to this chapter for a further discussion.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Judah
- the Canaanite
- And they devoted
- and they called

UST

- The army of the tribe Judah
- the Canaanites
- They completely destroyed
- Then they gave

Judges 1:18

ULT:
And Judah captured Gaza and the territory of it and Ashkelon and the territory of it and Ekron and the territory of it.

UST:
The soldiers from the tribes of Judah and Simeon also captured the cities of Gaza, Ashkelon, and Ekron and all the land around those cities.

Judah (ULT)

The soldiers from the tribes of Judah and Simeon (UST)

The author is using the name of one of the tribes whose soldiers were in this army to mean the entire army. Alternate translation: [the combined army of Judah and Simeon]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT
- Ashkelon
- Judah

UST
- Ashkelon
- The soldiers from the tribes of Judah and Simeon

Judges 1:19

ULT:
Now it happened {that} Yahweh {was} with Judah and he possessed the hill country. But he did not dispossess the dwellers of the valley, for chariotry of iron {was} to them.

UST:
So Yahweh helped the soldiers from Judah to capture the hill country. But they could not force the people who were living in the plains to leave. That was because those people had {better weapons. They had} chariots that had iron parts.

Now it happened {that} (ULT)

So (UST)

The author is using this expression to introduce information about what was happening behind the scenes in this story and also to introduce an overall theme for 1:19–36. In a way that was not visible, Yahweh was helping the Israelites to defeat the Canaanites. Nevertheless, the Israelite tribes did not drive the Canaanite nations completely out of their assigned territories. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

Yahweh {was} with Judah (ULT)

Yahweh helped the soldiers from Judah (UST)

The author is speaking as if Yahweh had literally been present **with** the army of Judah as it fought to conquer its assigned territory. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh helped Judah]

Support Reference: Metaphor

---

chariotry of iron (ULT)

better weapons … chariots that had iron parts (UST)

The metal **iron** 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 to chariots whose wheels or floor were strengthened with iron or that had iron studs or points to make them more destructive when used in ramming. Alternate translation: [chariots fitted out with iron]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- Yahweh
- Judah
- and he possessed
- he did … dispossess

UST

- Yahweh
- the soldiers from Judah
- to capture
- they could … force … to leave

Judges 1:20

ULT:
But they gave Hebron to Caleb, according to what Moses had spoken, and he dispossessed from there the three sons of the Anak.

UST:
The people of the tribe of Judah gave the city of Hebron to Caleb because Moses had promised him that he could have that city. Caleb forced the three clans whose ancestor was Anak to leave that area.

But they gave (ULT)

The people of the tribe of Judah gave (UST)

The pronoun **they** refers to the people of the tribe of Judah and most likely to their leaders. While Moses had originally promised **Hebron** to **Caleb** in Numbers 14:24 and Joshua had confirmed this in Joshua 14:6–15, the leaders of Judah confirmed this again when they conquered their assigned territory. Alternate translation: [But the leaders of the tribe of Judah gave]

Support Reference: Pronouns — When to Use Them

---

the three sons of the Anak (ULT)

the three clans whose ancestor was Anak (UST)

The author is speaking of the three clans that lived in and around the city of Hebron as if they were the literal **sons** of their ancestor Anak. (These clans are named in 1:10.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the three clans descended from Anak]

Support Reference: Metaphor

---

the Anak (ULT)

Anak (UST)

The word **Anak** is the name of a man. The author seems to be using the definite article **the** to indicate that he has a specific **Anak** in mind, the man who was the ancestor of these clans. Your language might naturally use a demonstrative pronoun for this purpose. Alternate translation: [the well-known Anak]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Moses
- and he dispossessed

UST

- Moses
- Caleb forced … to leave

Judges 1:21

ULT:
But the Jebusite, the dweller of Jerusalem, the sons of Benjamin did not dispossess. So the Jebusite has dwelled with the sons of Benjamin in Jerusalem until this day.

UST:
But the tribe of Benjamin could not force the Jebusites to stop living in the city of Jerusalem. So those Jebusites stayed in Jerusalem and lived there with the tribe of Benjamin. They are still living with them there now.

But the Jebusite, the dweller of Jerusalem … So the Jebusite has dwelled (ULT)

But … the Jebusites … living in the city of Jerusalem. So those Jebusites stayed … and lived … They are … living (UST)

1:251:25The word **Jebusite** is the name of a member of a particular people group. Alternate translation: [But the Jebusites dwelling in Jerusalem … So the Jebusites have dwelled]

Support Reference: How to Translate Names

---

the sons of Benjamin … with the sons of Benjamin (ULT)

the tribe of Benjamin … with the tribe of Benjamin … with them (UST)

Here, **sons** means "descendants." The author is describing the people of the tribe of Benjamin as descendants of their ancestor Benjamin. The reference in the first instance is specifically to the army of this tribe; it seems to be generally to the people of the tribe in the second instance. Alternate translation: [the army of the tribe of Benjamin … with the people of the tribe of Benjamin]

Support Reference: Metaphor

---

until this day (ULT)

still … now (UST)

The author is using the term **day** to refer to a specific time, the time when he was writing this book. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [right up to this time]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- the Jebusite
- Jerusalem
- Benjamin
- the Jebusite
- Benjamin
- in Jerusalem

UST

- the Jebusites
- the city of Jerusalem
- Benjamin
- those Jebusites
- Benjamin
- in Jerusalem … there … there

Judges 1:22

ULT:
And the house of Joseph, they too went up {to} Bethel, and Yahweh {was} with them.

UST:
Just as the soldiers from Judah and Simeon had done, soldiers from the tribes of Ephraim and Manasseh went {to conquer the territory that Joshua had assigned to them. They first attacked} the city of Bethel, and Yahweh helped them.

the house of Joseph (ULT)

soldiers from the tribes of Ephraim and Manasseh (UST)

Here the term **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Joseph** means all the people descended from the patriarch Joseph. By this time, those descendants had become the tribes of Ephraim and Manasseh. Alternate translation: [the descendants of Joseph] or [the armies of the tribes of Ephraim and Manasseh]

Support Reference: Metaphor

---

and Yahweh {was} with them (ULT)

and Yahweh helped them (UST)

See how you translated the same expression in 1:19.

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- {to} Bethel
- {to} Bethel
- the house of
- Joseph
- and Yahweh

UST
- the city of Bethel
- the city of Bethel
- soldiers from the tribes of

- Ephraim and Manasseh
- and Yahweh

Judges 1:23

ULT:
And the house of Joseph spied upon Bethel. (Now the name of the city previously {was} Luz.)

UST:
They sent some spies to find out everything they could about Bethel. (People used to call that city Luz.)

the house of Joseph (ULT)

They (UST)

See how you translated the expression **the house of Joseph** in the previous verse.

Support Reference: Metaphor

Now the name of the city previously {was} Luz (ULT)

People used to call that city Luz (UST)

Here the author is providing background information to help readers understand what is happening in the story. The author probably wrote this because his readers knew this city as **Bethel**. But at the time when Israel attacked it, it was called **Luz**. In your translation, introduce this information in a way that would be natural in your own language and culture. You may also wish to mark it in some way as background information, such as by putting it in parentheses as the ULT does. Alternate translation: [Bethel used to be called Luz]

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT
- upon Bethel
- upon Bethel
- the house of
- Joseph

UST
- Bethel
- Bethel

- They
- They

Judges 1:24

ULT:
And the observers saw a man going out from the city, and they said to him, "Show us, please, the entrance of the city, and we will do kindness with you."

UST:
The spies saw a man who was coming out of the city. They said to him, "If you show us a way to get into the city, then we will be kind to you {and not kill you when we capture the city}."

and we will do kindness with you (ULT)

then we will be kind to you {and not kill you when we capture the city} (UST)

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: [we will treat you kindly] or [we will treat you mercifully]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT
- going out
- kindness

UST
- who was coming
- then we will be kind to you {and not kill you when we capture the city}

Judges 1:25

ULT:
So he showed them the entrance of the city, and they struck the city to the mouth of the sword, but the man and all of his family they sent {away}.

UST:
So the man showed them a way to get into the city. The soldiers from the tribes of Ephraim and Manasseh went in and killed all the people who lived in the city. But they allowed the man and his whole family to leave safely.

and they struck the city to the mouth of the sword (ULT)

The soldiers from the tribes of Ephraim and Manasseh went in and killed all the people who lived in the city (UST)

The author is saying **the city** by association to mean the people who lived in the city.

Alternate translation: [and they struck the people of the city with the mouth of the sword]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- the sword
- his family

UST

- The soldiers from the tribes of Ephraim and Manasseh went in and killed all the people who lived in the city
- his … family

Judges 1:26

ULT:
Then the man went {to} the land of the Hittites and he built a city, and he called the name of it Luz. That {is} the name of it until this day.

UST:
That man went to the area where the Hittites lived. He built a city there and named it Luz. That is still the name of that city now.

until this day (ULT)

still … now (UST)

See how you translated the same expression in 1:21. Alternate translation: [right up to this time]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- {to} the land of
- the Hittites
- and he called

UST
- to the area where … lived
- the Hittites
- and named it

Judges 1:27

ULT:
But Manasseh did not dispossess Beth Shan and its daughters, or Taanach and its daughters, or the dwellers of Dor and its daughters, or the dwellers of Ibleam and its daughters, or the dwellers of Megiddo and its daughters, for the Canaanite had resolved to dwell in that land.

UST:
There were Canaanites living in the cities of Beth Shan, Taanach, Dor, Ibleam, and Megiddo. They were also living in the villages around those cities. The soldiers from the tribe of Manasseh were not able to force them to leave their homes. That was because those Canaanites fought very hard to stay there.

Beth Shan … or Taanach … Dor … Ibleam … Megiddo (ULT)

cities of Beth Shan, Taanach, Dor, Ibleam … Megiddo (UST)

The words **Beth Shan**, **Taanach**, **Dor**, **Ibleam**, and **Megiddo** are the names of cities.

Support Reference: How to Translate Names

---

and its daughters (ULT)

the villages around those cities (UST)

The author is speaking as if the villages surrounding the cities named in this verse were literally their **daughters**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [or the people who lived in the surrounding villages]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- the Canaanite

UST
- There were Canaanites living in the … those Canaanites

Judges 1:28

ULT:
Now it happened that Israel became strong and he put the Canaanite to forced labor, but he did not dispossess him.

UST:
Later, the Israelites became stronger, and they forced the Canaanites to work for them as their slaves. But they did not force all the Canaanites to leave their land.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Israel
- and he put
- the Canaanite
- but

UST

- the Israelites
- and they forced
- the Canaanites … all the Canaanites
- But

Judges 1:29

ULT:
And Ephraim did not dispossess the Canaanite, the dweller of Gezer, so the Canaanite dwelled in the midst of him in Gezer.

UST:
The soldiers from the tribe of Ephraim were not able to force the Canaanites who were living in the city of Gezer to leave. So the Canaanites continued to live in that city with the tribe of Ephraim.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- the Canaanite
- the Canaanite

UST

- the Canaanites
- the Canaanites

Judges 1:30

ULT:
Zebulun did not dispossess the dwellers of Kitron or the dwellers of Nahalol, so the Canaanite dwelled in his midst. But they became forced labor.

UST:
There were also Canaanites living in the cities of Kitron and Nahalol. The soldiers from the tribe of Zebulun were not able to force them to leave. So those Canaanites stayed in those cities and lived with the tribe of Zebulun. But the people of Zebulun forced them to work as their slaves.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- the Canaanite

UST

- those Canaanites

Judges 1:31

ULT:
Asher did not dispossess the dwellers of Akko or the dwellers of Sidon or Ahlab or Akzib or Helbah or Aphek or Rehob.

UST:
There were Canaanites living in the cities of Akko, Sidon, Ahlab, Aczib, Helbah, Aphek, and Rehob. The soldiers from the tribe of Asher were not able to force them to leave.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Asher

UST

- The soldiers from the tribe of Asher

Judges 1:32

ULT:
So the Asherite dwelled in the midst of the Canaanite, the dweller of the land, because he did not dispossess him.

UST:
So those Canaanites continued to live in those cities. The people of the tribe of Asher lived with them, because they were not able to force them to leave.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- the Canaanite
- the land

UST

- them
- in those cities

Judges 1:33

ULT:
Naphtali did not dispossess the dwellers of Beth Shemesh or the dwellers of Beth Anath. So he dwelled in the midst of the Canaanite, the dwellers of the land. But the dwellers of Beth Shemesh and Beth Anath became forced labor for them.

UST:
There were Canaanites living in the cities of Beth Shemesh and Beth Anath. The soldiers from the tribe of Naphtali were not able to force them to leave. So those Canaanites continued to live in that area. The people of the tribe of Naphtali lived with them. But they forced the ones who lived in Beth Shemesh and Beth Anath to work as their slaves.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Naphtali
- Shemesh
- Beth
- the Canaanite
- the land

UST

- The soldiers from the tribe of Naphtali
- Shemesh
- the cities of Beth
- So those Canaanites
- that area

Judges 1:34

ULT:
And the Amorite, they pressed the sons of Dan {into} the hill country, for he did not allow him to go down into the valley.

UST:
The Amorites forced the people of the tribe of Dan to live in the hills. That was because they did not allow them to come down and live on the plain.

And the Amorite, they pressed the sons of Dan {into} the hill country, for he did not allow him to go down into the valley (ULT)

The Amorites forced the people of the tribe of Dan to live in the hills. That was because they did not allow them to come down and live on the plain (UST)

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 the Amorites did not allow the sons of Dan to go down into the valley, so they were pressed into the hill country]

Support Reference: Connect — Reason-and-Result Relationship

---

the sons of Dan (ULT)

the people of the tribe of Dan … them (UST)

See how you translated the expression “the sons of Judah” in 1:16. Alternate translation: [the people of Dan]

Support Reference: Metaphor

---

he did not allow him (ULT)

they did not allow (UST)

The pronoun **he** refers to **the Amorite**, and the pronoun **him** refers to **the sons of Dan** (as if they were a single individual, their ancestor Dan). It may be helpful to clarify this for your readers. Alternate translation: [the Amorites did not allow the people of Dan]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- the Amorite

UST

- The Amorites

Judges 1:35

ULT:
And the Amorite resolved to dwell at Mount Heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph became heavy and they became forced labor.

UST:
The Amorites fought hard to keep living at Mount Heres and in the cities of Aijalon and Shaalbim{, and so the Israelites were not able to force them to leave}. But when the tribes of Ephraim and Manasseh became stronger, they forced those Amorites to work as their slaves.

And the Amorite resolved to dwell at Mount Heres, in Aijalon, and in Shaalbim (ULT)

The Amorites fought hard to keep living at Mount Heres and in the cities of Aijalon and Shaalbim{, and so the Israelites were not able to force them to leave} (UST)

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the Amorites resolved to dwell at Mount Heres, in Aijalon, and in Shaalbim, and so the Israelites were not able to dispossess them]

Support Reference: Assumed Knowledge and Implicit Information

---

at Mount Heres (ULT)

Mount Heres (UST)

Mount Heres is the name of a large hill on which the city of Aijalon was built.

Support Reference: How to Translate Names

---

but the hand of the house of Joseph became heavy (ULT)

But when the tribes of Ephraim and Manasseh became stronger (UST)

Saying that the **hand** of a person or group **became heavy** means that the person or group became strong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [but the house of Joseph became strong]

Support Reference: Idiom

---

the house of Joseph (ULT)

the tribes of Ephraim and Manasseh (UST)

See how you translated the phrase **the house of Joseph** in 1:22. Alternate translation: [the descendants of Joseph]

Support Reference: Metaphor

---

and they became forced labor (ULT)

they forced those Amorites to work as their slaves (UST)

The pronoun **they** refers to **the Amorite**, that is, the people group of the Amorites. It may be helpful to clarify this for your readers. Alternate translation: [and the Amorites were put to forced labor]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT
- the Amorite
- the house of
- Joseph

UST
- The Amorites
- the tribes of

- Ephraim and Manasseh

Judges 1:36

ULT:
Now the border of the Amorite {was} from the Ascent of Akrabbim, from Sela and upward.

UST:
The land where the Amorites lived extended from the Ascent of Akrabbim {toward the west} beyond Sela, up into the hill country.

Now the border of the Amorite (ULT)

The land where the Amorites lived (UST)

The author is introducing background information that is not part of the main story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

{was} from the Ascent of Akrabbim (ULT)

extended from the Ascent of Akrabbim (UST)

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: [was from Scorpion Pass]

Support Reference: Copy or Borrow Words

---

from Sela (ULT)

{toward the west} beyond Sela (UST)

The word **Sela** also means “cliff,” so this could be a geographic description rather than a proper name. Alternate translation: [from the cliff]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- the Amorite

UST

- the Amorites

Judges 2

Judges 2 Chapter Introduction

Structure and Formatting

- Verses 1–5: The angel of Yahweh appears to the Israelites at Bochim
- Verses 6–10: Review: the Israelites worshiped and obeyed Yahweh during the lifetimes of Joshua and the elders
- Verses 11–23: The Israelites disobeyed Yahweh and worshiped other gods afterward, so Yahweh let other nations conquer them

Religious and Cultural Concepts in This Chapter

Joshua reappears in the story after it tells how he died

In Judges 2:6–9, the author repeats Joshua 24:28–31 to remind readers how the people of Israel served Yahweh faithfully when they first arrived in the land of Canaan. This is background information. After these verses, the main story of the book of Judges begins. It is about how the Israelites then worshiped other gods, but Yahweh repeatedly brought them back to himself and delivered them from their enemies when they repented. It may seem strange for the book to speak of Joshua doing something, since it begins "after the death of Joshua." So you can translate this in a way that shows that the author is providing background information by describing something that happened in the past. See the note at 2:6 for a specific suggestion.

"Cut a covenant"

The phrase "cut a covenant" occurs in this chapter. It means "make a covenant." The word "cut" reflects the cultural background. It 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

“fathers”

In this chapter, the author uses the word “fathers” several times to mean “ancestors.” He is not speaking of the immediate male parents of the Israelites, but of the generations who lived before them. If it would be clearer in your language, you could state the meaning plainly. (See: Metaphor)

Symbolic action

In this chapter, the author speaks of the Israelites bowing down to idols that represented foreign gods. This was a symbolic action that constituted a public act of worship, so it represented a definitive expression of allegiance to those gods. If it would be helpful to your readers, you could explain the significance of this action. When the book says that the Israelites bowed down to foreign gods, you could say, for example, that they “worshiped them by bowing down to them.” (See: Symbolic Action)

Judges 2:1

ULT:
And the angel of Yahweh went up from Gilgal to Bochim and said, "I am bringing you up from Egypt, and I have brought you to the land that I swore to your fathers. And I have said, 'I will forever not break my covenant with you.

UST:
An angel representing Yahweh went from Gilgal to a place that the people of Israel would soon call Bochim. He said to the Israelite people, "Your ancestors were slaves in Egypt, but I set them free, and they escaped. I promised your ancestors that I would give this land to you, and I have now brought you to it. I told them I would never break the promises I made to them.

the angel of Yahweh (ULT)

An angel representing Yahweh (UST)

See the discussion of the phrase **the angel of Yahweh** in the Introduction to Judges.

Support Reference: Assumed Knowledge and Implicit Information

---

Bochim (ULT)

a place that the people of Israel would soon call Bochim (UST)

The word **Bochim** is the name of a place. The Israelites actually give the place this name at the end of this episode, in 2:5, but the author is using it here because his readers knew the place by that name. See the UST for one way to handle this issue.

Support Reference: How to Translate Names

---

and said (ULT)

He said to the Israelite people (UST)

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [and said to the Israelites, who had gathered there]

Support Reference: Assumed Knowledge and Implicit Information

---

I am bringing you up (ULT)

Your ancestors … but I set them free, and they escaped (UST)

The angel, speaking on behalf of Yahweh, is using the present tense to describe a past event. He may be doing that because delivering the Israelites from slavery in Egypt and settling them in the land of Canaan together constitute a single work on their behalf that was still ongoing at this point. However, if it would not be natural for a speaker of your language to use the present tense in such a context, you could use the past tense in your translation. Alternate translation: [I brought you up from Egypt]

Support Reference: Irregular Use of Tenses

---

to your fathers (ULT)

your ancestors (UST)

As the Introduction to this chapter discusses, the angel 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 your ancestors]

Support Reference: Metaphor

And I have said, 'I will forever not break my covenant with you (ULT)

I told them I would never break the promises I made to them (UST)

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 I have said that I would not break my covenant with you, to eternity]

Support Reference: Quotes within Quotes

---

unfoldingWord® Translation Words

ULT

- Gilgal
- the angel of
- Yahweh
- from Egypt
- the land
- I swore
- my covenant

UST

- Gilgal
- An angel representing
- Yahweh
- were slaves in Egypt
- this land … it
- I promised … that I would give … to you
- the promises I made

Judges 2:2

ULT:
And you, you shall not cut a covenant with the dwellers of this land. Their altars you shall demolish.' But you have not heard my voice. What {is} this you have done?

UST:
But I also told them that you, their descendants, must never make any peace treaties with the people who lived in this land. You were supposed to tear down all the altars {where those people made sacrifices to idols}. But you have not obeyed me. You have done a wicked thing {by making peace treaties with them and not destroying their altars}.

And you, you shall not cut a covenant with the dwellers of this land. Their altars you shall demolish (ULT)

But I also told them that you, their descendants, must never make any peace treaties with the people who lived in this land. You were supposed to tear down all the altars {where those people made sacrifices to idols} (UST)

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: [But I also said that you were not to cut a covenant with the dwellers of this land. You were to demolish their altars]

Support Reference: Quotes within Quotes

But you have not heard my voice (ULT)

But you have not obeyed me (UST)

As the Introduction to Judges discusses, here the word **heard** has the specific sense of "obeyed." Alternate translation: [But you have not obeyed my voice]

Support Reference: Assumed Knowledge and Implicit Information

---

But you have not heard my voice (ULT)

But you have not obeyed me (UST)

The angel, speaking on behalf of Yahweh, is using the word **voice** by association to mean what he said by using his voice. Alternate translation: [But you have disobeyed what I commanded]

Support Reference: Metonymy

What {is} this you have done (ULT)

You have done a wicked thing {by making peace treaties with them and not destroying their altars} (UST)

The angel 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 should not have done this!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- a covenant
- land
- Their altars

UST

- any peace treaties
- land
- all the altars {where those people made sacrifices to idols}

Judges 2:3

ULT:
And I have also said, ‘I will not expel them from the face of you, but they will be to you in the sides, and their gods will be to you for a snare.’”

UST:
So now, as I warned you {through Joshua}, I will no longer help you force the people who live here to leave. They will bother you continually, as if they were thorns in your sides. And when you worship their idols, it will be as if a hunter catches you in a trap {and kills you}.”

And I have also said, ‘I will not expel them from the face of you, but they will be to you in the sides, and their gods will be to you for a snare (ULT)

So now, as I warned you {through Joshua}, I will no longer help you force the people who live here to leave. They will bother you continually, as if they were thorns in your sides. And when you worship their idols, it will be as if a hunter catches you in a trap {and kills you} (UST)

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 I have also said that I would not expel them from before you, but they would be to you like thorns in your sides, and their gods would be a snare to you]

Support Reference: Quotes within Quotes

And I have also said (ULT)

So now, as I warned you {through Joshua} (UST)

The angel, representing Yahweh, assumes that the Israelites will know when he **also said** this. In Numbers 33:55, Yahweh told the Israelites that if they did not drive out the Canaanites, the ones who remained would be thorns in their sides. In Joshua 23:12–13, Joshua warned the Israelites that if they made treaties with the Canaanite nations and intermarried with them, then Yahweh would no longer dispossess those nations and they would be thorns and a snare to the Israelites. So the angel seems to be indicating that Joshua was speaking on behalf of Yahweh when Joshua said that Yahweh would no longer drive out the Canaanites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And as I said through Joshua]

Support Reference: Assumed Knowledge and Implicit Information

---

from the face of you (ULT)

the people who live here (UST)

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 your behalf] or [because of you]

Support Reference: Idiom

---

but they will be to you in the sides (ULT)

They will bother you continually, as if they were thorns in your sides (UST)

The angel 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: [but they will be thorns in your sides]

Support Reference: Ellipsis

---

but they will be to you in the sides (ULT)

They will bother you continually, as if they were thorns in your sides (UST)

Yahweh spoke as if the Canaanites would literally be thorns in the **sides** of the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [but they will continually cause trouble for you]

Support Reference: Metaphor

---

and their gods will be to you for a snare (ULT)

And when you worship their idols, it will be as if a hunter catches you in a trap {and kills you} (UST)

Yahweh spoke as if the **gods** of the Canaanites would literally be a **snare** in which the Israelites would be caught. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and worshiping their gods will be the cause of your destruction]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- and their gods

UST

- And when you worship their idols

Judges 2:4

ULT:
Now it happened, as the angel of Yahweh spoke these words to all the sons of Israel, that the people lifted up their voice and wept.

UST:
After the angel representing Yahweh had said these things to all the Israelites, they cried loudly.

Now it happened (ULT)

After … had said (UST)

The author is using this phrase to introduce background information that is not part of the main narrative. This verse and the next verse explain how this place got the name Bochim. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

---

the sons of Israel (ULT)

the Israelites (UST)

See the discussion of this phrase in the Introduction to Judges. Alternate translation: [the Israelites]

Support Reference: Metaphor

---

that the people lifted up their voice and wept (ULT)

they cried loudly (UST)

Since the author is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: [that the people lifted up their voices and wept]

Support Reference: Collective Nouns

---

that the people lifted up their voice and wept (ULT)

they cried loudly (UST)

The author is speaking as if a **voice** were literally something that the people of Israel could have **lifted up**. He means that they spoke loudly. Your language may have an expression of its own that you can use in your translation. Alternate translation: [that the people wept in loud voices]

Support Reference: Metaphor

---

that the people lifted up their voice and wept (ULT)

they cried loudly (UST)

The phrase **lifted up their voice and wept** conveys a single idea by using two expressions connected with **and**. The expression **lifted up their voice** tells in what way the people **wept.** Alternate translation: [that the people wept out loud]

Support Reference: Hendiadys

---

unfoldingWord® Translation Words

ULT

- the angel of
- Yahweh
- Israel

UST

- the angel representing
- Yahweh
- the Israelites

Judges 2:5

ULT:
So they called the name of that place Bochim, and they sacrificed to Yahweh there.

UST:
So they named that place Bochim, which means "weeping." They offered sacrifices there to Yahweh.

So they called the name of that place Bochim (ULT)

So they named that place Bochim, which means "weeping (UST)

The author assumes that his readers will know that **Bochim** means "weepers." If it would be helpful to your readers, you could provide this information in a footnote, or you could put it in the text of your translation, as the UST does.

Support Reference: Assumed Knowledge and Implicit Information

---

So they called the name of that place (ULT)

So they named that place (UST)

It might seem that the expression **they called the name of that place** contains extra information that would be unnatural to express in your language. If so, you can shorten it. See how you translated the same expression in 1:17. Alternate translation: [So they called that place]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- So they called
- to Yahweh

UST
- So they named
- to Yahweh

Judges 2:6

ULT:
And Joshua dismissed the people, and the sons of Israel went, a man to his inheritance, to possess the land.

UST:
After Joshua had sent the people of Israel away {from the assembly at Shechem}, each group had gone to occupy the land that Joshua had assigned to them.

And Joshua dismissed the people, and the sons of Israel went (ULT)

After Joshua had sent the people of Israel away {from the assembly at Shechem} … group had gone (UST)

Here the author is providing background information to help readers understand what happens next in the story. See the discussion of this in the Introduction to this chapter. Alternate translation: [Now after Joshua had dismissed the people, the sons of Israel had gone]

Support Reference: Background Information

---

a man to his inheritance (ULT)

each … that Joshua had assigned to them (UST)

The author is speaking as if the land that Joshua assigned to the tribes were literally an **inheritance** that they received from a relative who had died. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [each one to his assigned territory]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- Joshua
- Israel
- to possess
- the land

UST

- Joshua
- group
- to occupy
- the land

Judges 2:7

ULT:
And the people served Yahweh all of the days of Joshua and all of the days of the elders who had lengthened their days after Joshua, who had seen all of the great deed of Yahweh that he had done for Israel.

UST:
The Israelites had obeyed Yahweh for as long as Joshua was alive. After he died, there were still some older leaders alive who had seen all the miracles that Yahweh had done for Israel. For as long as those leaders were alive, the people had continued to obey Yahweh.

And the people served Yahweh (ULT)

The Israelites had obeyed Yahweh … the people had continued to obey Yahweh (UST)

If you decided to translate 2:6 in a way that showed it was background information, you can continue to do that in this verse. Alternate translation: [And the people had served Yahweh]

Support Reference: Background Information

---

all of the days of Joshua and all of the days of the elders (ULT)

for as long as Joshua was alive … some older leaders … For as long as those leaders were alive (UST)

In these phrases, the author is using the term **days** to refer to a specific time, the lifetimes of Joshua and these elders. He is doing this by association with the way a lifetime is made up of individual days. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [throughout the lifetimes of Joshua and the elders]

Support Reference: Metonymy

---

who had lengthened their days after Joshua (ULT)

After he died, there were still … alive (UST)

The author is speaking as if these **elders** had done something to make their days longer after Joshua died. He is using a common expression that means that their **days**, that is, their lifetimes, continued for some years after Joshua died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who had outlived Joshua]

Support Reference: Idiom

---

all of the great deed of (ULT)

all the miracles (UST)

In a context such as this, it might be more natural in your language to use the plural form of **deed**. Alternate translation: [all of the great deeds]

Support Reference: Collective Nouns

---

unfoldingWord® Translation Words

ULT

- Yahweh
- Joshua
- the elders
- Joshua
- Yahweh
- for Israel

UST

- Yahweh … Yahweh
- Joshua
- some older leaders … those leaders
- he
- Yahweh
- for Israel

Judges 2:8

ULT:
And Joshua, the son of Nun, the servant of Yahweh, died, a son of 110 years.

UST:
Yahweh's servant Joshua was 110 years old when he died. Joshua's father's name was Nun.

And Joshua, the son of Nun, the servant of Yahweh, died (ULT)

Yahweh's servant Joshua … when he died. Joshua's father's name was Nun (UST)

If you have been translating these verses in a way that shows they are background information, you can continue to do that here. Alternate translation: [Now Joshua, the son of Nun, the servant of Yahweh, had died]

Support Reference: Background Information

Nun (ULT)

Nun (UST)

The word **Nun** is the name of a man, the father of **Joshua**.

Support Reference: How to Translate Names

---

a son of 110 years (ULT)

was 110 years old (UST)

In certain contexts, the expression **son of** indicates that a person shares the qualities of something. In cases such as this, it specifically describes how old a person is. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [when he was 110 years old]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Joshua
- the servant of
- Yahweh

UST

- Joshua
- servant
- Yahweh’s

Judges 2:9

ULT:
And they buried him within the border of his inheritance in Timnath Heres, in the hill country of Ephraim, to the north of Mount Gaash.

UST:
The Israelites buried the body of Joshua within the territory that he had received from Moses. That was at Timnath Heres, north of Mount Gaash. That is in the hilly area where the descendants of Ephraim settled.

And they buried him (ULT)

The Israelites buried the body of Joshua (UST)

If you have been translating these verses in a way that shows they are background information, you can continue to do that here. Alternate translation: [And they had buried him]

Support Reference: Background Information

And they buried him (ULT)

The Israelites buried the body of Joshua (UST)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And his people buried him] or [And he was buried]

Support Reference: Pronouns — When to Use Them

---

in Timnath Heres … Gaash (ULT)

That was at Timnath Heres … Gaash (UST)

The words **Timnath Heres** are the name of an area.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- his inheritance
- Ephraim

UST

- the territory that he had received from Moses
- the descendants of Ephraim

Judges 2:10

ULT:
And all of that generation was also gathered to its fathers, and another generation arose after them who did not know Yahweh and also the deed that he had done for Israel.

UST:
Finally, all the people who had lived at the same time as Joshua died. After that, more people grew up who did not know Yahweh. They had also not seen the miracles he had done for the people of Israel.

And all of that generation was also gathered to its fathers (ULT)

Finally, all the people who had lived at the same time as Joshua died (UST)

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. If you need to say who did the action, the context suggests that it was Yahweh. Alternate translation: [And Yahweh also gathered all of that generation to its fathers]

Support Reference: Active or Passive

And … was also gathered to its fathers (ULT)

Finally … died (UST)

The author is using **gathered to its fathers** to mean that the people of that generation died. This is a mild way of referring to death. Your language may have a similar expression that you can use in your translation. Alternate translation: [And … also passed away]

Support Reference: Euphemism

---

who did not know Yahweh and also the deed that he had done for Israel (ULT)

who did not know Yahweh. They had also not seen the miracles he had done for the people of Israel (UST)

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: [who did not know Yahweh and also did not know the deed that he had done for Israel]

Support Reference: Ellipsis

---

the deed (ULT)

the miracles (UST)

Since the author is referring to all of the things that **Yahweh … had done for Israel**, it might be more natural in your language to use the plural form of **deed** as in 2:7. Alternate translation: [the deeds]

Support Reference: Collective Nouns

---

unfoldingWord® Translation Words

ULT

- was … gathered
- generation
- did … know
- Yahweh
- for Israel

UST

- died
- people
- did … know … had … seen
- Yahweh
- for the people of Israel

Judges 2:11

ULT:
Then the sons of Israel did evil in the eyes of Yahweh, and they served the Baals.

UST:
The Israelites then did things that Yahweh had said were very evil. They worshiped different idols that represented gods such as Baal. They stopped worshiping Yahweh, the God their ancestors had worshiped. He was the one who had brought their ancestors out of Egypt. Instead, they began to worship the various gods that the people groups around them worshiped. They bowed down to those gods in order to honor them. This caused Yahweh to be very angry. When the Israelites stopped worshiping Yahweh and started worshiping Baal, they also started worshiping female fertility goddesses such as Ashtoreth. (vv11-13)

evil (ULT)

things that … were very evil (UST)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [what was evil] or [things that were evil]

Support Reference: Abstract Nouns

---

in the eyes of Yahweh (ULT)

Yahweh had said (UST)

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 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: [in Yahweh's judgment]

Support Reference: Idiom

---

the Baals (ULT)

different idols that represented gods such as Baal (UST)

The word **Baals** is the plural of the name Baal. While Baal was generally the name of one particular false god, the word was also used for various other gods that were often worshiped along with Baal. If using the plural name in your translation would not be clear for your readers, you could state the meaning plainly. Alternate translation: [many false gods]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Israel
- evil
- Yahweh

UST

- The Israelites
- things that … were very evil
- Yahweh

Judges 2:12

ULT:
And they forsook Yahweh, the God of their fathers, the one having brought them out from the land of Egypt, and they went after other gods from the gods of the peoples who {were} around them, and they bowed down to them. So they angered Yahweh.

UST:
The Israelites then did things that Yahweh had said were very evil. They worshiped different idols that represented gods such as Baal. They stopped worshiping Yahweh, the God their ancestors had worshiped. He was the one who had brought their ancestors out of Egypt. Instead, they began to worship the various gods that the people groups around them worshiped. They bowed down to those gods in order to honor them. This caused Yahweh to be very angry. When the Israelites stopped worshiping Yahweh and started worshiping Baal, they also started worshiping female fertility goddesses such as Ashtoreth. (vv11-13)

and they went after other gods (ULT)

Instead, they began to worship the various gods that … worshiped (UST)

The author is speaking as if the Israelites literally **went after** the false gods that they worshiped, that is, as if they walked somewhere following them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they served other gods]

Support Reference: Metaphor

---

and they bowed down to them (ULT)

They bowed down to those gods in order to honor them (UST)

As the Introduction to this chapter discusses, bowing down to these gods was a symbolic action that was an act of worship. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and they worshiped them by bowing down to them]

Support Reference: Symbolic Action

---

unfoldingWord® Translation Words

ULT

- Yahweh
- the God of
- Egypt
- gods
- from the gods of
- and they bowed down
- Yahweh

UST

- Yahweh
- the God … had worshiped
- Egypt
- the … gods
- the … gods
- They bowed down … in order to honor them
- Yahweh

Judges 2:13

ULT:
And they forsook Yahweh and they served Baal and the Ashtoreths.

UST:
The Israelites then did things that Yahweh had said were very evil. They worshiped different idols that represented gods such as Baal. They stopped worshiping Yahweh, the God their ancestors had worshiped. He was the one who had brought their ancestors out of Egypt. Instead, they began to worship the various gods that the people groups around them worshiped. They bowed down to those gods in order to honor them. This caused Yahweh to be very angry. When the Israelites stopped worshiping Yahweh and started worshiping Baal, they also started worshiping female fertility goddesses such as Ashtoreth. (vv11-13)

and the Ashtoreths (ULT)

female fertility goddesses such as Ashtoreth (UST)

The word **Ashtoreths** is the plural of the name Ashtoreth. This was a false goddess who was worshiped in many different forms. If using the plural name in your translation would not be clear for your readers, you could state the meaning plainly. Alternate translation: [many false goddesses]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- Yahweh

UST
- Yahweh

Judges 2:14

ULT:
Then the nose of Yahweh burned against Israel, and he gave them into the hand of plunderers, and they plundered them. And he sold them into the hand of their enemies from around, and they were not able anymore to stand to the face of their enemies.

UST:
This made Yahweh very angry with the Israelites. So he allowed people from other groups to attack the Israelites and steal their crops and animals. Yahweh allowed the hostile nations around them to conquer them. The Israelites were no longer able to defeat their enemies in battle.

Then the nose of Yahweh burned against Israel (ULT)

This made Yahweh very angry with the Israelites (UST)

As the Introduction to Judges discusses, the author is using the term **nose** to mean 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: [Then Yahweh became very angry with Israel]

Support Reference: Idiom

Then the nose of Yahweh burned against Israel (ULT)

This made Yahweh very angry with the Israelites (UST)

The author is speaking as if Yahweh's anger literally **burned**, as if it were a fire. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Then Yahweh became furious with Israel]

Support Reference: Metaphor

And he sold them into the hand of their enemies from around (ULT)

Yahweh allowed the hostile nations around them to conquer them (UST)

The author is speaking as if Yahweh had literally **sold** the Israelites as slaves to the hostile nations around them. He means that the Israelites became subject to those nations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And he made them subjects of the enemies that surrounded them]

Support Reference: Metaphor

And he sold them into the hand of their enemies (ULT)

Yahweh allowed the hostile nations … to conquer them (UST)

Here, **hand** represents possession, by association with the way that people may hold something that they own in their hands. It was as if the hostile nations owned the Israelites as their slaves. Alternate translation: [And he made them subject to their enemies]

Support Reference: Metonymy

---

and they were not able anymore to stand to the face of their enemies (ULT)

The Israelites were no longer able to defeat their enemies in battle (UST)

The author is speaking as if the Israelites could literally not **stand** up in the presence of their **enemies**. As the Introduction to Judges discusses, here **face** represents their presence, by association with the way people can see the face of someone who is present. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they were no longer able to resist their enemies]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- Yahweh
- against Israel

- their enemies
- their enemies

UST

- Yahweh
- with the Israelites
- the hostile nations
- their enemies

Judges 2:15

ULT:
In all that they went out, the hand of Yahweh was against them for calamity, just as Yahweh had spoken and just as Yahweh had sworn to them. And it narrowed to them greatly.

UST:
Whenever the Israelites went to fight their enemies, Yahweh always worked against them and allowed their enemies to defeat them. That was just what he had warned them he would do. So the Israelites were greatly distressed.

just as Yahweh had spoken and just as Yahweh had sworn to them (ULT)

That was just what he had warned them he would do (UST)

This phrase expresses a single idea by using two expressions connected with **and**. The word **sworn** tells in what way Yahweh **spoke.** Alternate translation: [as Yahweh had said solemnly that he would do]

Support Reference: Hendiadys

And it narrowed to them greatly (ULT)

So the Israelites were greatly distressed (UST)

The author is speaking as if the Israelites were literally brought into a place where they had very little room on either side of them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they were in great distress]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- they went out
- Yahweh
- Yahweh
- had sworn
- Yahweh

UST
- the Israelites went to fight their enemies

- Yahweh
- he
- had warned … he would do
- he

Judges 2:16

ULT:
Then Yahweh raised up judges, and they saved them from the hand of their plunderers.

UST:
But then Yahweh brought leaders to them. These leaders rescued the Israelites from the powerful enemies who had been attacking them.

Then Yahweh raised up judges (ULT)

But then Yahweh brought leaders to them (UST)

The author is speaking as if Yahweh had literally **raised up** these **judges**, that is, as if Yahweh had lifted them up to a high place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh provided judges]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- Yahweh
- and they saved them

UST
- Yahweh
- These leaders rescued the Israelites

Judges 2:17

ULT:
But even to their judges they did not listen. For they whored after other gods and they bowed down to them. They turned quickly from the way that their fathers had walked, to hear the commandments of Yahweh. They did not do thus.

UST:
But the Israelites did not obey those leaders. Instead, they were unfaithful to Yahweh and worshiped false gods. They bowed down to idols that represented those gods. They were not like their ancestors. Their ancestors had obeyed what Yahweh commanded. But these younger people quickly stopped behaving as their ancestors had behaved.

But even to their judges they did not listen … to hear the commandments of Yahweh (ULT)

But the Israelites did not obey those leaders … had obeyed what Yahweh commanded (UST)

See how you translated the similar expression in 2:2. Alternate translation: [But they would not even obey their judges … to obey the commands of Yahweh]

Support Reference: Assumed Knowledge and Implicit Information

---

they whored after other gods (ULT)

they were unfaithful to Yahweh and worshiped false gods (UST)

The author is speaking as if the Israelites had literally acted as prostitutes for **other gods**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they betrayed Yahweh by worshiping other gods]

Support Reference: Metaphor

They turned quickly from the way that their fathers had walked (ULT)

their ancestors. Their ancestors … But these younger people quickly stopped behaving as their ancestors had behaved (UST)

The author is speaking of how people live as if that were a **way** or path that people **walked** along. If it would be clearer in your language, you could state the meaning plainly.
Alternate translation: [They quickly stopped living in the manner that their fathers had]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- they whored
- gods
- and they bowed down
- Yahweh

UST

- they were unfaithful to Yahweh and worshiped
- gods
- They bowed down
- Yahweh

Judges 2:18

ULT:
For when Yahweh raised up for them judges, then Yahweh was with the judge and he saved them from the hand of their enemies all of the days of the judge. For Yahweh had compassion because of their groaning from the faces of their afflictors and their oppressors.

UST:
The Israelites were groaning because their enemies were treating them badly and making them suffer. Yahweh heard them groaning and felt sorry for them. So he brought leaders to them, and he helped each leader rescue the people from their enemies. He did that for as long as the leader was alive.

For when Yahweh raised up for them judges … For Yahweh had compassion because of their groaning from the faces of their afflictors and their oppressors (ULT)

The Israelites were groaning because their enemies were treating them badly and making them suffer. Yahweh heard them groaning and felt sorry for them. So he brought leaders to them (UST)

If it would be more natural in your language, you could put the second sentence of this verse at the beginning of the verse, since it gives the reason for what the rest of the verse describes. Within that sentence, you could also put the reason before the result. Alternate translation: [For the people of Israel were groaning because of their afflictors and oppressors. Yahweh had compassion on them, so he raised up judges for them]

Support Reference: Connect — Reason-and-Result Relationship

Yahweh raised up for them judges (ULT)

he brought leaders to them (UST)

See how you translated the expression **raised up** in 2:16. Alternate translation: [Yahweh provided judges for them]

Support Reference: Metaphor

---

and he saved them (ULT)

rescue the people (UST)

The pronoun **them** refers to the Israelites. The pronoun **he** could refer either to Yahweh or to the **judge**, although there is not a significant difference in meaning. Alternate translation: [and Yahweh saved the Israelites] or [and that enabled the judge to save the Israelites]

Support Reference: Pronouns — When to Use Them

---

all of the days of the judge (ULT)

He did that for as long as the leader was alive (UST)

See how you translated the word **days** in 2:7. Alternate translation: [throughout the lifetime of that judge]

Support Reference: Metonymy

---

from the faces of their afflictors and their oppressors (ULT)

because their enemies were treating them badly and making them suffer (UST)

Here, **from the faces 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: [caused by their afflictors and their oppressors]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Yahweh
- Yahweh
- the judge
- and he saved them
- their enemies

- the judge
- Yahweh

UST

- he
- he
- each leader
- rescue the people
- their enemies
- the leader
- Yahweh

Judges 2:19

ULT:
But it happened, at the death of the judge, they turned and acted corruptly more than their fathers, to walk after other gods, to serve them, and to bow down to them. They did not drop {any} of their deeds or {any} of their stubborn ways.

UST:
But after that leader died, the people stopped living as God wanted. Instead, they did even more evil things than the Israelites who had lived before them. They worshiped other gods and bowed down to them and did what they thought those gods wanted them to do. They stubbornly continued to do very wicked things.

they turned (ULT)

the people stopped living as God wanted (UST)

The author is speaking as if the Israelites had literally been walking behind God but then **turned** away to walk in a different direction from him. He means that they stopped living in the manner in which God wants people to live. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they changed their behavior]

Support Reference: Metaphor

---

to walk after other gods (ULT)

They worshiped other gods (UST)

The author is speaking of how people live as if that were a path that people would **walk** along. Your language may have a comparable expression that you can use in your translation. Alternate translation: [to live as the followers of other gods do]

Support Reference: Metaphor

They did not drop (ULT)

They stubbornly continued to do (UST)

The author is speaking as if the Israelites could literally **drop** their wrong actions, that is, have them fall out of their hands onto the ground. Your language may have a comparable expression that you can use in your translation. Alternate translation: [They did not give up]

Support Reference: Metaphor

{any} of their deeds or {any} of their stubborn ways (ULT)

very wicked things (UST)

The author is speaking of the actions that people do as if those were **ways** or paths that people were walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [any of their deeds or any of their stubborn actions]

Support Reference: Metaphor

{any} of their deeds or {any} of their … ways (ULT)

very wicked things (UST)

The terms **deeds** and **ways** 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. The UST models one way to do this.

Support Reference: Doublet

---

unfoldingWord® Translation Words

ULT

- the judge
- they turned
- gods

UST

- that leader
- the people stopped living as God wanted

- gods

Judges 2:20

ULT:
So the nose of Yahweh burned against Israel and he said, “In that this nation has transgressed my covenant that I commanded their fathers and they have not listened to my voice,

UST:
This made Yahweh very angry with the Israelite people. He said, “These people have disobeyed the agreement that I made with their ancestors. They have not done what I told them to do.

So the nose of Yahweh burned against Israel (ULT)

This made Yahweh very angry with the Israelite people (UST)

See how you translated the same expression in 2:14. Alternate translation: [So Yahweh became furious with Israel]

Support Reference: Idiom

---

and they have not listened to my voice (ULT)

They have not done what I told them to do (UST)

Yahweh is using the word **voice** to represent what he said by using his voice, and he is using the term **listened** to mean by association “obey.” See how you translated the similar expression in 2:17. Alternate translation: [and they have not obeyed what I commanded]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Yahweh
- against Israel
- nation
- my covenant

UST
- Yahweh
- with the Israelite people
- people

- the agreement

Judges 2:21

ULT:
I also will not continue to dispossess from the face of them any of the nations that Joshua left when he died,

UST:
When Joshua died, there were still some other people groups living in this land. Because the Israelites are disobeying me, I will no longer help them force any of those people groups to leave.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- to dispossess
- the nations
- left
- Joshua

UST

- will … help them force … to leave
- some other people groups … those people groups
- in this land
- Joshua

Judges 2:22

ULT:
for the testing of Israel by them, whether they will be keeping the way of Yahweh, to walk in them just as their fathers kept {them}, or not.”

UST:
Instead, I will use those people groups to create difficult situations for the Israelites. That will show whether or not they will consistently do what I want them to do, as their ancestors did.”

whether they will be keeping the way of Yahweh, to walk in them (ULT)

That will show whether … they will consistently do what I want them to do (UST)

See how you translated the similar expression with **way** and **walk** in 2:17. Alternate translation: [are they living in the manner that Yahweh wishes, obeying his commandments]

Support Reference: Metaphor

---

the way of Yahweh (ULT)

what I want them to do (UST)

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my way]

Support Reference: First, Second or Third Person

---

to walk in them (ULT)

consistently (UST)

Since the pronoun **them** is plural, it is not a reference back to the **way** of Yahweh. It is probably a reference instead to the commandments of Yahweh, which were mentioned in the corresponding phrase in 2:17. It may be helpful to clarify this for your readers. Alternate translation: [to walk in his commandments] or [to obey his commandments]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- kept {them}

UST

- the Israelites
- I
- did

Judges 2:23

ULT:
So Yahweh left those nations, so as not to dispossess them quickly, and he did not give them into the hand of Joshua.

UST:
That is why Yahweh did not allow Joshua and his army to force those people groups to leave. Instead, he allowed those people groups to stay in the land for a long time after the people of Israel arrived.

and he did not give them into the hand of Joshua (ULT)

That is why Yahweh did not allow Joshua and his army to force those people groups to leave (UST)

The author is using **Joshua** to represent the entire army of Israel, which Joshua commanded. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he did not enable the Israelite soldiers under the command of Joshua to conquer them]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT
- Yahweh
- nations
- Joshua

UST
- he
- those people groups
- Joshua and his army

Judges 3

Judges 3 Chapter Introduction

Structure and Formatting

- Verses 1–8: The Israelites lived with other nations and worshiped their gods
- Verses 9–11: God sent Othniel to rescue Israel from Aram
- Verses 12–30: God sent Ehud to rescue Israel from Moab
- Verse 31: God sent Shamgar to rescue Israel from the Philistines

Religious and Cultural Concepts in This Chapter

Yahweh allowed other nations to conquer Israel

As 3:5–8 explains, Israel worshiped idols and false gods. Because of this, Yahweh allowed the nations of Aram and Moab to rule over them. In the period of Judges, when Israel sinned, they were often placed under the rule of a foreign power. However, when the people repented, Yahweh sent judges to deliver them. This chapter describes how Yahweh sent Othniel, Ehud, and Shamgar to rescue Israel from foreign control. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry and sin, sinful, sinner, sinning)

The carved images at Gilgal

Biblical scholars are not entirely sure what the “carved images” mentioned in 3:19 were. They could have been some kind of boundary marker. Some interpreters associate them with the twelve large stones that Joshua set up at Gilgal in Joshua 4:20. They seem to have been a recognizable landmark of some kind. Once Ehud and the porters reached them, Ehud knew that the porters were back in Israelite territory and could find their way safely back home from there without him. In your translation, you might refer to these as “carved stones” or, as in the UST, “boundary stones.”

Judges 3:1

ULT:
Now those nations that Yahweh left for the testing of Israel by them, all who had not known any of the wars of Canaan,

UST:
The younger Israelites had not fought in any of the wars against the Canaanites. Yahweh wanted them to show faith and courage. So he allowed some enemy people groups to stay in the land.

Now those nations that Yahweh left for the testing of Israel by them, all who had not known any of the wars of Canaan (ULT)

The younger Israelites had not fought in any of the wars against the Canaanites. Yahweh wanted them to show faith and courage. So he allowed some enemy people groups to stay in the land (UST)

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: [Now many of the Israelites had not known any of the wars of Canaan, so Yahweh left some nations for the testing of Israel by them]

Support Reference: Connect — Reason-and-Result Relationship

Now those nations (ULT)

some … people groups (UST)

The author is introducing 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.

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT
- nations
- Yahweh
- Israel
- had … known

- Canaan

UST

- people groups
- Yahweh
- them
- had … fought in
- against the Canaanites

Judges 3:2

ULT:
only for the knowing of the generations of the sons of Israel, to teach them warfare, only who previously had not known them,

UST:
Yahweh did that in order to teach the new generation of Israelites how to wage war, since they had no experience fighting battles before.

the sons of Israel (ULT)

Israelites (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:4. Alternate translation: [the Israelites]

Support Reference: Metaphor

---

had not known them (ULT)

had no experience fighting battles (UST)

This instance of the pronoun **them** refers to the wars against the Canaanites described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [had not experienced these wars]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT
- the generations of
- Israel
- had … known them

UST
- the new generation of
- Israelites
- had … experience fighting battles

Judges 3:3

ULT:
{were} the five rulers of the Philistines, and all of the Canaanite and the Sidonian and the Hivite, the dweller of the mountain of Lebanon, from Mount Baal Hermon to Lebo Hamath.

UST:
These are the people groups that Yahweh allowed to stay in the land: the Philistines and their five leaders, the Canaanites, the people living in and around the city of Sidon, and the Hivites living in the mountains of Lebanon between Mount Baal Hermon and Lebo Hamath.

the Canaanite and the Sidonian and the Hivite (ULT)

the Canaanites, the people living in and around the city of Sidon, and the Hivites (UST)

The author is not referring to a specific **Canaanite**, **Sidonian**, or **Hivite**. He means the members of 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 Canaanites and Sidonians and Hivites]

Support Reference: Generic Noun Phrases

---

from Mount Baal Hermon (ULT)

between Mount Baal Hermon (UST)

Mount Baal Hermon seems to be another name for the mountain that was also known as Mount Hermon. This is the tallest mountain in Israel. It is at the southern tip of the Lebanon mountain range.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- and the Hivite
- the Philistines
- the Canaanite
- the … Lebanon

UST

- and the Hivites
- These are the people groups that Yahweh allowed to stay in the land: the Philistines
- the Canaanites
- Lebanon

Judges 3:4

ULT:
And they were for the testing of Israel by them, to know whether they would hear the commandments of Yahweh, which he commanded their fathers by the hand of Moses.

UST:
Yahweh left those people groups there to test the Israelites. He wanted to see whether they would obey the commands that he had told Moses to give to their ancestors.

whether they would hear (ULT)

whether they would obey (UST)

See how you translated the similar expression in 2:2. Alternate translation: [whether they would obey]

Support Reference: Assumed Knowledge and Implicit Information

---

the commandments of Yahweh, which he commanded their fathers (ULT)

the commands that he had told … to their ancestors (UST)

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: [the commandments that Yahweh ordered their fathers to obey]

Support Reference: Poetry

---

by the hand of Moses (ULT)

Moses to give (UST)

The author is using the **hand** of Moses to represent Moses himself in the act of giving **the commandments of Yahweh** to Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [through Moses]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- Moses

UST

- the Israelites
- he
- Moses

Judges 3:5

ULT:
So the sons of Israel dwelled in the midst of the Canaanite, the Hittite, and the Amorite and the Perizzite and the Hivite and the Jebusite.

UST:
That was why the Israelites lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.

the Canaanite, the Hittite, and the Amorite and the Perizzite and the Hivite and the Jebusite (ULT)

the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites (UST)

See how you translated the similar list of people groups in 3:3. Alternate translation: [the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites]

Support Reference: Generic Noun Phrases

---

unfoldingWord® Translation Words

ULT

- and the Hivite
- Israel
- the Canaanite
- the Hittite
- and the Amorite
- and the Perizzite
- and the Jebusite

UST

- the Hivites
- That was why the Israelites
- the Canaanites
- the Hittites
- the Amorites
- the Perizzites
- and the Jebusites

Judges 3:6

ULT:
And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods.

UST:
The Israelite men married women from those people groups. They also allowed their daughters to marry men from those people groups. And they worshiped the gods of those people groups.

And they took their daughters for themselves as wives, and they gave their daughters to their sons, and they served their gods (ULT)

The Israelite men married women from those people groups. They also allowed their daughters to marry men from those people groups. And they worshiped the gods of those people groups (UST)

It may be helpful to clarify for your readers the references of the pronouns in this verse. Alternate translation: [And the Israelites took the daughters of these nations for themselves as wives, and the Israelites gave their daughters to the sons of these nations, and the Israelites served the gods of these nations]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT
- their gods

UST
- the gods of those people groups

Judges 3:7

ULT:
So the sons of Israel did evil in the eyes of Yahweh. And they forgot Yahweh their God and they served the Baals and the Asherahs.

UST:
The Israelites then did things that Yahweh had said were very wicked. They stopped worshiping Yahweh, the God their ancestors had worshiped. Instead, they started to worship idols that represented gods such as Baal and goddesses such as Asherah.

evil (ULT)

things … were very wicked (UST)

See how you translated the same expression in 2:11. Alternate translation: [what was evil] or [things that were evil]

Support Reference: Abstract Nouns

---

in the eyes of Yahweh (ULT)

that Yahweh had said (UST)

See the discussion of the phrase **in the eyes of** in the Introduction to Judges. See how you translated the same expression in 2:11. Alternate translation: [in Yahweh's judgment]

Support Reference: Idiom

---

the Baals and the Asherahs (ULT)

idols that represented gods such as Baal and goddesses such as Asherah (UST)

See how you translated the similar expression in 2:11. Alternate translation: [many false gods and goddesses]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- Yahweh
- their God

UST

- The Israelites
- Yahweh
- Yahweh
- the God their ancestors had worshiped

Judges 3:8

ULT:
Then the nose of Yahweh burned against Israel and he sold them into the hand of Cushan-Rishathaim, the king of Aram Naharaim. And the sons of Israel served Cushan-Rishathaim eight years.

UST:
This made Yahweh very angry with the people of Israel. So he allowed Cushan-Rishathaim, the king of Aram Naharaim {in Mesopotamia}, to conquer them. Cushan-Rishathaim ruled over the people of Israel for eight years.

Then the nose of Yahweh burned against Israel (ULT)

This made Yahweh very angry with the people of Israel (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Then**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

Then the nose of Yahweh burned against Israel (ULT)

This made Yahweh very angry with the people of Israel (UST)

See how you translated the same expression in 2:14. Alternate translation: [Then Yahweh became furious with Israel]

Support Reference: Idiom

---

and he sold them into the hand of (ULT)

So he allowed … to conquer them (UST)

See how you translated the same expression in 2:14. Alternate translation: [and he made them subjects of]

Support Reference: Metaphor

Aram Naharaim (ULT)

Aram Naharaim {in Mesopotamia} (UST)

The word **Aram Naharaim** is the name of a country.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Yahweh
- against Israel
- the king of
- Israel

UST

- Yahweh
- with the people of Israel
- the king of
- Israel

Judges 3:9

ULT:
Then the sons of Israel cried out to Yahweh, and Yahweh raised up a savior for the sons of Israel, and he saved them: Othniel, the son of Kenaz, the brother of Caleb, the {one} younger than him.

UST:
But when the people of Israel pleaded with Yahweh to help them, he brought a leader to rescue them. This leader was Othniel, the son of Caleb's younger brother Kenaz.

and Yahweh raised up a savior (ULT)

he brought a leader (UST)

See how you translated the same expression in 2:16. Alternate translation: [and Yahweh provided a savior] or [and Yahweh provided someone to deliver]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- Then … cried out
- Israel
- Yahweh
- Yahweh
- a savior
- Israel
- and he saved them

UST
- But when … pleaded … to help them
- Israel
- Yahweh
- he
- a leader
- them
- to rescue

Judges 3:10

ULT:
And the Spirit of Yahweh was upon him, and he judged Israel. And he went out to war, and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand. So his hand was strong against Cushan-Rishathaim.

UST:
Yahweh's Spirit gave Othniel special strength and courage to be a leader for the Israelites. Then he led an army that fought against the army of Cushan-Rishathaim, the king of Aram. Yahweh enabled the Israelites to win this battle. So Othniel defeated Cushan-Rishathaim {and he no longer ruled over the people of Israel}.

And the Spirit of Yahweh was upon him (ULT)

Yahweh's Spirit gave Othniel special strength and courage (UST)

The author is speaking as if the **Spirit of Yahweh** had physically been **upon** or on top of Othniel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And the Spirit of Yahweh powerfully influenced him]

Support Reference: Metaphor

And he went out to war (ULT)

Then he led an army that fought against the army of (UST)

Othniel did not do this by himself. Rather, he led an army of soldiers that did this. The author is speaking of Othniel, one person who was involved in this action, to mean everyone who was involved. Alternate translation: [And he led the army of Israel out to war]

Support Reference: Synecdoche

---

and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand (ULT)

Cushan-Rishathaim, the king of Aram. Yahweh enabled the Israelites to win this battle (UST)

See how you translated the same expression in 1:4. Alternate translation: [and Yahweh gave him the power to defeat Cushan-Rishathaim, the king of Aram]

Support Reference: Metonymy

---

and Yahweh gave Cushan-Rishathaim, the king of Aram, into his hand (ULT)

Cushan-Rishathaim, the king of Aram. Yahweh enabled the Israelites to win this battle (UST)

The author is speaking of Cushan-Rishathaim to mean that king and his whole army. Alternate translation: [and Yahweh gave him the power to defeat the army of Cushan-Rishathaim, the king of Aram]

Support Reference: Synecdoche

So his hand was strong against Cushan-Rishathaim (ULT)

So Othniel defeated Cushan-Rishathaim {and he no longer ruled over the people of Israel} (UST)

This is a common expression that means that Othniel won the battle against this king because his forces were more powerful. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So he prevailed against Cushan-Rishathaim]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- the Spirit of
- Yahweh
- and he judged

- Israel
- Yahweh
- the king of

UST

- Spirit
- Yahweh's
- to be a leader for
- the Israelites
- Yahweh
- the king of

Judges 3:11

ULT:
And the land rested 40 years. Then Othniel, the son of Kenaz, died.

UST:
After that, the land of Israel was a peaceful place for the next 40 years, until Othniel son of Kenaz died.

And the land rested 40 years (ULT)

After that, the land of Israel was a peaceful place for the next 40 years (UST)

The author is speaking as if the **land** on which the Israelites lived were a living thing that **rested** after a foreign occupier was driven away. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And there were no more wars for 40 years]

Support Reference: Personification

---

unfoldingWord® Translation Words

ULT
- the land

UST
- the land of Israel

Judges 3:12

ULT:
Then the sons of Israel resumed to do evil in the eyes of Yahweh. So Yahweh strengthened Eglon, the king of Moab, against Israel, because they did evil in the eyes of Yahweh.

UST:
Then the Israelites once again did things that Yahweh had said were very wicked. Because they were doing these things, Yahweh gave Eglon, the king of Moab, a stronger army than the Israelites had {so that he could defeat them}.

evil in the eyes of Yahweh (ULT)

things that Yahweh had said were very wicked (UST)

See the discussion of the phrase **in the eyes of** in the Introduction to Judges. See how you translated the same expression in 2:11 and 3:7. Alternate translation: [what was evil in Yahweh's judgment]

Support Reference: Idiom

So Yahweh strengthened Eglon, the king of Moab, against Israel, because they did evil in the eyes of Yahweh (ULT)

Because they were doing these things, Yahweh gave Eglon, the king of Moab, a stronger army than the Israelites had {so that he could defeat them} (UST)

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: [So because the Israelites did evil in his eyes, Yahweh strengthened Eglon, the king of Moab, against them]

Support Reference: Connect — Reason-and-Result Relationship

So Yahweh strengthened Eglon, the king of Moab, against Israel (ULT)

Yahweh gave Eglon, the king of Moab, a stronger army than the Israelites had {so that he could defeat them} (UST)

The author is speaking of **Eglon** to mean that king and his army. Alternate translation: [So Yahweh enabled Eglon to build a strong army to attack Israel]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- Yahweh
- the king of
- Moab
- Israel
- Yahweh

UST

- the Israelites
- Yahweh
- Yahweh
- the king of
- Moab
- the Israelites … them
- these things

Judges 3:13

ULT:
And he gathered to him the sons of Ammon and Amalek, and he went and struck Israel, and they possessed the City of Palms.

UST:
Eglon persuaded the leaders of the Ammonites and the Amalekites to join their armies with his army to attack Israel. They defeated the Israelites and captured Jericho, which people called Palm Tree City.

And he gathered to him the sons of Ammon and Amalek (ULT)

Eglon persuaded the leaders of the Ammonites and the Amalekites to join their armies with his army (UST)

Here, **sons** means "descendants." While the phrase **the sons of Ammon and Amalek** could refer to the entire Ammonite and Amalekite people groups, here the term **sons** may have male descendants, specifically soldiers, in view. Alternate translation: [And he made a military alliance with the Ammonites and Amalekites] or [And he joined forces with the Ammonite and Amalekite armies]

Support Reference: Metaphor

---

and struck Israel (ULT)

to attack Israel (UST)

See the discussion of the term **struck** in the Introduction to Judges. Alternate translation: [and attacked the Israelites]

Support Reference: Metonymy

---

the City of Palms (ULT)

Jericho, which people called Palm Tree City (UST)

See how you translated this name in 1:16. Alternate translation: [Jericho]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Israel
- and they possessed

UST

- Israel
- They defeated the Israelites and captured

Judges 3:14

ULT:
So the sons of Israel served Eglon, the king of Moab, 18 years.

UST:
Then King Eglon of Moab ruled the Israelites for 18 years.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Israel
- the king of
- Moab

UST

- the Israelites
- King
- of Moab

Judges 3:15

ULT:
Then the sons of Israel cried out to Yahweh, and Yahweh raised up a savior for them, Ehud, the son of Gera, a Benjaminite, a man impeded in his right hand. And the sons of Israel sent tribute by his hand to Eglon, the king of Moab.

UST:
After that, the Israelites again pleaded with Yahweh to help them. So he brought another leader to rescue them. This leader was Ehud, the son of Gera. He was from the tribe of Benjamin, and he was left-handed. King Eglon of Moab made the Israelites send him goods such as gold, silver, animals, and crops every year so that he would not attack them. This time, the Israelites put Ehud in charge of delivering those goods.

and Yahweh raised up a savior for them (ULT)

So he brought another leader to rescue them (UST)

See how you translated the same expression in 2:16. Alternate translation: [and Yahweh provided a savior for them] or [and Yahweh provided someone to deliver them]

Support Reference: Metaphor

Ehud, the son of Gera (ULT)

This leader was Ehud, the son of Gera (UST)

The words **Ehud** and **Gera** are the names of men.

Support Reference: How to Translate Names

---

a man impeded in his right hand (ULT)

and he was left-handed (UST)

The author is speaking as if the Ehud literally had some limitation in the use of his **right hand**. In the context of this culture, the phrase probably indicates that he could use his left hand better than he could use his right hand but that he actually had no restriction in the use

of either hand. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a left-handed man]

Support Reference: Metaphor

And the sons of Israel sent tribute by his hand (ULT)

made the Israelites send … goods such as gold, silver, animals, and crops every year so that he would not attack them. This time, the Israelites put Ehud in charge of delivering those goods (UST)

The author is using the **hand** of Ehud to represent Ehud himself in the act of bringing **tribute** to Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the sons of Israel sent tribute with Ehud]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT
- Then … cried out
- Israel
- Yahweh
- Yahweh
- a savior
- a Benjaminite
- Israel
- tribute
- the king of
- Moab

UST
- After that … again pleaded … to help them
- the Israelites
- Yahweh
- he
- another leader to rescue
- He was from the tribe of Benjamin
- the Israelites … the Israelites
- goods such as gold, silver, animals, and crops every year so that he would not attack them … those goods
- King … of
- Moab

Judges 3:16

ULT:
And Ehud made a sword for himself, and two mouths {were} to it; a cubit {was} its length. And he bound it onto his right thigh beneath his clothing.

UST:
Ehud had made a special sword to bring with him on this trip. Both of its edges were sharp, and it was only half a meter long. He hid it under his clothes by strapping it onto his right thigh.

and two mouths {were} to it (ULT)

Both of its edges were sharp (UST)

The author is speaking of Ehud's **sword** as if it had been a living thing that had a **mouth** and could eat. This is probably a reference to the way a sword cuts into a person as if it were an animal biting him. Since the author speaks of the sword having **two** mouths, in this context the word **mouths** probably refers to the edges of the sword. Alternate translation: [it was double-edged]

Support Reference: Personification

---

a cubit {was} its length (ULT)

and it was only half a meter long (UST)

The word translated as **cubit** describes the distance from a typical person's elbow to the knuckles of his clenched fist. If it would be helpful to your readers, you could express this distance in terms of modern measurements. Alternate translation: [it was about half a meter long] or [it was about eighteen inches long]

Support Reference: Biblical Distance

---

unfoldingWord® Translation Words

ULT
- a sword

UST

- a special sword

Judges 3:17

ULT:
Then he brought the tribute to Eglon, the king of Moab. Now Eglon {was} a very fat man.

UST:
Ehud made sure that King Eglon of Moab received all of the goods that the Israelites had sent. (Eglon was a very fat man.)

Now Eglon (ULT)

Eglon (UST)

The author is introducing 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.

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT
- the tribute
- the king of
- Moab

UST
- all of the goods that the Israelites had sent
- King … of
- Moab

Judges 3:18

ULT:
Now it happened, when he had finished bringing the tribute, that he sent away the people, the bearers of the tribute.

UST:
After he had delivered all of the goods, Ehud told the men who had carried them to go back to Israel.

that he sent away the people (ULT)

Ehud told the men … to go back to Israel (UST)

The pronoun **he** refers to Ehud, not Eglon, in both instances in this verse. It may be helpful to clarify this for your readers. Alternate translation: [that Ehud sent away the people]

Support Reference: Pronouns — When to Use Them

Now it happened (ULT)

After (UST)

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.

Support Reference: Introduction of a New Event

---

unfoldingWord® Translation Words

ULT
- he had finished
- the tribute
- the tribute

UST
- he had delivered all of
- the goods
- them

Judges 3:19

ULT:
But he, he turned back from the carved images that {were} at Gilgal, and he said, "A word of secrecy {is} to me for you, O king." And he said, "Hush!" So all of the ones standing around him went out from around him.

UST:
Ehud went with the men as far as the boundary stones near the city of Gilgal. There he told the other men to go on, but he himself turned around {and went back to the king of Moab. When he arrived at the palace,} he told the king, "Your majesty, I have a secret message for you." So the king told all his servants to be quiet, and he sent them out of the room.

But he, he turned back (ULT)

There he told the other men to go on, but he himself turned around {and went back to the king of Moab … } (UST)

The author is stating the pronoun **he** separately, even though the verb translated as **he turned back** already includes this meaning. He is doing that because he is contrasting what Ehud did with what the bearers of the tribute did. If a speaker 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: [But for his part, he turned back]

Support Reference: Pronouns — When to Use Them

---

the carved images (ULT)

the boundary stones (UST)

See the Introduction to this chapter for a discussion of what these **carved images** might have been and for some suggestions of how to describe them in your translation.

Support Reference: Translate Unknowns

---

and he said (ULT)

{ … When he arrived at the palace,} he told the king (UST)

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he returned to King Eglon. Ehud said to him]

Support Reference: Assumed Knowledge and Implicit Information

---

A word of secrecy {is} to me for you (ULT)

I have a secret message for you (UST)

If your language does not use an abstract noun for the idea of **secrecy**, you could express the same idea in another way. Alternate translation: [I have something secret to tell you]

Support Reference: Abstract Nouns

And he said, "Hush (ULT)

So the king told … to be quiet (UST)

"The pronoun **he** refers to Eglon. This could mean: (1) that he wanted silence in his court, and he specifically wanted everyone except him and Ehud to leave the room so that the court would be silent. Alternate translation: [And King Eglon told his servants, "Leave us here alone"]; (2) that he was telling Ehud not to say anything further, since his message was secret, until everyone else left. Alternate translation: [And King Eglon told Ehud, "Keep quiet for a moment"]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- Gilgal
- he turned back
- O king
- the ones standing

UST

- the city of Gilgal
- turned around {and went back to the king of Moab … }
- Your majesty
- his servants … them

Judges 3:20

ULT:
Then Ehud came to him. Now he was sitting in the upper room of coolness that {was} to him, alone. And Ehud said, "A word from God {is} to me for you." And he arose from upon the throne.

UST:
This left Eglon sitting all by himself in the room of his palace where he stayed cool in the heat of summer. Ehud came close to him and said, "I have a message for you from God." The king stood up from his throne {to receive the message}.

Then Ehud came to him. Now he was sitting in the upper room of coolness that {was} to him (ULT)

This left Eglon sitting … in the room of his palace where he stayed cool in the heat of summer. Ehud came close to him (UST)

The author is leaving some information implicit that he assumes readers will understand. You could state this information explicitly in your translation if that would be helpful to your readers. The word **came** could indicate: (1) that Ehud walked up close to Eglon and stood in front of him. Alternate translation: [Then Ehud approached him. Now he was sitting in his upper room of coolness]; (2) that Ehud came into the **upper room** where Eglon was sitting. If so, this could mean that Ehud actually sent word to Eglon through his servants that he had a message for him, and Eglon summoned Ehud to come into his room where the two of them could speak privately once all the servants had left. Alternate translation: [Then Ehud entered the upper room of coolness in which the king was sitting]

Support Reference: Assumed Knowledge and Implicit Information

---

Now he was sitting (ULT)

This left Eglon sitting (UST)

The author is introducing 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.

Support Reference: Background Information

---

in the upper room of coolness that {was} to him (ULT)

in the room of his palace where he stayed cool in the heat of summer (UST)

The phrase **upper room of coolness** describes a room in a palace that was designed to give rulers a place to go to escape the heat of summer, which was intense in this climate. Sometimes these were interior rooms on whose walls the sun did not shine, and sometimes they were rooms in a garden within the palace complex. In this case, it seems to have been a room on the roof that was exposed to currents of air, since the author describes it with the term **upper room**. Your language and culture may have an expression to describe such a room. Alternate translation: [in his summer parlor] or [in his cool roof chamber]

Support Reference: Translate Unknowns

And he arose (ULT)

The king stood up … to receive the message (UST)

King Eglon **arose** as a symbolic action to show respect for **God** and the message he thought God was sending to him through Ehud. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And he stood up respectfully]

Support Reference: Symbolic Action

---

unfoldingWord® Translation Words

ULT

- God

UST

- from God

Judges 3:21

ULT:
Then Ehud stretched out his left hand and took the sword from upon his right thigh, and he thrust it into his belly.

UST:
As the king got up, Ehud reached with his left hand and pulled the dagger from his right thigh. He plunged it into the king's stomach.

and he thrust it into his belly (ULT)

He plunged it into the king's stomach (UST)

The pronoun **he** refers to Ehud, and the pronoun **his** refers to Eglon. It may be helpful to clarify this for your readers. Alternate translation: [and Ehud thrust the sword into Eglon's belly]

Support Reference: Pronouns — When to Use Them

Judges 3:22

ULT:
And the handle also went in after the blade, and the fat closed around the handle, for he did not pull the sword from his belly, and excrement came out.

UST:
Ehud plunged the sword in so far that even the handle went into the king's belly. Ehud did not pull the sword out. He left it there, with the king's fat surrounding it. {From the force of the blow,} Eglon's bowels discharged.

and the fat closed around the handle, for he did not pull the sword from his belly (ULT)

into the king's belly. Ehud did not pull the sword out. He left it there, with the king's fat surrounding it (UST)

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 since Ehud did not pull the sword from Eglon's belly, the fat closed around the handle]

Support Reference: Connect — Reason-and-Result Relationship

---

and excrement came out (ULT)

{From the force of the blow,} Eglon's bowels discharged (UST)

The word translated as **excrement** occurs only here in the Old Testament, so its meaning is not entirely certain. This could mean: (1) that Eglon's bowels discharged from the force and shock of the sword thrust. (See the Introduction to this chapter for a further discussion of this possibility.) Your language may have a way of referring to this discreetly. Alternate translation: [and he soiled himself]; (2) that the point of the sword came out the other side of Eglon's body. Alternate translation: [and the point came out the other side]; (3) that Ehud went out to a chamber within this room before leaving the room itself. Alternate translation: [and he went out to the vestibule]

Support Reference: Translate Unknowns

Judges 3:23

ULT:
Then Ehud went out {to} the porch, and he closed the doors of the upper room behind him and bolted {them}.

UST:
Then Ehud stepped out of the room into its entrance area. He closed the doors to the room, and he bolted them shut as he closed them.

{to} the porch (ULT)

into its entrance area (UST)

The word translated as **porch** occurs only here in the Old Testament, so its meaning is not entirely certain. Most interpreters understand it to mean a covered entrance area just outside the room Ehud had been in. Your language and culture may have an expression to describe such an area. Alternate translation: [to the vestibule]

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT
- the doors of

UST
- the doors

Judges 3:24

ULT:
And he went out, and his servants came, and they looked, and behold, the doors of the upper room {were} bolted. So they said, "Surely he is covering his feet in the chamber of coolness."

UST:
Then Ehud ran away from the palace. King Eglon's servants came back, but they found that someone had locked the doors to the room. They said {to each other}, "The king must be relieving himself in there."

And he went out, and his servants came (ULT)

Then Ehud ran away from the palace. King Eglon's servants came back (UST)

The pronoun **he** refers to Ehud, and the pronoun **his** refers to Eglon. It may be helpful to clarify this for your readers. Alternate translation: [And Ehud went out, and Eglon's servants came]

Support Reference: Pronouns — When to Use Them

---

and they looked, and behold, the doors of the upper room {were} bolted (ULT)

but they found that someone had locked the doors to the room (UST)

The author is using the term **behold** to indicate that what the servants found when they **looked** was unexpected. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [and they discovered that the doors of the upper room were bolted]

Support Reference: Metaphor

---

the doors of the upper room {were} bolted (ULT)

someone had locked the doors to the room (UST)

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: [someone had bolted the doors of the upper room]

Support Reference: Active or Passive

---

he is covering his feet (ULT)

The king (UST)

The servants are using the phrase **covering his feet** as a polite way of referring to an activity that is done in private. Your language may have a similar expression that you can use in your translation. Alternate translation: [he is going to the bathroom]

Support Reference: Euphemism

---

in the chamber of coolness (ULT)

in there (UST)

See how you translated the expression “the upper room of coolness” in 3:20. The word **chamber** here is different from the word “upper chamber” there, but the author is referring to the same room, so you can use the same expression here as you did there.

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT
- went out
- and his servants
- the doors of

UST
- ran away from the palace
- King Eglon’s servants

- the doors to

Judges 3:25

ULT:
So they waited until they felt ashamed, but behold, he was not opening the doors of the upper room. So they took the opener and they opened {them}, and behold, their lord {was} fallen on the ground, dead.

UST:
So they waited. But when the king did not open the doors of the room for a long time, they became concerned because they had left him alone for so long. They got a key and unlocked and opened the doors. And they saw that their king was lying on the floor dead {from the sword wound}.

until they felt ashamed (ULT)

they became concerned because they had left him alone for so long (UST)

The author implicitly means that the servants **felt ashamed** because they were supposed to stay in the king's presence and remain available to fulfill any request of his. (The author describes these servants in 3:19 as those who were usually "standing around" him.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [until they felt they were neglecting their duty]

Support Reference: Assumed Knowledge and Implicit Information

---

the opener (ULT)

a key (UST)

The word translated as **opener** refers to a device that people in this culture used to release the inside bolt of a door from the outside. It was a bar of wood, hooked on one end, that people would pass through a hole in a door in order to catch and lift the bolt inside. If the word **opener** would be unclear and it would be difficult or complicated to explain what it was, you could use a general expression in your translation. Alternate translation: [the key]

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT
- they felt ashamed

- the doors of
- their lord
- on the ground

UST

- they became concerned because they had left him alone for so long
- the doors of
- their king
- on the floor

Judges 3:26

ULT:
But Ehud escaped during their delaying, and he passed the carved images, and he fled to Seirah.

UST:
The servants had taken so long to enter the king's room that Ehud had time to escape. He ran back to Israel, passed by the boundary stones {at Gilgal}, and arrived at the city of Seirah.

But Ehud escaped during their delaying (ULT)

The servants had taken so long to enter the king's room that Ehud had time to escape (UST)

Since Ehud escaping is new information, it may be more natural in your language to present it after the information that readers already have, about Eglon's servants **delaying**. Alternate translation: [Now while they were delaying, Ehud escaped]

Support Reference: Information Structure

---

the carved images (ULT)

the boundary stones {at Gilgal} (UST)

See how you translated the same expression in 3:19.

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT
- escaped

UST
- had time to escape

Judges 3:27

ULT:
Now it happened at his coming that he blew on the shofar in the hill country of Ephraim. Then the sons of Israel went down with him from the hill country, and he {was} to the face of them.

UST:
That city was in the hilly area where the descendants of Ephraim lived. When Ehud got there, he blew a ram's horn {to call the people to join him in fighting against the people of Moab}. So the Israelites went with him down from the hills {toward the Jordan River}. Ehud was leading them.

that he blew on the shofar (ULT)

he blew a ram's horn {to call the people to join him in fighting against the people of Moab} (UST)

The author means implicitly that Ehud **blew on the shofar** to summon the Israelites to battle. The UST models one way to indicate this explicitly.

Support Reference: Assumed Knowledge and Implicit Information

---

on the shofar (ULT)

a ram's horn (UST)

A **shofar** is the horn of a ram (a male sheep) that has been made into a musical instrument. If your readers would not be familiar with this, in your translation, you could use the name of a similar object that your readers would recognize, or you could use a general expression. Alternate translation: [a loud horn]

Support Reference: Translate Unknowns

{was} to the face of them (ULT)

was leading them (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:3.

Support Reference: Metonymy

Now it happened at his coming that he blew on the shofar in the hill country of Ephraim. Then the sons of Israel went down with him from the hill country, and he {was} to the face of them … Now he had said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand." So they went down after him and they captured the fords of the Jordan opposite Moab, and they did not allow anyone to cross over (3:27-28) (ULT)

That city was in the hilly area where the descendants of Ephraim lived. When Ehud got there, he blew a ram's horn {to call the people to join him in fighting against the people of Moab}. So the Israelites went with him down from the hills {toward the Jordan River}. Ehud was leading them … Ehud told the men he was leading, "Yahweh is going to enable us to defeat our enemies, the people of Moab. So follow me!" So they followed him down to the Jordan River, and they stationed some of their men at the place where people could walk across the river into Moab. That way they could kill any people from Moab who tried to cross the river to escape (3:27-28) (UST)

You could also create a verse bridge and combine verses 27 and 28 so that the background information comes within the flow of the narrative. Alternate translation: [Now it happened at his coming that he blew on the shofar in the hill country of Ephraim. And he said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand." Then the sons of Israel went down with him from the hill country, and he was to the face of them. They captured the fords of the Jordan opposite Moab, and they did not allow anyone to cross over]

Support Reference: Verse Bridges

---

unfoldingWord® Translation Words

ULT
- on the shofar
- Ephraim
- Israel

UST

- a ram’s horn
- where the descendants of Ephraim lived
- the Israelites

Judges 3:28

ULT:
Now he had said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand." So they went down after him and they captured the fords of the Jordan opposite Moab, and they did not allow anyone to cross over.

UST:
Ehud told the men he was leading, "Yahweh is going to enable us to defeat our enemies, the people of Moab. So follow me!" So they followed him down to the Jordan River, and they stationed some of their men at the place where people could walk across the river into Moab. That way they could kill any people from Moab who tried to cross the river to escape.

Now he had said to them, "Follow after me, for Yahweh has given your enemies, Moab, into your hand (ULT)

Ehud told the men he was leading, "Yahweh is going to enable us to defeat our enemies, the people of Moab. So follow me (UST)

The author is providing background information that will help readers understand what is happening in the story. In the previous verse, the author described how "the sons of Israel went down with" Ehud "from the hill country." This sentence explains that they had the courage to do that because Ehud had announced that Yahweh had promised them victory. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

---

your enemies … into your hand (ULT)

is going to enable us to defeat our enemies (UST)

The word **your** is plural in these instances because Ehud is addressing the Israelites, so use the plural form in your translation if your language marks that distinction. (Because **your** is plural, it may be more natural in your language to say "hands" rather than **hand**.)

Support Reference: Forms of 'You' — Singular

Moab … opposite Moab (ULT)

the people of Moab … into Moab (UST)

As the Introduction to Judges discusses, Ehud is using the word **Moab** in its first instance in this verse by association to mean the Moabite army. However, in the second instance, the author is using the word **Moab** to mean the country that has that name. Alternate translation: [the Moabite army … the territory of Moab]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Follow
- Yahweh
- your enemies
- Moab
- the Jordan

UST

- follow
- Yahweh
- our enemies
- the people of Moab
- to the Jordan River … the river

Judges 3:29

ULT:
And they struck Moab at that time, about 10,000 men. Each {was} robust and each {was} a man of strength, but not one escaped.

UST:
At that time, the Israelites killed about 10,000 Moabite soldiers {who had been occupying the city of Jericho}. They were all strong and capable soldiers, but the Israelites killed them all.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Moab
- strength
- escaped

UST

- Moabite
- capable
- but the Israelites killed them all

Judges 3:30

ULT:
So Moab was subdued on that day under the hand of Israel, and the land rested 80 years.

UST:
On that day, the Israelites conquered the people of Moab. After that, the land of Israel was a peaceful place for the next 80 years.

So Moab was subdued on that day under the hand of Israel (ULT)

On that day, the Israelites conquered the people of Moab (UST)

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: [So the hand of Israel subdued Moab on that day]

Support Reference: Active or Passive

---

and the land rested 80 years (ULT)

After that, the land of Israel was a peaceful place for the next 80 years (UST)

See how you translated the same expression in 3:11. Alternate translation: [And there were no more wars for 80 years]

Support Reference: Personification

---

unfoldingWord® Translation Words

ULT
- Moab
- Israel
- the land

UST
- the people of Moab
- the Israelites
- the land of Israel

Judges 3:31

ULT:
After him was Shamgar, the son of Anath, and he struck Philistines, 600 men, with a goad of the ox. So he also saved Israel.

UST:
After Ehud died, Shamgar, the son of Anath, became their leader. In one battle, Shamgar killed 600 Philistine soldiers even though his only weapon was an ox goad. In that way, he rescued the Israelites from the Philistines.

After him (ULT)

After Ehud died (UST)

The pronoun **him** refers to Ehud. It may be helpful to clarify this for your readers. Alternate translation: [And after Ehud]

Support Reference: Pronouns — When to Use Them

Shamgar, the son of Anath (ULT)

Shamgar, the son of Anath (UST)

The words **Shamgar** and **Anath** are the names of men.

Support Reference: How to Translate Names

---

with a goad of the ox (ULT)

even though his only weapon was an ox goad (UST)

The author is not referring to a specific **ox**. He means oxen in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [with a goad for oxen]

Support Reference: Generic Noun Phrases

---

with a goad of the ox (ULT)

even though his only weapon was an ox goad (UST)

To make their cattle move, farmers in this culture would poke them with a long tool that had a point at one end. This tool was called a **goad**. If your readers would not be familiar with this object, in your translation you could use the name of a similar object that your readers would recognize, or you could use a general expression. Alternate translation: [with a pole used to urge cattle to move] or [with a pole used to direct cattle]

Support Reference: Translate Unknowns

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unfoldingWord® Translation Words

ULT

- Philistines
- So … saved
- Israel

UST

- Philistine
- rescued … from the Philistines
- the Israelites

Judges 4

Judges 4 Chapter Introduction

Structure and Formatting

The place of this story in the book

To this point, after giving an introduction to the stories of the judges (1:1–3:6), the author has briefly described the work of three judges: Othniel (3:7–11), Ehud (3:12–30), and Shamgar (3:31). In this chapter, he describes at more length the work of another judge, Deborah, and the man she called and helped to lead an Israelite army, Barak.

The ending of the story

In verses 23 and 24, the author ends the story with a summary of what happened. He presents the information in a special form called a chiasm, in which the first and last parts match and the middle parts match. These parts match: “So on that day God subdued Jabin, the king of Canaan” and “until that they destroyed Jabin, the king of Canaan.” These parts also match: “to the face of the sons of Israel” and “For going, the hand of the sons of Israel went and {became} severe against Jabin, the king of Canaan.” You may be able to show this in your translation by using some special formatting. For example:

So on that day God subdued Jabin, the king of Canaan

to the face of the sons of Israel

For going, the hand of the sons of Israel went and {became}

severe against Jabin, the king of Canaan

until that they destroyed Jabin, the king of Canaan.

Religious and Cultural Concepts in This Chapter

How had Yahweh already begun to fight Sisera before the Israelites attacked?

In 4:14, Deborah tells Barak that it is time to attack Sisera’s forces because Yahweh has already begun to fight against them. It is not clear from this chapter entirely what this means. But readers learn in the next chapter that there was a great storm on the

day of this battle. Deborah says in her song (in 5:4) that when Yahweh marched out, "dark clouds dripped down water" and "the earth shook" (perhaps a reference to thunder). She speaks in 5:21 of the Kishon River flooding. The historian Josephus writes of this battle that "as soon as the armies were engaged, there arose a prodigious tempest of hail and rain, which drove in the faces of the Canaanites, and occasioned a total rout of them." With the rain, hail, and flooding, Sisera's forces were not able to make use of their chariots. Barak was able to lead his troops down from the relative safety of Mount Tabor onto the plain and destroy Sisera's army and its chariots.

"Yahweh will sell Sisera into the hand of a woman"

When Deborah tells Barak to raise an army to oppose Sisera, he replies, "If you will go with me, then I will go, but if you will not go with me, I will not go" (4:8). Deborah agrees to go with him, but she also tells him that the credit and honor for killing Sisera will not go to him but to a woman. Interpreters have many different ideas about what this means. One possibility is that Barak was insisting on having visible, tangible assurance of God's presence and help in the person of Deborah, who was a prophetess. Deborah graciously agreed to accompany Barak and provide this assurance, but at the same time she indicated to him that God's power was so great that Barak should not have put this condition on his obedience. God would use a woman, who in this culture would not have been a warrior, to kill Sisera. At this time, great honor came from killing an enemy commander, and this honor would not go to Barak but to this woman and ultimately to God, who would arrange the circumstances for it. However, it is not necessary to resolve the meaning of this exchange in order to translate this passage. You can report the conversation between Deborah and Barak naturally in your translation without adding any interpretation.

Judges 4:1

ULT:
And the sons of Israel resumed to do evil in the eyes of Yahweh after Ehud died.

UST:
After Ehud died, the Israelites once again did things that Yahweh had said were very wicked.

the sons of Israel (ULT)

the Israelites (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:4. Alternate translation: [the Israelites]

Support Reference: Metaphor

---

evil in the eyes of Yahweh (ULT)

things that Yahweh had said were very wicked (UST)

See how you translated the same expression in 2:11. Alternate translation: [what was evil in Yahweh's judgment]

Support Reference: Metonymy

---

after Ehud died (ULT)

After Ehud died (UST)

Since readers already have information about **Ehud**, and since what happened after his death is new information, it may be more natural in your language to put the phrase **after Ehud died** at the beginning of this verse.

Support Reference: Information Structure

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh

UST

- the Israelites
- Yahweh

Judges 4:2

ULT:
And Yahweh sold them into the hand of Jabin king of Canaan, who reigned in Hazor. Now the commander of his army {was} Sisera, and he {was} dwelling in Harosheth Hagoyim.

UST:
A strong king whose name was Jabin ruled the city of Hazor and many other parts of the region of Canaan. Yahweh allowed Jabin to conquer the Israelites with his army because they had disobeyed him. The commander of Jabin's army was a man whose name was Sisera. He lived in a place that people called Harosheth Hagoyim.

And Yahweh sold them into the hand of (ULT)

Yahweh allowed … to conquer the Israelites with his army because they had disobeyed him (UST)

See how you translated the same expression in 2:14. Alternate translation: [So Yahweh made them subjects of]

Support Reference: Metaphor

---

king of Canaan (ULT)

A strong king … and many other parts of the region of Canaan (UST)

Canaan was not a single kingdom; it was an area in which there were many different cities and territories ruled by different kings. The author seems to mean implicitly that Jabin's rule from Hazor extended over a wide part of the region of Canaan. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [a king who ruled over much of Canaan]

Support Reference: Assumed Knowledge and Implicit Information

---

in Hazor … in Harosheth Hagoyim (ULT)

the city of Hazor … in a place that people called Harosheth Hagoyim (UST)

The words **Hazor** and **Harosheth Hagoyim** are the names of cities.

Support Reference: How to Translate Names

---

in Harosheth Hagoyim (ULT)

in a place that people called Harosheth Hagoyim (UST)

The name **Harosheth Hagoyim** means "Woodcutting of the Nations." Since there were forests in this area, many interpreters believe that Jabin kept prisoners there from the nations he had conquered and forced them to work cutting down trees. In your translation you could spell this the way it sounds in your language, as the ULT and UST do, or you could use a word or phrase from your language that expresses the meaning of all or part of this name. Alternate translation: [in Harosheth of the Nations] or [in Timberland of the Nations]

Support Reference: Copy or Borrow Words

---

unfoldingWord® Translation Words

ULT

- Yahweh
- king of
- Canaan
- Now the commander of
- Hagoyim

UST

- Yahweh
- A strong king
- and many other parts of the region of Canaan
- The commander of
- Hagoyim

Judges 4:3

ULT:
Then the sons of Israel cried out to Yahweh, for 900 chariots of iron {were} to him, and he oppressed the sons of Israel with might 20 years.

UST:
Sisera's army had 900 chariots that had iron parts. He cruelly oppressed the Israelites for 20 years. Then they pleaded with Yahweh to help them.

for 900 chariots of iron {were} to him (ULT)

Sisera's army had 900 chariots that had iron parts … Then (UST)

The pronouns **him** and **he** seem to refer to Sisera, since these **chariots** were under his command. Alternate translation: [because Sisera had 900 iron chariots]

Support Reference: Pronouns — When to Use Them

---

chariots of iron (ULT)

chariots that had iron parts (UST)

See how you translated the same expression in 1:19. Alternate translation: [chariots fitted out with iron]

Support Reference: Assumed Knowledge and Implicit Information

---

with might (ULT)

cruelly (UST)

If your language does not use an abstract noun for the idea of **might**, you could express the same idea in another way. Alternate translation: [mightily]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- Israel

UST

- they
- Yahweh
- the Israelites

Judges 4:4

ULT:
Now Deborah, a woman, a prophetess, the wife of Lappidoth, she {was} judging Israel at that time.

UST:
At that time, a woman whose name was Deborah was a leader of the people of Israel. She was a prophetess. Her husband's name was Lappidoth.

Now Deborah, a woman, a prophetess, the wife of Lappidoth, she {was} judging Israel at that time (ULT)

At that time, a woman whose name was Deborah was a leader of the people of Israel. She was a prophetess. Her husband's name was Lappidoth (UST)

The author is using the phrase **a woman** to introduce **Deborah** 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: [Now a certain woman named Deborah was judging Israel at that time. She was a prophetess, and her husband was named Lappidoth]

Support Reference: Introduction of New and Old Participants

Now Deborah … Lappidoth (ULT)

whose name was Deborah … was Lappidoth (UST)

The word **Deborah** is the name of a woman, and the word **Lappidoth** is the name of a man.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- Israel

UST
- of the people of Israel

Judges 4:5

ULT:
And she {was} sitting beneath the Palm Tree of Deborah, between Ramah and Bethel in the hill country of Ephraim, and the sons of Israel came up to her for justice.

UST:
She would sit under her palm tree (which people called Deborah's Palm Tree) at a place between Ramah and Bethel in the hilly area where the descendants of Ephraim lived. The Israelites would come to her and ask her to help them settle their disputes.

{was} sitting (ULT)

would sit (UST)

In this culture, people in positions of authority such as rulers, teachers, and judges would exercise their authority from a seated position. Deborah **sitting** beneath the tree was therefore a symbolic action that indicated her role as a judge. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [was judging cases]

Support Reference: Symbolic Action

---

and … came up (ULT)

would come (UST)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [and … went up]

Support Reference: Go and Come

---

for justice (ULT)

and ask her to help them settle their disputes (UST)

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: [to have her judge their cases]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- Bethel
- Bethel
- Ramah
- Ephraim
- Israel

UST

- Bethel
- Bethel
- Ramah
- the descendants of Ephraim
- The Israelites

Judges 4:6

ULT:
And she sent and called for Barak, the son of Abinoam, from Kedesh Naphtali, and she said to him, "Has not Yahweh, the God of Israel, commanded, 'Go and draw out at Mount Tabor, and you shall take with you 10, 000 men from the sons of Naphtali and from the sons of Zebulun,

UST:
One day she sent for Barak, the son of Abinoam. She called him to come to her. He was from Kedesh, in the area where the descendants of Naphtali lived. She told him, "Yahweh, the God whom we Israelites worship, is commanding you to do something. He is telling you to gather an army of {at least} 10,000 men from the tribes of Naphtali and Zebulun. Have this army assemble at Mount Tabor.

for Barak, the son of Abinoam (ULT)

for Barak, the son of Abinoam … him (UST)

The words **Barak** and **Abinoam** are the names of men.

Support Reference: How to Translate Names

Has not Yahweh, the God of Israel, commanded, 'Go and draw out at Mount Tabor, and you shall take with you 10, 000 men from the sons of Naphtali and from the sons of Zebulun (ULT)

Yahweh, the God whom we Israelites worship, is commanding you to do something. He is telling you to gather an army of {at least} 10,000 men from the tribes of Naphtali and Zebulun. Have this army assemble at Mount Tabor (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Has not Yahweh, the God of Israel, commanded you to go and draw out at Mount Tabor and to take with you 10,000 men from the sons of Naphtali and from the sons of Zebulun]

Support Reference: Quotes within Quotes

Has not Yahweh, the God of Israel, commanded, ‘Go and draw out at Mount Tabor, and you shall take with you 10, 000 men from the sons of Naphtali and from the sons of Zebulun (ULT)

Yahweh, the God whom we Israelites worship, is commanding you to do something. He is telling you to gather an army of {at least} 10,000 men from the tribes of Naphtali and Zebulun. Have this army assemble at Mount Tabor (UST)

Deborah 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. (While the question continues into the next verse, you may find it helpful to divide it into two sentences.) Alternate translation: [Yahweh, the God of Israel, has commanded, ‘Go and draw out at Mount Tabor, and take with you 10,000 men from the sons of Naphtali and from the sons of Zebulun]

Support Reference: Rhetorical Question

---

and draw out (ULT)

Have this army assemble (UST)

For elegance of expression and to emphasize the certainty of what he is saying, in this verse and the next one Yahweh uses the same verb in two different senses. Here, **draw out** means to recruit men for an army. In the next verse, it refers to how Yahweh will lure Sisera unsuspectingly into a situation where he and his army will be destroyed. Your language may have a verb that can be used in both of these senses. But if trying to use the same word in both places would be unclear, you could express the meaning. Alternate translation: [and recruit]

Support Reference: Poetry

10, 000 men (ULT)

an army of {at least} 10,000 men (UST)

Here, **10,000** may be an approximate number or a customary way of saying “very many.” Alternate translation: [a large army of men]

Support Reference: Numbers

---

unfoldingWord® Translation Words

ULT

- Naphtali
- Naphtali
- and called
- Yahweh
- the God of
- Israel
- and draw out

UST

- Naphtali
- in the area where the descendants of Naphtali lived
- She called … to come to her
- Yahweh
- the God whom … worship
- we Israelites
- Have this army assemble

Judges 4:7

ULT:
and I will draw out to you, to the wadi of Kishon, Sisera, the commander of the army of Jabin, and his chariotry and his multitude, and I will give him into your hand'?"

UST:
Sisera is the commander of King Jabin's army. Yahweh will make him come near you with his chariots and his army. He will come to the Kishon River {a few miles away from you}. Yahweh will enable your men to defeat them."

and I will draw out to you … and I will give him into your hand (ULT)

Yahweh will make him come near you … Yahweh will enable your men to defeat them (UST)

In this verse, Deborah is continuing to tell Barak what Yahweh has commanded him. If you began translating this in the previous verse so that there was not a quotation within a quotation, you can continue doing that here. Alternate translation: [and he will draw out to you … and he will give him into your hand]

Support Reference: Quotes within Quotes

---

and I will draw out to you, to the wadi of Kishon, Sisera, the commander of the army of Jabin, and his chariotry and his multitude, and I will give him into your hand (ULT)

Sisera is the commander of King Jabin's army. Yahweh will make him come near you with his chariots and his army. He will come to the Kishon River {a few miles away from you}. Yahweh will enable your men to defeat them (UST)

This is the continuation of a question that Deborah began asking Barak in the previous verse, using the question form for emphasis. If you began to translate it it as a statement or as an exclamation there, you can continue to do that here. Alternate translation: [And I will draw out to you, to the wadi of Kishon, Sisera, the commander of the army of Jabin, and his chariotry and his multitude, and I will give him into your hand!]

Support Reference: Rhetorical Question

---

and I will draw out to you (ULT)

Yahweh will make him come near you (UST)

As discussed in a note to 4:6, in his command to Barak, Yahweh uses the same verb in two different senses. Here, **draw out** refers to how Yahweh will lure Sisera unsuspectingly into a situation where he and his army will be destroyed. Your language may have a verb that can be used in both verses. But if trying to use the same word in both places would be unclear, you could express the meaning. Alternate translation: [And I will lure to you]

Support Reference: Poetry

---

unfoldingWord® Translation Words

ULT
- and I will draw out
- the commander of

UST
- Yahweh will make him come
- is the commander of

Judges 4:8

ULT:
And Barak said to her, "If you will go with me, then I will go, but if you will not go with me, I will not go."

UST:
Barak told her, "I will only go if you go with me. If you do not go with me, then I will not go."

If you will go with me, then I will go, but if you will not go with me, I will not go (ULT)

I will only go if you go with me. If you do not go with me, then I will not go (UST)

Barak is describing a condition in which a second event will take place only if a first event does. Your language may have its own way of expressing such conditions. Alternate translation: [Suppose you go with me. Then I will go. But suppose you do not go with me. Then I will not go]

Support Reference: Connect — Hypothetical Conditions

If you will go with me, then I will go, but if you will not go with me, I will not go (ULT)

I will only go if you go with me. If you do not go with me, then I will not go (UST)

Barak is making parallel statements of his position, first positively and then negatively. If it would be clearer in your language, you could combine the phrases. Alternate translation: [I will only go if you go with me]

Support Reference: Parallelism

If you will go with me … go, but if you will not … with me (ULT)

if you go with me. If you do not go with me (UST)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [If you will come with me … but if you will not come with me]

Support Reference: Go and Come

Judges 4:9

ULT:
And she said, "Going, I will go with you, only that it will not be your honor upon the way that you are going, for Yahweh will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.

UST:
She replied, "I will certainly go with you. But because you would not go without me, Yahweh will enable a woman to defeat Sisera. The result will be that no one will honor you for doing that." So Deborah left her home and went with Barak to Kedesh.

Going, I will go with you (ULT)

I will certainly go with you (UST)

Deborah is repeating forms of the verb **go** 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: [I will indeed go with you]

Support Reference: Reduplication

---

it will not be your honor (ULT)

no one will honor you for doing that (UST)

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: [people will not honor you]

Support Reference: Abstract Nouns

---

upon the way that you are going (ULT)

because you would not go without me (UST)

Deborah could be using the term **way** to refer to: (1) Barak's conduct in saying he will only go if Deborah comes with him. Alternate translation: [since you have said that you will

only obey Yahweh on this condition]; (2) the military expedition that Barak will be leading. Alternate translation: [for leading this expedition]

Support Reference: Metaphor

---

for Yahweh will sell Sisera into the hand of a woman (ULT)

Yahweh will enable a woman to defeat Sisera. The result will be that (UST)

See how you translated the similar expression in 2:14. Alternate translation: [for Yahweh will give a woman the opportunity and power to kill Sisera]

Support Reference: Metaphor

Then Deborah arose (ULT)

So Deborah left her home (UST)

Here the expression **arose** means that Deborah took action, specifically to accompany Barak. It does not mean only that she stood up from where she was sitting beneath the palm tree. See the discussion of this usage in the Introduction of Judges. Alternate translation: [Then Deborah got ready]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Yahweh

UST
- Yahweh

Judges 4:10

ULT:
Then Barak summoned Zebulun and Naphtali to Kedesh. And 10,000 men went up at his feet, and Deborah went up with him.

UST:
Barak called for the men of Zebulun and Naphtali to assemble at Kedesh. With Barak as their commander, 10,000 men came there. Deborah accompanied this army.

10,000 men (ULT)

10,000 men (UST)

See how you translated the same expression in 4:6. Alternate translation: [a large army of men]

Support Reference: Numbers

---

at his feet (ULT)

With Barak as their commander (UST)

The author is using the **feet** of Barak by association to represent these **men** walking where Barak had just walked. In other words, they were following him, and this means that he was their military commander. Your language may have a comparable expression that you can use in your translation. Alternate translation: [under his command]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Naphtali
- Then … summoned

UST
- Naphtali
- called for … to assemble

Judges 4:11

ULT:
Now Heber the Kenite had separated himself from Kain, from the sons of Hobab, the father-in-law of Moses. And he had pitched his tent near an oak tree in Zaanannim, which {is} near Kedesh.

UST:
Now there was a man whose name was Heber who was a Kenite. (He was a descendant of Moses' father-in-law Hobab.) He had moved away from the rest of the Kenites. He was living at this time near the big oak tree at Zaanannim, near Kedesh.

Now Heber the Kenite (ULT)

Now there was a man whose name was Heber who was a Kenite (UST)

The author is introducing 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.

Support Reference: Background Information

Now Heber … from Kain … Hobab … in Zaanannim (ULT)

Now there was a man whose name was Heber … Hobab … from the rest of the Kenites … at Zaanannim (UST)

The words **Heber**, **Kain**, and **Hobab** are the names of men, and the word **Zaanannim** is the name of a place.

Support Reference: How to Translate Names

---

from Kain (ULT)

from the rest of the Kenites (UST)

The author is referring to the people group of the Kenites (described in 1:16) by association with its ancestor **Kain**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the other Kenites]

Support Reference: Metonymy

---

the father-in-law of Moses (ULT)

Moses' father-in-law (UST)

See how you translated the same expression in 1:16. Alternate translation: [the father of Moses' wife]

Support Reference: Kinship

And he had pitched his tent (ULT)

He was living at this time (UST)

The author is using one thing that Heber did to mean everything that he did to establish his residency in Zaanannim. (The author indicates in 4:17 that Heber's wife Jael had her own tent, so at the very least Heber set up more than one tent.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he had moved to a place]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- Moses

UST

- Moses

Judges 4:12

ULT:
And they reported to Sisera that Barak, the son of Abinoam, had gone up {to} Mount Tabor.

UST:
People told Sisera that Barak son of Abinoam had assembled an army on Mount Tabor.

And they reported to Sisera (ULT)

People told Sisera (UST)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And people reported to Sisera] or [And Sisera was told]

Support Reference: Pronouns — When to Use Them

Judges 4:13

ULT:
So Sisera summoned all of his chariotry, 900 chariots of iron, and all of the people who {were} with him, from Harosheth Haggoyim to the wadi of Kishon.

UST:
When Sisera heard that, he gathered all his troops. They brought all 900 of the chariots that had iron parts, and they marched from Harosheth Haggoyim to the Kishon River {to attack Barak and his army}.

chariots of iron (ULT)

chariots that had iron parts (UST)

See how you translated the same expression in 4:3. Alternate translation: [chariots fitted out with iron]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- So … summoned
- Haggoyim

UST
- When … heard that, he gathered
- Haggoyim

Judges 4:14

ULT:
Then Deborah said to Barak, "Arise! For this {is} the day when Yahweh has given Sisera into your hand. Has not Yahweh gone out to the face of you?" So Barak went down from Mount Tabor, and 10,000 men {were} after him.

UST:
Then Deborah said to Barak, "It is time to attack! Today Yahweh is going to enable your army to defeat the army of Sisera. Yahweh is already fighting against Sisera for you." So Barak led his thousands of troops down the slopes of Mount Tabor {to fight with Sisera}.

Arise (ULT)

It is time to attack (UST)

Deborah is using the expression **Arise** to tell Barak to take action and lead his army against Sisera's army. She is not telling him to get out of bed or stand up from a seated position. Alternate translation: [Get going]

Support Reference: Idiom

Yahweh has given Sisera into your hand (ULT)

Yahweh is going to enable your army to defeat the army of Sisera (UST)

To emphasize the certainty of Barak winning this battle, Deborah is speaking as if Yahweh has already given Barak victory over Sisera. If it would be clearer in your language, you could use the future tense in your translation. Alternate translation: [Yahweh is going to give Sisera into your hand] or [Yahweh is going to give you the power to conquer Sisera]

Support Reference: Predictive Past

Has not Yahweh gone out to the face of you (ULT)

Yahweh is already fighting against Sisera for you (UST)

Deborah 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: [Yahweh has already gone out ahead of you!]

Support Reference: Rhetorical Question

---

to the face of you (ULT)

for you (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:3. Alternate translation: [ahead of you]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Yahweh
- Yahweh
- Has … gone out

UST

- Yahweh
- Yahweh
- is … fighting against Sisera

Judges 4:15

ULT:
And Yahweh panicked Sisera and all of the chariotry and all of the army, to the mouth of the sword to the face of Barak. So Sisera descended from upon the chariot and fled on his feet.

UST:
As Barak and his troops advanced, Yahweh caused Sisera and all his chariots and his army to become disorganized. The Israelites were killing so many of his soldiers that Sisera jumped down from his chariot and ran away.

And Yahweh panicked Sisera and all of the chariotry and all of the army, to the mouth of the sword to the face of Barak (ULT)

As Barak and his troops advanced, Yahweh caused Sisera and all his chariots and his army to become disorganized. The Israelites were killing so many of his soldiers that (UST)

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 Yahweh panicked Sisera and all of the chariotry and all of the army, with the result that Barak and his army were able to attack them and kill large numbers of them]

Support Reference: Ellipsis

---

to the mouth of the sword (ULT)

The Israelites were killing so many of his soldiers that (UST)

See the discussion of this phrase in the Introduction to Judges. Alternate translation: [since there was wholesale slaughter]

Support Reference: Idiom

---

and fled on his feet (ULT)

and ran away (UST)

It might seem that this expression contains extra information that your language would not naturally express. If so, you can shorten it. Alternate translation: [and ran away]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT

- Yahweh
- the sword

UST

- Yahweh
- The Israelites were killing so many of his soldiers that

Judges 4:16

ULT:
But Barak pursued after the chariotry and after the army unto Harosheth Haggoyim, and all of the army of Sisera fell by the mouth of the sword. Not even one remained.

UST:
But Barak and his soldiers chased after the other chariots and enemy soldiers all the way to Harosheth Haggoyim. They killed all of the soldiers in Sisera's army. None of them got away.

But Barak (ULT)

But Barak and his soldiers (UST)

The author is using **Barak**, the commander of the Israelite army, to mean the entire army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But Barak and the soldiers he commanded]

Support Reference: Synecdoche

---

and all of the army of Sisera fell by the mouth of the sword. Not even one remained (ULT)

They killed all of the soldiers in Sisera's army. None of them got away (UST)

The phrases **all of the army … fell** and **Not even one remained** mean the same thing. For emphasis, the author is saying it first positively and then negatively. If a speaker of your language would not use repetition like this, in your translation you can convey the emphasis in a different way. Alternate translation: [and every single one of Sisera's soldiers fell by the mouth of the sword]

Support Reference: Parallelism

---

and … fell (ULT)

They killed (UST)

The author is using the word **fell** to mean "died," by association with the way that people fall down when they die. Alternate translation: [and … died]

Support Reference: Metonymy

---

by the mouth of the sword (ULT)

They killed (UST)

See how you translated the similar expression in the previous verse.

Support Reference: Personification

---

unfoldingWord® Translation Words

ULT

- pursued
- Haggoyim
- and … fell
- the sword

UST

- chased
- Haggoyim
- They killed
- They killed

Judges 4:17

ULT:
But Sisera fled on his feet to the tent of Jael, the wife of Heber the Kenite, for {there was} peace between Jabin, king of Hazor, and the house of Heber the Kenite.

UST:
But Sisera ran away to the place where Heber the Kenite was staying. He went up to the tent where Heber's wife Jael lived. He did that because Heber and his family were good friends of Sisera's master Jabin, the king of the city of Hazor{, so he thought Jael would hide him}.

fled on his feet (ULT)

ran away (UST)

See how you translated the same expression in 4:15. Alternate translation: [ran away]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

Jael (ULT)

Jael (UST)

The word **Jael** is the name of a woman.

Support Reference: How to Translate Names

---

for {there was} peace between Jabin, king of Hazor, and the house of Heber the Kenite (ULT)

He did that because Heber and his family were good friends of Sisera's master Jabin, the king of the city of Hazor{, so he thought Jael would hide him} (UST)

Here the author is providing background information to help readers understand what happens next in the story. Since there was **peace between** Jabin and Heber, Sisera felt that he could safely go to Heber's compound and find protection there. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

---

and the house of Heber the Kenite (ULT)

Heber and his family were good friends of … so he thought Jael would hide him (UST)

The author is using the term **house** to mean an entire household living together. Alternate translation: [and the extended family of Heber the Kenite]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- {there was} peace
- king of
- the house of

UST

- were good friends of … so he thought Jael would hide him
- the king of
- and his family

Judges 4:18

ULT:
And Jael went out to meet Sisera and she said to him, "Turn aside, my lord, turn aside to me. Do not fear." So he turned aside to her, into the tent, and she covered him with a blanket.

UST:
Jael went out to greet Sisera. She said to him, "Sir, please come into my tent. You do not have to be afraid." So he went into her tent {and lay down}, and she covered him with a blanket {to hide him}.

Turn aside (ULT)

please come into (UST)

This is an imperative, but it communicates a polite request rather than a command. In your translation, use a form in your language that communicates a polite request. Alternate translation: [Please turn aside]

Support Reference: Imperatives — Other Uses

Turn aside (ULT)

please come into (UST)

Jael means implicitly that Sisera does not need to continue running away from the Israelites. He can **Turn aside** from the road he is on and come into her tent. Alternate translation: [Come in here]

Support Reference: Assumed Knowledge and Implicit Information

---

with a blanket (ULT)

with a blanket {to hide him} (UST)

The word translated as **blanket** occurs only here in the Old Testament, so its meaning is not entirely certain. The word could refer to: (1) something that people use to keep warm in bed. Alternate translation: [with a coverlet]; (2) something that people put on the floor for

warmth and decorative purposes. Alternate translation: [with a carpet]; (3) an outer garment. Alternate translation: [with a cloak]

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT

- my lord
- Do … fear

UST

- Sir
- You do … have to be afraid

Judges 4:19

ULT:
And he said to her, "Please give me a little water to drink, for I am thirsty." So she opened a skin of milk and let him drink, and she covered him.

UST:
He said to her, "I am thirsty, so would you please give me some water?" So she opened a leather container of milk, and she gave him a drink. Then she covered him with the blanket again.

Please give me a little water to drink, for I am thirsty (ULT)

I am thirsty, so would you please give me some water (UST)

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. The UST models one way to do this.

Support Reference: Connect — Reason-and-Result Relationship

---

a skin of milk (ULT)

a leather container of milk (UST)

The word translated as **skin** refers to a bag made out of animal skin that was used for holding liquids. If your readers would not be familiar with this object, in your translation you could use a general expression. Alternate translation: [a leather bag of milk]

Support Reference: Translate Unknowns

Judges 4:20

ULT:
And he said to her, “Stand {at} the entrance of the tent, and it shall be, if anyone comes and asks you and says, ‘Is there anyone here?’ then you shall say ‘No one.’”

UST:
He told her, “Stand near the door of the tent {to meet anyone who arrives}. If someone {who is looking for me} comes and asks you, ‘Is anyone else here?’ say ‘No.’”

and asks you and says, ‘Is there anyone here?’ then you shall say ‘No one (ULT)

and asks you, ‘Is anyone else here?’ say ‘No (UST)

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 asks you whether there is anyone here, then tell him that there is not]

Support Reference: Quotes within Quotes

---

and asks you and says (ULT)

and asks you (UST)

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: [asks you] or [says to you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- Stand

UST
- Stand … to meet anyone who arrives

Judges 4:21

ULT:
Then Jael, the wife of Heber, took a peg of the tent, and she put the hammer in her hand, and she came to him in secret, and she drove the peg into his temple and pounded {it} into the ground, for he was sleeping deeply and was weary, and he died.

UST:
Sisera was very exhausted, so he soon fell asleep. While he was sleeping, Jael picked up a hammer and a tent peg and crept quietly over to him. Suddenly she pounded the peg into his skull. She hammered it all the way through his head until it stuck into the ground. This killed Sisera.

a peg of the tent … the hammer (ULT)

a hammer and a tent peg (UST)

The phrase **a peg of the tent** describes a pointed piece of wood or metal that people drive into the ground to hold down a corner of a tent. A **hammer** in this context refers to a heavy tool made of wood that people use to hit objects with force, for example, in order to drive a tent peg into the ground. If your readers would not be familiar with these objects, in your translation you could use the name of similar things that your readers would recognize, or you could use general expressions. Alternate translation: [a spike … a mallet] or [a sharp piece of wood … a heavy tool]

Support Reference: Translate Unknowns

---

for he was sleeping deeply and was weary (ULT)

Sisera was very exhausted, so he soon fell asleep. While he was sleeping (UST)

Here the author is providing background information to help readers understand what is happening in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. It may be helpful to put this information at the beginning of the verse, as the UST does.

Support Reference: Background Information

---

for he was sleeping deeply and was weary (ULT)

Sisera was very exhausted, so he soon fell asleep. While he was sleeping (UST)

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 he was so weary that he had fallen fast asleep]

Support Reference: Connect — Reason-and-Result Relationship

---

unfoldingWord® Translation Words

ULT

- and she put

UST

- picked up

Judges 4:22

ULT:
And behold, Barak was pursuing Sisera, and Jael came out to meet him, and she said to him, "Come, and I will show you the man whom you are seeking." So he came to her, and behold, Sisera had fallen dead, and the peg {was} in his temple.

UST:
Meanwhile, Barak was looking for Sisera. When he got to Jael's tent, she went out to greet him. She told him, "The man you are looking for is in here!" So he followed her into the tent, and there he saw Sisera lying dead with the tent peg through his head.

And behold (ULT)

Meanwhile (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 1:2. Alternate translation: [Now listen]

Support Reference: Metaphor

---

and Jael came out to meet him (ULT)

When he got to Jael's tent, she went out to greet him (UST)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [and Jael went out to meet him]

Support Reference: Go and Come

Sisera had fallen dead (ULT)

Sisera lying dead (UST)

See how you translated the similar expression in 3:25. Alternate translation: [and he found Sisera dead]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- was pursuing
- are seeking

UST

- was looking for
- are looking for

Judges 4:23

ULT:
So on that day God subdued Jabin, the king of Canaan, to the face of the sons of Israel.

UST:
And that was how God enabled the Israelites that day to defeat the army of Jabin, one of the kings of the Canaanites.

on that day (ULT)

that day (UST)

While the battle against Sisera did take place on a specific day, the author may be using the term **day** to refer generally to the whole time when the Israelites gathered an army to oppose the rule of Jabin and fought against his forces. Alternate translation: [at that time]

Support Reference: Metonymy

So on that day God subdued Jabin, the king of Canaan, to the face of the sons of Israel (ULT)

And that was how God enabled the Israelites that day to defeat the army of Jabin, one of the kings of the Canaanites (UST)

In this verse and the next one, the author is ending this story of Deborah and Barak with a summary of what happened. Your language may have its own way of presenting such a summary at the end of a story.

Support Reference: End of Story

So … God subdued Jabin, the king of Canaan, to the face of the sons of Israel (ULT)

And that was how God enabled the Israelites … to defeat the army of Jabin, one of the kings of the Canaanites (UST)

In one sense, this battle was a direct contest between the power of **God** and the power of **Jabin.** (The next chapter describes how God sent a hailstorm to thwart Sisera's chariots.) In

another sense, the author is speaking of **God** to represent all of the forces on the side of **Israel**, including God, and he is using **Jabin** to represent that king and his army. The UST models one way to represent this second sense.

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- God
- the king of
- Canaan
- Israel

UST

- God
- one of the kings of
- the Canaanites
- the Israelites

Judges 4:24

ULT:
For going, the hand of the sons of Israel went and {became} severe against Jabin, the king of Canaan, until that they destroyed Jabin, the king of Canaan.

UST:
The Israelites had become stronger and stronger, and finally they completely defeated the army of Jabin, that Canaanite king.

For going, the hand of the sons of Israel went and {became} severe (ULT)

The Israelites had become stronger and stronger (UST)

The author is repeating forms of the verb "go"—**going** and **went**—in order to intensify the idea that this word 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: [For the hand of the sons of Israel became more and more severe]

Support Reference: Reduplication

Jabin, the king of Canaan … Jabin, the king of Canaan (ULT)

the army of Jabin, that Canaanite king (UST)

The author is repeating this phrase for emphasis. If it would not be natural in your language to do that, you may have another way of expressing the emphasis. The UST models one way to do this.

Support Reference: Reduplication

---

they destroyed Jabin (ULT)

they completely defeated the army of Jabin (UST)

The author is using the name **Jabin** by association to mean the army of this king, which the Israelites **destroyed**. (The book does not say specifically that the Israelites killed Jabin

himself.) Your language may have a comparable expression that you can use in your translation. Alternate translation: [they broke the power of Jabin]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Israel
- the king of
- Canaan
- the king of
- Canaan

UST

- The Israelites
- that … king
- Canaanite
- that … king
- Canaanite

Judges 5

Judges 5 Chapter Introduction

Structure and Formatting

In this chapter, the author presents a song that Deborah and Barak sang to celebrate the victory that Yahweh enabled them to win over Sisera.

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

Religious and Cultural Concepts in This Chapter

How were the Israelites able to fight against Sisera if they had no weapons?

In 5:8, this song describes how Jabin's occupying soldiers took away the weapons that the Israelites had. So how were the Israelites able to fight a battle against Sisera's forces? As a note to 4:2 explains, the name Harosheth Hagoyim may describe a place where Jabin forced captive peoples to cut wood for him. It has been suggested that the conscripted Israelites who joined Barak's army took their axes and hatchets with them and used them as weapons.

Translation Issues in This Chapter

Hebrew poetry

Except for a brief introduction and conclusion, this chapter is poetry that consists of pairs of phrases that repeat the same meaning. The second phrase advances the idea of the first by affirming, contrasting, or supplementing it in different words. (Sometimes there is a third line with similar meaning.) Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both (or all three) phrases in your translation. It may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is repeating the idea of the first one, not saying something different. For example, in 5:2 you might say, "For the loosening of long hair in Israel, yes, for the volunteering of the people." (See: Parallelism)

Deborah and Barak singing this song together

While the author says in 5:1 that both "Deborah and Barak" sang this song, the first-person verbs and pronouns in it are singular. It was common for the Israelites to sing in responsive parts, so it may be that Deborah and Barak each sang parts of this song individually, responding to one another. For example, it seems probable that in 5:12 Barak sang "awake, Deborah" and Deborah responded "Arise, Barak."

Hebrew does not mark first-person pronouns or verbs for gender, so it is not clear in many cases which of them sang which parts, although in some cases the text does give us a fair idea. For the sake of languages that do mark first-person singular pronouns or verbs for gender, here are some suggestions as to who might be singing when the song says "I" or "my." This is, however, largely a matter of interpretation, so use your own best judgment in your translation. Since Deborah and Barak are, in a sense, speaking for each other, another alternative would be to use plural first-person pronouns. (See: Pronouns — When to Use Them and Singular Pronouns that refer to Groups)

- In 5:3, you could consider using masculine forms for "I … {even} I, let me sing" and feminine forms for "I will make music." The verb translated as "make music" refers to singing with an instrumental accompaniment. Deborah was a prophetess, and the Old Testament prophets appear to have sung at least some of their prophecies to instrumental accompaniment. (See, for example, Ezekiel 33:32.) So it is perhaps more likely that Deborah sang "I will make music" and Barak sang "let me sing."
- Deborah is speaking of herself as "I" in 5:7, so it would be appropriate to use feminine forms there.
- It has been suggested that in 5:9, it would be more appropriate for Deborah to thank the leaders, who would have included Barak, and for Barak to thank those who volunteered in response to his summons. So you may wish to mark "My" as feminine.
- Barak is probably referring to himself as "me" in 5:13, since he was the one who led the Israelite army "against the warriors" of Sisera.
- Barak seems to be speaking in 5:15, "my commanders in Issachar were with Deborah," because otherwise Deborah would be speaking of herself in the third person, which she does not seem to do in this song.
- It has been suggested that in 5:21, Barak may have described the Kishon River flooding, since he saw this first-hand in the battle, and then said, "March on, my soul, in strength," recalling how the Israelite soldiers pursued the attack against

Sisera vigorously when they saw how the flooding had put them and their chariots at a disadvantage.

A different setting for part of the song

There is an apparent change of setting in 5:10–11, from the original performance of the song at a victory celebration to its repeated recitation at places where travelers stopped along the road for water. In this part of the song, Deborah and Barak are not addressing people who are not present as if they could hear them. That is a poetic device that writers and speakers in the Bible sometimes use, but it does not occur here. Rather, verses 10 and 11 of the song reflect its later use at "watering places" to commemorate the victory over Sisera and Jabin. So translate verse 10 as a direct address to people who are present.

Judges 5:1

ULT:
So Deborah and Barak, the son of Abinoam, sang on that day, saying:

UST:
At the time when the Israelites defeated Jabin's army, Deborah and Barak son of Abinoam sang a song to celebrate. This is the song that they sang:

on that day (ULT)

At the time when the Israelites defeated Jabin's army (UST)

As in 4:23, here the word **day** may refer not to a single day but to a more general time. The author may not mean that Deborah and Barak sang this song on the actual day on which the Israelites defeated the forces of King Jabin, but rather during that general time. Alternate translation: [at the time when the Israelites defeated the forces of King Jabin]

Support Reference: Metonymy

So Deborah and Barak, the son of Abinoam, sang on that day, saying (ULT)

At the time when the Israelites defeated Jabin's army, Deborah and Barak son of Abinoam sang a song to celebrate. This is the song that they sang (UST)

The author is using the term **saying** to introduce a direct quotation of the song that Deborah and Barak **sang**. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [So Deborah and Barak, the son of Abinoam, sang the following song on that day]

Support Reference: Quotations and Quote Margins

Judges 5:2

ULT:
"For the loosening of long hair in Israel, for the volunteering of the people, bless Yahweh!

UST:
"We should all praise Yahweh for the Israelite men who promised to fight and who fought willingly.

For the loosening of long hair in Israel, for the volunteering of the people (ULT)

for the Israelite men who promised to fight and who fought willingly (UST)

This is the beginning of the song that Deborah and Barak sang. You may wish to indicate this with an opening first-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a first-level quotation. You may also be able to use special formatting to set off the song as poetry, as the ULT does.

Support Reference: Quote Markings

For the loosening of long hair in Israel, for the volunteering of the people (ULT)

for the Israelite men who promised to fight and who fought willingly (UST)

These two phrases mean similar things. See the Introduction to this chapter for a discussion of how to translate such similar phrases throughout this song.

Support Reference: Parallelism

For the loosening of long hair in Israel (ULT)

for … Israelite … who promised to fight (UST)

While scholars disagree about how to translate and understand this phrase, it seems to be describing the practice of taking a vow not to cut one's hair until a certain objective is achieved, in this case, the defeat of Sisera's army. Growing long hair was thus a symbolic action that expressed the determination to achieve this objective. If it would be helpful to

your readers, you could explain the significance of this action. Alternate translation: [For the Israelites who vowed to defeat Sisera's army]

Support Reference: Symbolic Action

For the loosening of long hair in Israel (ULT)

for … Israelite … who promised to fight (UST)

For emphasis and poetic effect, Deborah and Barak are using a construction in which a verb and its object come from the same root. That is, the word translated as **long hair** describes hair that is flowing freely or loosely, and the word translated as **loosening** describes not braiding that hair or binding it with a turban. Your language may have terms available that will allow you to use the same construction in your translation to express the meaning here. Alternatively, your language may have another way of expressing the emphasis and poetic effect, if you do not express the meaning in plain language. Alternate translation: [For freely flowing hair in Israel]

Support Reference: Poetry

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for the volunteering of the people (ULT)

the … men … and who fought willingly (UST)

Deborah and Barak are referring implicitly to people **volunteering** to fight against Israel's enemies. You could state this information explicitly in your translation if that would be helpful to your readers. Alternate translation: [for the people who volunteered to fight]

Support Reference: Assumed Knowledge and Implicit Information

---

bless (ULT)

We should all praise (UST)

The imperative verb **bless** is plural here because Deborah and Barak are addressing an audience of many people, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

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unfoldingWord® Translation Words

ULT

- in Israel
- bless
- Yahweh

UST

- Israelite
- We should all praise
- Yahweh

Judges 5:3

ULT:
Listen, kings! Give ear, rulers! I, to Yahweh, {even} I, may I sing. I will make music to Yahweh, the God of Israel.

UST:
Even the most important people in the world should pay attention to this! I am going to sing to Yahweh. With this song, I will praise Yahweh, the God of Israel.

Listen, kings! Give ear, rulers (ULT)

Even the most important people in the world should pay attention to this (UST)

Deborah and Barak are speaking to two groups that they know cannot hear them. They are doing this to show in a strong way how they feel about the story they are telling in their song. They feel that it is worth the attention of the most important people in the world. They are actually speaking to all the people who can hear them or who will hear them. (5:10–11 indicates that this includes people from throughout Israelite society.) If your readers might not understand what Deborah and Barak are doing, you could translate their words as if they were speaking directly to people who were present. Alternate translation: [This story deserves to be heard by kings and rulers!]

Support Reference: Apostrophe

I, to Yahweh, {even} I, may I sing. I will make music (ULT)

I am going to sing to Yahweh. With this song, I will praise (UST)

If your language marks first-person singular pronouns or verbs for gender, see the discussion in the Introduction to this chapter for a suggestion of how to mark the instances of **I** here.

Support Reference: Pronouns — When to Use Them

---

may I sing (ULT)

I am going to sing (UST)

The speaker here is not asking permission. He is using a particular verb tense to encourage himself to do something. If your language does not use this type of verb, in your translation you can use an equivalent type. Alternate translation: [I certainly should sing]

Support Reference: Irregular Use of Tenses

---

unfoldingWord® Translation Words

ULT

- kings
- I
- to Yahweh
- {even} I
- to Yahweh
- the God of
- Israel

UST

- Even the most important people in the world
- I am going to sing
- to Yahweh
- I am going to sing
- Yahweh
- the God of
- Israel

Judges 5:4

ULT:
Yahweh, at your going forth from Seir, at your marching from the field of Edom, the earth shook, the heavens also dripped, the dark clouds also dripped water.

UST:
Yahweh, when you came from Seir, when you marched from that land that people also call Edom, thunder shook the earth and clouds poured down rain from the skies.

Yahweh, at your going forth from Seir, at your marching from the field of Edom (ULT)

Yahweh, when you came from Seir, when you marched from that land that people also call Edom (UST)

The song is speaking as if Yahweh had literally traveled from or across the land of **Seir**, that is, **Edom**, in order to lead the Israelites into battle against Sisera. This could mean: (1) that the song is envisioning Mount Sinai as Yahweh's dwelling place on earth and describing the route that Yahweh would have taken from there to the battlefield. Alternate translation: [Yahweh, when you came across Seir to fight against Sisera, when you marched across the fields of Edom]; (2) that the song is referring to the time when the Israelites left Edom to start conquering the people in Canaan and speaking of Yahweh as if he had been a warrior leading the Israelite army at that time. Alternate translation: [Yahweh, it was just like the time when you first led our armies into Canaan from Seir. It was as if you marched ahead of us across the fields of Edom]

Support Reference: Metaphor

---

from the field of Edom (ULT)

from that land that people also call Edom (UST)

The song is not referring to a specific **field** in **Edom**. It means the cultivated land in Edom in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [from the fields of Edom]

Support Reference: Generic Noun Phrases

---

the earth shook, the heavens also dripped, the dark clouds also dripped water (ULT)

thunder shook the earth and clouds poured down rain from the skies (UST)

The song seems to be referring implicitly to the great storm that rendered Sisera's chariots useless for the battle. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the earth trembled from the thunder and there was a heavy downpour]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- Yahweh
- the earth
- shook
- the heavens

UST

- Yahweh
- the earth
- thunder shook
- from the skies

Judges 5:5

ULT:
The mountains flowed from the face of Yahweh, this {is} Sinai from the face of Yahweh, the God of Israel.

UST:
The mountains shook when you came, just as Mount Sinai shook when you appeared there, because you are Yahweh, the God whom we Israelites worship.

The mountains flowed (ULT)

The mountains shook (UST)

The song is speaking as if the **mountains** above the battlefield had literally **flowed** down onto it. This seems to be a reference to the way the downpour made the mountain streams overflow. (Ultimately, they fed into the Kishon River, and it flooded the battlefield. See 5:21.) This might also be an allusion to the way that the overflowing streams would have carried dirt, branches, rocks, etc., down from the mountains, as if the mountains themselves were coming down onto the plain. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The mountain streams overflowed]

Support Reference: Metaphor

---

this {is} Sinai from the face of Yahweh (ULT)

just as Mount Sinai shook when you appeared there, because you are Yahweh (UST)

The song is saying that what happened to the mountains above the battlefield was just like what happened when Yahweh appeared to the Israelites at Mount Sinai. When he did, according to Exodus 19:16–18, there was also a thunderstorm and the mountain shook. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [just as Mount Sinai trembled when Yahweh appeared there in a storm]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Yahweh
- Yahweh
- the God of
- Israel

UST

- you
- because you are Yahweh
- the God whom … worship
- we Israelites

Judges 5:6

ULT:
In the days of Shamgar, the son of Anath, in the days of Jael, roads ceased, and walkers of paths walked crooked roads.

UST:
After our leader Shamgar son of Anath died and before Jael helped us defeat the army of Jabin, we Israelites were afraid to walk on the main roads, {because Jabin's soldiers would rob us}. Instead, when our people had to travel, they used little roads that wound through the countryside.

In the days of Shamgar, the son of Anath, in the days of Jael (ULT)

After our leader Shamgar son of Anath died and before Jael helped us defeat the army of Jabin (UST)

The song is speaking of two time periods in order to mean the time in between them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Between the time when Shamgar son of Anath defeated the Philistines and the time when Jael killed Sisera]

Support Reference: Merism

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roads ceased (ULT)

we Israelites were afraid to walk on the main roads, because Jabin's soldiers would rob us (UST)

The song is speaking as if the **roads** in Israel had literally **ceased** to exist. It means that people stopped using the main roads because it had become too dangerous to travel on them. Jabin's forces were apparently occupying Israel, and his soldiers would plunder the goods that anyone was transporting. (This means that, in a sense, the roads literally did cease to exist, since they were dirt roads and grass would have grown back over them. One translation option would be to say this and let readers realize the implications.) Alternate translation: [people stopped using the main roads] or [grass grew back over the roads]

Support Reference: Metaphor

---

and walkers of paths walked crooked roads (ULT)

Instead, when our people had to travel, they used little roads that wound through the countryside (UST)

The song means implicitly that because people needed to stay off the main roads for safety, they took back roads that wound through the countryside. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [and travelers had to take roundabout back routes]

Support Reference: Assumed Knowledge and Implicit Information

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Judges 5:7

ULT:
The peasantry ceased in Israel, they ceased, until when I, Deborah, arose, when I arose, a mother in Israel!

UST:
Israelites who lived in small villages left them and moved into walled cities {for safety}. But then I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children.

The peasantry ceased in Israel, they ceased, until when I, Deborah, arose, when I arose, a mother in Israel (ULT)

Israelites who lived in small villages left them and moved into walled cities {for safety}. But then I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children (UST)

Deborah is repeating the verbs **ceased** and **arose** in order to intensify the ideas that they express. 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: [The peasantry completely ceased in Israel until when I, Deborah, arose triumphantly as a mother in Israel]

Support Reference: Reduplication

The peasantry ceased in Israel, they ceased (ULT)

Israelites who lived in small villages left them and moved into walled cities {for safety … } (UST)

The song is speaking as if the rural population of Israel had literally **ceased** to exist. The meaning is that no one was living in the countryside anymore because the rural people hid in the mountains or moved into fortified cities for safety. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Everyone had to move from the countryside into the cities where it was safer]

Support Reference: Metaphor

---

in Israel … in Israel (ULT)

Israelites … the Israelite people … them (UST)

If it would be more natural in your language, you could use another term to refer to **Israel** in the second instance, rather than repeating the name. Alternate translation: [in Israel … there]

Support Reference: Pronouns — When to Use Them

---

until when I, Deborah, arose, when I arose, a mother in Israel (ULT)

But then I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children (UST)

Deborah is using the expression **arose** to mean that she took on a particular role. She is not referring to getting up from sitting beneath her palm tree to accompany Barak. The role she is describing included settling the Israelites' disputes there. Alternate translation: [but then I, Deborah, became a mother in Israel]

Support Reference: Idiom

---

when I, Deborah, arose, when I arose, a mother in Israel (ULT)

I, Deborah, became a leader of the Israelite people, and I protected them just as a mother protects her children (UST)

Deborah is speaking of herself as if she had literally become the **mother** of the Israelites. She means that she became a leader who cared for the Israelites the way a mother takes care of her children. If it would be clearer in your language, you could state the meaning as a comparison. Alternate translation: [when I, Deborah, became a leader who took care of the Israelites the way a mother takes care of her children]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- in Israel
- in Israel

UST

- Israelites
- the Israelite people … them

Judges 5:8

ULT:
He chose new gods, then fighting {was} {at} the gates; was a shield seen, or a spear, among 40,000 in Israel?

UST:
When the Israelite people {abandoned Yahweh} and began to worship different gods, enemies attacked their cities. The Israelites {could barely defend themselves because they} had hardly any weapons.

He chose new gods (ULT)

the Israelite people {abandoned Yahweh} and began to worship different gods (UST)

The pronoun **He** refers back to "Israel" in the previous verse, meaning the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [The people of Israel chose new gods]

Support Reference: Pronouns — When to Use Them

---

then fighting {was} {at} the gates (ULT)

When … enemies attacked their cities (UST)

The song is using one part of cities, their **gates**, to mean entire cities. The gates are chosen to represent the cities because that is where enemies would attack to try to get into the city and conquer it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then enemy armies besieged the cities]

Support Reference: Synecdoche

---

was a shield seen, or a spear, among 40,000 in Israel (ULT)

The Israelites {could barely defend themselves because they} had hardly any weapons (UST)

The song 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: [a shield or spear was not seen among 40,000 in Israel!]

Support Reference: Rhetorical Question

---

was a shield seen, or a spear, among 40,000 in Israel (ULT)

The Israelites {could barely defend themselves because they} had hardly any weapons (UST)

The song is using the number **40,000** as a customary way of saying "very many." Alternate translation: [one could hardly find a single shield or spear among a large number of Israelites]

Support Reference: Numbers

---

was a shield seen, or a spear (ULT)

{ … they} had … weapons (UST)

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: [did anyone see a shield or a spear]

Support Reference: Active or Passive

---

was a shield seen, or a spear (ULT)

{ … they} had … weapons (UST)

The song is using the fact that no shield or spear could be **seen** by association to mean that no Israelites had these weapons. (Jabin's occupying forces has apparently confiscated all of the weapons that the Israelites had.) Alternate translation: [was there a single shield or spear]

Support Reference: Metonymy

---

was a shield seen, or a spear (ULT)

{ … they} had … weapons (UST)

The author is using two weapons, a **shield** and a **spear**, to mean weapons of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [were there any weapons]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- gods
- {was} {at} the gates
- in Israel

UST

- gods
- their cities
- The Israelites {could barely defend themselves because … }

Judges 5:9

ULT:
My heart is to the commanders of Israel, the ones volunteering themselves among the people. Bless Yahweh!

UST:
So I am very thankful for the Israelite leaders and soldiers who willingly fought against Sisera. We should all praise Yahweh for them!

My heart is to the commanders of Israel (ULT)

So I am very thankful for the Israelite leaders (UST)

In this culture, people regarded the **heart** as the location of human feelings. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [I am so happy about what the commanders of Israel did]

Support Reference: Metaphor

Bless (ULT)

We should all praise … for them (UST)

As in 5:2, the imperative verb **bless** is plural here, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

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unfoldingWord® Translation Words

ULT
- Israel
- Bless
- Yahweh

UST
- Israelite
- We should all praise … for them
- Yahweh

Judges 5:10

ULT:
Riders of white donkeys, sitters on carpet, walkers on the road, consider!

UST:
You wealthy people who ride on white donkeys, sitting on nice, padded saddles, and you poorer people who just walk on the road, think about all this!

Riders of white donkeys, sitters on carpet, walkers on the road (ULT)

You wealthy people who ride on white donkeys, sitting on nice, padded saddles, and you poorer people who just walk on the road (UST)

See the discussion in the Introduction to this chapter of the apparent change of setting in 5:10–11, from the original performance of the song at a victory celebration to its repeated recitation at places where travelers stopped along the road for water.

Support Reference: Assumed Knowledge and Implicit Information

---

Riders of white donkeys, sitters on carpet, walkers on the road (ULT)

You wealthy people who ride on white donkeys, sitting on nice, padded saddles, and you poorer people who just walk on the road (UST)

The song is speaking of two kinds of people, rich and poor, in order to mean all kinds of people. (Wealthier people would have animals to ride and carpet to sit on as they traveled; poorer people would walk on foot.) If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [All of you who pass by this place]

Support Reference: Merism

---

carpet (ULT)

nice, padded saddles (UST)

The word translated as **carpet** describes something that people would put on the back of a riding animal to make the rider more comfortable. If your readers would not be familiar with such an object, you could use a general expression in your translation. Alternate translation: [saddle blankets]

Support Reference: Translate Unknowns

Judges 5:11

ULT:
From the voice of the singers at the watering places, there they celebrate the righteous acts of Yahweh, the righteous acts of his peasantry in Israel. Then the people of Yahweh went down to the gates.

UST:
Listen to the songs that people sing at the places along the road where travelers stop to get water. Those songs tell about how Yahweh acted righteously when he enabled the Israelite warriors to defeat their enemies. After that, Yahweh's people were able to return safely to their cities.

From the voice of the singers (ULT)

Listen to the songs that people sing (UST)

The song is using the **voice** of these **singers** to represent the song they are singing with their voices. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [From the song of the singers]

Support Reference: Synecdoche

From the voice of the singers (ULT)

Listen to the songs that people sing (UST)

Since the song is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: [From the voices of the singers]

Support Reference: Collective Nouns

---

the righteous acts of Yahweh, the righteous acts of his peasantry in Israel (ULT)

how Yahweh acted righteously when he enabled the Israelite warriors to defeat their enemies (UST)

The song is using the term **righteous** to describe the victory that **Yahweh** and his **peasantry** (the volunteer soldiers) won over Sisera. This is by association with the fact that

it was wrong for Jabin to oppress the Israelites, and so by defeating him, the victors restored a situation that was right or **righteous**. Alternate translation: [what Yahweh and his peasantry in Israel did to restore a right situation]

Support Reference: Metonymy

---

went down to the gates (ULT)

were able to return safely to their cities (UST)

The song is using one part of cities, their **gates**, to mean entire cities. See how you translated the same expression in 5:8. Alternate translation: [returned to live in the cities that their enemies had conquered]

Support Reference: Synecdoche

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unfoldingWord® Translation Words

ULT

- Yahweh
- in Israel
- Yahweh

UST

- Yahweh
- Israelite
- Yahweh's

Judges 5:12

ULT:
Awake, awake, Deborah! Awake, awake, speak a song! Arise, Barak, and take captive your captivity, son of Abinoam.

UST:
Sing energetically, Deborah! Sing from your own vivid recollections! Now is the time, Barak son of Abinoam, to show the prisoners that your army captured.

Awake, awake, Deborah! Awake, awake, speak a song (ULT)

Sing energetically, Deborah! Sing from your own vivid recollections (UST)

The song is addressing Deborah as if she were literally asleep and needed to wake up. (Baruk may be singing this part; see the discussion in the Introduction to this chapter.) This is actually a call for Deborah to apply vitality and creativity to the task of celebrating Yahweh's victory through this song. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Come on, Deborah, sing in a lively way!]

Support Reference: Metaphor

Awake, awake, Deborah! Awake, awake, speak a song (ULT)

Sing energetically, Deborah! Sing from your own vivid recollections (UST)

The song is repeating the word **awake** 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 certainly must not be drowsy as you sing, Deborah!]

Support Reference: Reduplication

---

speak a song (ULT)

Sing from your own vivid recollections (UST)

This does not mean that Deborah should stop singing and only speak the words of the song. It is actually play on words in Hebrew: the word translated as **speak** has the same three root letters as Deborah's name, D-B-R. Your language may have an expression that you could use in your translation to bring out the meaning here. Alternate translation: [make the song your own]

Support Reference: Poetry

Arise (ULT)

Now is the time (UST)

The expression **Arise** does not mean that Barak should get out of bed or stand up from a seated position. Rather, it means that Barak should take action. Deborah could be the one singing this line (see the discussion in the Introduction to this chapter), and it could be intentionally reminiscent of 4:14, where she used the same expression to tell him that it was time to attack Sisera. See how you translated the expression there.

Support Reference: Idiom

---

and take captive your captivity (ULT)

to show the prisoners that your army captured (UST)

For emphasis, the song 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 lead away all of your prisoners]

Support Reference: Poetry

---

and take captive your captivity (ULT)

to show the prisoners that your army captured (UST)

The song is using this possessive form to speak to Barak about the group of people that he and his army have taken prisoner. It is not saying that Barak himself is in **captivity**. It may be helpful to clarify this for your readers. Alternate translation: [and lead away all the prisoners you have captured]

Support Reference: Possession

---

and take captive your captivity (ULT)

to show the prisoners that your army captured (UST)

The song is leaving some information implicit that listeners are expected to understand. It is possible that the original occasion of this song was a victory celebration through which captured enemy soldiers were paraded in order to dramatize the victory. Barak, as the army commander, would have led this procession. You could suggest this in your translation if that would be helpful to your readers. Alternate translation: [and parade the captured enemy soldiers in a victory procession]

Support Reference: Assumed Knowledge and Implicit Information

---

Judges 5:13

ULT:
Then the remnant came down to the nobles, the people of Yahweh came down to me against the warriors.

UST:
The Israelite people who had scattered for safety came down from the highlands to where their leaders were gathering an army. These were men who were loyal to Yahweh, and they came to help me, Barak, fight against the enemy soldiers.

the remnant came down to the nobles, the people of Yahweh came down to me (ULT)

The Israelite people who had scattered for safety came down from the highlands to where their leaders were gathering an army. These were men who were loyal to Yahweh, and they came to help me, Barak (UST)

While the expression **came down** in both instances is probably a literal reference to travel down from higher elevations to a plain, the implicit meaning is that the **remnant** and **people** were gathering on a level place as troops for battle under the command of the **nobles** and Barak. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: [the remnant gathered to the nobles, the people of Yahweh gathered to me]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

the remnant came down to the nobles (ULT)

The Israelite people who had scattered for safety came down from the highlands to where their leaders were gathering an army (UST)

The phrase translated as **to the nobles** could also be a possessive form and mean “of the nobles.” There would not be a significant difference in meaning. Alternate translation: [the remnant of the nobles came down]

Support Reference: Possession

---

to me (ULT)

to help me, Barak (UST)

The pronoun **me** probably refers to Barak, since he was the one who led the Israelite army **against the warriors** of Sisera. Even if your language does not need to mark first-person pronouns for gender, it may be helpful to clarify the reference for your readers. Otherwise, they might take it to be Deborah, since she clearly spoke in the first person in 5:7 and probably did in 5:9 as well. Alternate translation, as in the UST: [to me, Barak]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT
- Yahweh

UST
- who were loyal to Yahweh

Judges 5:14

ULT:
From Ephraim, their root {is} in Amalek; after you, Benjamin, with your peoples; from Machir, commanders came down; and from Zebulun, the ones holding the scepter of a scribe.

UST:
Some soldiers came from the tribe of Ephraim. They came from land that had once belonged to the descendants of Amalek. Soldiers also came from the tribe of Benjamin. They reached the Israelite camp before the ones from Ephraim. Military leaders from the clan of Machir in the tribe of Manasseh led their troops to fight. So did officers from the tribe of Zebulun. They carried staffs to indicate their rank.

From Ephraim, their root {is} in Amalek; after you, Benjamin, with your peoples … and from Zebulun, the ones holding the scepter of a scribe (ULT)

Some soldiers came from the tribe of Ephraim. They came from land that had once belonged to the descendants of Amalek. Soldiers also came from the tribe of Benjamin. They reached the Israelite camp before the ones from Ephraim … So did officers from the tribe of Zebulun. They carried staffs to indicate their rank (UST)

In these phrases, the song 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: [Some from Ephraim, whose root is in Amalek, came down; they came after you, Benjamin, with your peoples … and from Zebulun, the ones holding onto the scepter of a scribe also came down]

Support Reference: Ellipsis

From Ephraim, their root {is} in Amalek (ULT)

Some soldiers came from the tribe of Ephraim. They came from land that had once belonged to the descendants of Amalek (UST)

The song is speaking as if the people of the tribe of Ephraim were literally a plant whose **root** was in the territory that formerly belonged to the Amalek people group. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [People from the tribe of Ephraim, which defeated the Amalekites and took their territory]

Support Reference: Metaphor

---

after you, Benjamin, with your peoples (ULT)

Soldiers also came from the tribe of Benjamin. They reached the Israelite camp before the ones from Ephraim (UST)

Here the song could be speaking to a group of people who are not there to hear it, the people of the tribe of **Benjamin**, in order to express strong approval of the way the soldiers from that tribe came and fought for Israel. The song would actually be speaking to the people who could hear it, initially the soldiers and others who gathered for the victory celebration at which it was first performed. However, some people from the tribe of Benjamin probably were present at the celebration, so the direct address with **you** and **your** could be literal. On the other hand, as 5:9–10 shows, this song was later sung in other contexts where people from Benjamin were not necessarily present. So it may be clearer in some languages to translate this without using second-person pronouns and to express the emphasis in some other way. Alternate translation: [they followed the brave soldiers from the tribe of Benjamin]

Support Reference: Apostrophe

---

from Machir, commanders came down (ULT)

Military leaders from the clan of Machir in the tribe of Manasseh led their troops to fight (UST)

The song is using these **commanders** to refer to them and the troops they commanded. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the military leaders from Machir brought their soldiers]

Support Reference: Synecdoche

---

from Machir (ULT)

from the clan of Machir in the tribe of Manasseh (UST)

The word **Machir** is the name of a man, the son of Manasseh.

Support Reference: How to Translate Names

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from Machir (ULT)

from the clan of Machir in the tribe of Manasseh (UST)

The name **Machir** could mean: (1) the descendants of Machir, who formed one part of the tribe of Manasseh. Alternate translation: [from the clan of Machir]; (2) by association, the tribe of Manasseh. Alternate translation: [from the tribe of Manasseh]

Support Reference: Metonymy

---

and from Zebulun, the ones holding the scepter of a scribe (ULT)

So did officers from the tribe of Zebulun. They carried staffs to indicate their rank (UST)

The military leaders of the tribe of **Zebulun** each carried a **scepter** as a symbolic action to indicate their rank and position. Each leader is called a **scribe** because one of his duties was to record the names of soldiers who enlisted and keep a total of the number of soldiers in the army. But the focus here is not on that duty but on the fact that these were military leaders, like the **commanders** mentioned in the previous phrase. Alternate translation: [and the military commanders of the tribe of Zebulun also brought their soldiers]

Support Reference: Symbolic Action

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unfoldingWord® Translation Words

ULT

- Ephraim
- Benjamin
- a scribe

UST

- the tribe of Ephraim
- the tribe of Benjamin
- So did officers … their rank

Judges 5:15

ULT:
And my commanders in Issachar {were} with Deborah, and {as} Issachar, so Barak; into a valley he was sent at his feet. Among the divisions of Reuben, great {were} the searchings of the heart.

UST:
Leaders from the tribe of Issachar brought their soldiers when Deborah told Barak to gather an army. They fully supported Barak. He led these soldiers down into the valley {to fight Sisera}. But the men of the tribe of Reuben could not decide what they should do.

And my commanders in Issachar {were} with Deborah (ULT)

Leaders from the tribe of Issachar brought their soldiers when Deborah told Barak to gather an army (UST)

Here again the song is using part of an army, its **commanders**, to mean all of the army. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the soldiers and officers I commanded who were from Issachar also supported Deborah]

Support Reference: Synecdoche

---

and {as} Issachar, so Barak (ULT)

They fully supported Barak (UST)

This expression means that the first person or group mentioned was willing to do whatever the second person mentioned wanted to do. (See, for example, 1 Kings 22:4.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the soldiers from Issachar were willing to do whatever Barak ordered]

Support Reference: Idiom

---

into a valley he was sent at his feet (ULT)

He led these soldiers down into the valley {to fight Sisera} (UST)

This could mean: (1) that the pronoun **he** refers to Issachar, that is, the soldiers from the tribe of Issachar, and the pronoun **his** refers to Barak. In that case, the phrase **at his feet** would mean the same thing as in 4:10. Alternate translation: [those soldiers were sent into a valley under Barak's command]; (2) that both the pronoun **he** and the pronoun **his** refer to Barak. In that case, the last phrase would be translated as "on his feet," and it would be a reference to the courage of Barak and his soldiers, who fought against chariots on foot. Alternate translation: [he was sent into a valley to fight against chariots on foot]

Support Reference: Pronouns — When to Use Them

---

into a valley he was sent at his feet (ULT)

He led these soldiers down into the valley {to fight Sisera} (UST)

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. While it was Deborah who told Barak in 4:14 to go down and attack Sisera, she did this as a prophetess speaking for Yahweh, so it would be appropriate to describe Yahweh as the one who **sent**. Alternate translation: [Yahweh sent these soldiers into a valley under Barak's command] or [Yahweh sent Barak into a valley to fight against chariots on foot]

Support Reference: Active or Passive

Among the divisions of Reuben (ULT)

But the men of the tribe of Reuben (UST)

The word translated as **divisions** is a rare word whose meaning is not entirely clear in this context. It could mean: (1) divisions of the people of the tribe of Reuben. Alternate translation: [Among the clans of Reuben]; (2) divisions of the territory of the tribe of Reuben. Alternate translation: [Throughout the districts of Reuben]

Support Reference: Translate Unknowns

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great {were} the searchings of the heart (ULT)

could not decide what they should do (UST)

Here the **heart** represents the thoughts and intentions. By using the word translated as **searchings**, the song is speaking as if the people of Reuben needed to look around inside their hearts to find out what they should do. That is also a rare word whose meaning is not entirely clear in this context. This could mean: (1) that the people of Reuben could not decide whether to help fight. Your language may have a comparable expression for this meaning that you can use in your translation. Alternate translation: [people had second thoughts about whether to fight]; (2) that the people of Reuben publicly expressed a resolve to help fight Sisera but, as the next verse shows, they did not follow through. Alternate translation: [great were the promises to help]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- and {as} Issachar
- in Issachar
- And my commanders
- Reuben

UST

- They fully supported Barak
- from the tribe of Issachar
- Leaders
- the tribe of Reuben

Judges 5:16

ULT:
Why did you sit among the sheepfolds? To hear the piping for the flocks? As for the divisions of Reuben, great {were} the searchings of the heart.

UST:
They should not have stayed away from the battle, taking care of their sheep and listening to shepherds playing their flutes. But the men of the tribe of Reuben could not decide what they should do.

Why did you sit among the sheepfolds? To hear the piping for the flocks (ULT)

They should not have stayed away from the battle, taking care of their sheep and listening to shepherds playing their flutes (UST)

The song 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 should not have stayed among the sheepfolds, as if it was more important to listen to the piping for the flocks!]

Support Reference: Rhetorical Question

Why did you sit among the sheepfolds? To hear the piping for the flocks (ULT)

They should not have stayed away from the battle, taking care of their sheep and listening to shepherds playing their flutes (UST)

The song is speaking to someone who is not present. It is doing this to express a strong feeling about that person to the people who are present. If a speaker of your language would not address someone who was not present, you could translate this as if the song were directly addressing those who are present. Alternate translation: [Reuben should not have stayed among the sheepfolds, as if it were more important to listen to the piping for the flocks]

Support Reference: Apostrophe

Why did you sit among the sheepfolds (ULT)

They should not have stayed away from the battle, taking care of their sheep (UST)

The word **you** is singular here because the song is addressing this tribe as if it were a single person, its ancestor Reuben. It may be more natural in some languages to use a plural form of "you," since a group of people is actually being addressed.

Support Reference: Forms of 'You' — Singular

To hear the piping for the flocks (ULT)

and listening to shepherds playing their flutes (UST)

The song is implicitly making a comparison that it expects listeners to recognize. When Barak summoned the Israelites in 4:10, it is likely that he blew a shofar (ram's horn), as Ehud did in 3:27. The song is suggesting that the men of Reuben so much enjoyed listening to shepherds play their pipes to summon their flocks that they did not pay attention to the war trumpet. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Was it because you would rather listen to shepherd's pipes than respond to the call of the war trumpet?]

Support Reference: Assumed Knowledge and Implicit Information

---

As for the divisions of Reuben, great {were} the searchings of the heart (ULT)

But the men of the tribe of Reuben could not decide what they should do (UST)

See how you translated the similar expression in the previous verse.

Support Reference: Metaphor

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unfoldingWord® Translation Words

ULT

- the flocks
- Reuben

UST

- shepherds
- the tribe of Reuben

Judges 5:17

ULT:
Gilead stayed beyond the Jordan, and Dan, why did he sojourn {on} ships? Asher remained at the coast of the seas, and he stayed among his harbors.

UST:
So the men of all the tribes living in the Gilead area stayed at home, east of the Jordan River. And the men of the tribe of Dan just kept fishing in the sea {when they should have been helping to fight against Sisera}. "Similarly, the men of the tribe of Asher did not leave their harbors on the seacoast {to come and help fight}.

Gilead (ULT)

So the men of all the tribes living in the Gilead area (UST)

The song is using the name **Gilead** by association to mean the soldiers from the tribes of Reuben, Gad, and Manasseh, which settled in the region of Gilead on the east side of the Jordan River. Alternate translation: [The soldiers of Reuben, Gad, and Manasseh]

Support Reference: Metonymy

---

and Dan, why did he sojourn {on} ships (ULT)

And the men of the tribe of Dan just kept fishing in the sea {when they should have been helping to fight against Sisera} (UST)

The song is using the present tense to describe habitual action. During the battle against Sisera, the people of the tribe of Dan continued to do what they usually did. Their territory included the harbor of Joppa, and so they were devoted to the pursuits of fishing and maritime trading. But since the song is referring specifically to what the people of Dan did on a specific occasion, you could use the past tense in your translation. Alternate translation: [and Dan, why did he sojourn on ships]

Support Reference: Irregular Use of Tenses

---

and Dan, why did he sojourn {on} ships (ULT)

And the men of the tribe of Dan just kept fishing in the sea {when they should have been helping to fight against Sisera} (UST)

The song 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: [and Dan should not have sojourned on ships!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- Asher
- the Jordan

UST

- Similarly, the men of the tribe of Asher
- the Jordan River

Judges 5:18

ULT:
Zebulun {was} a people reproaching its soul unto death, also Naphtali on the heights of the field.

UST:
But the soldiers from the tribe of Zebulun risked their lives on the battlefield. The soldiers from the tribe of Naphtali also risked their lives in order to occupy the high ground on the battlefield.

Zebulun {was} a people reproaching its soul unto death (ULT)

But the soldiers from the tribe of Zebulun risked their lives on the battlefield (UST)

Since the song is referring to a group of people, it might be more natural in your language to use the plural form of **soul**. Alternate translation: [The people of Zebulun were reproaching their souls unto death]

Support Reference: Collective Nouns

Zebulun {was} a people reproaching its soul unto death (ULT)

But the soldiers from the tribe of Zebulun risked their lives on the battlefield (UST)

The song is speaking as if the people of the tribe of Zebulun had literally been **reproaching** their souls during the battle, that is, as if they had been taunting or shaming them for wanting to stay alive. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The people of Zebulun told themselves not to be afraid to die]

Support Reference: Metaphor

---

also Naphtali on the heights of the field (ULT)

The soldiers from the tribe of Naphtali also risked their lives in order to occupy the high ground on the battlefield (UST)

The song 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 people of Naphtali were also not afraid to die on the heights on the battlefield]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- also Naphtali
- reproaching

UST

- The soldiers from the tribe of Naphtali also risked their lives
- risked their lives on the battlefield

Judges 5:19

ULT:
Kings came, they fought; then the kings of Canaan fought at Taanach, by the waters of Megiddo. Plunder of silver they did not take.

UST:
Sisera brought an army of soldiers from many Canaanite kingdoms {that were subject to Jabin} to fight against us. They fought a battle against us near the city of Taanach. That city is near the river that flows through the Valley of Megiddo. But {they did not defeat us, and so} they did not carry any valuable things away from the battle.

Kings came, they fought; then the kings of Canaan fought (ULT)

Sisera brought an army of soldiers from many Canaanite kingdoms {that were subject to Jabin} to fight against us. They fought a battle against us (UST)

Chapter 4 describes only Jabin oppressing the Israelites and only his army attacking Barak and his forces. However, it also describes Jabin as the "king of Canaan" (4:2), suggesting that other Canaanite kings were his subjects or allies. The song may be referring to such kings implicitly here. Alternate translation: [Then the armies of Jabin and his Canaanite allies came and fought]

Support Reference: Assumed Knowledge and Implicit Information

---

Kings came … the kings of Canaan (ULT)

Sisera brought an army of soldiers from many Canaanite kingdoms {that were subject to Jabin} (UST)

The song is using the term **kings** to refer to them and their armies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Kings came with their armies … the armies of the kings of Canaan]

Support Reference: Synecdoche

---

they fought … the kings of Canaan fought (ULT)

an army of soldiers from many Canaanite kingdoms {that were subject to Jabin} to fight against us. They fought a battle against us (UST)

The song is leaving some information implicit that it assumes readers will understand. The meaning is not that these kings **fought** with each other, but that they fought against the Israelites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [they fought against us Israelites … the kings of Canaan fought against us]

Support Reference: Assumed Knowledge and Implicit Information

---

at Taanach … Megiddo (ULT)

near the city of Taanach. That city is … the Valley of Megiddo (UST)

See how you translated the names of the cities of **Taanach** and **Megiddo** in 1:27.

Support Reference: How to Translate Names

---

the waters of Megiddo (ULT)

the river that flows through the Valley of Megiddo (UST)

Here the song is referring to the Kishon River as **the waters of Megiddo** by association with the fact that the river flows through the plain of Megiddo, also known as the valley of Jezreel, where the battle against Sisera was fought. You could use the name Kishon River here if that would help your readers to recognize that the song is describing the same **waters** as in 5:21. Alternate translation: [the Kishon River]

Support Reference: Metonymy

Plunder of silver they did not take (ULT)

But {they did not defeat us, and so} they did not carry any valuable things away from the battle (UST)

The song is using **silver**, one thing that armies might take as **plunder**, to mean plunder of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [But they did not take any plunder]

Support Reference: Synecdoche

Plunder of silver they did not take (ULT)

But {they did not defeat us, and so} they did not carry any valuable things away from the battle (UST)

The song is using taking plunder to mean winning the battle, by association with the way that victorious armies take plunder. Alternate translation: [But they did not win the battle]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Kings
- the kings of
- Canaan
- silver

UST

- an army of soldiers from many Canaanite kingdoms {that were subject to Jabin}
- an army of soldiers from many Canaanite kingdoms {that were subject to Jabin}
- an army of soldiers from many Canaanite kingdoms {that were subject to Jabin}
- any valuable things

Judges 5:20

ULT:
From the heavens the stars fought, from their courses they fought against Sisera.

UST:
It was as if the stars in the sky fought for us, and as if those stars fought against Sisera, as they moved across the sky.

From the heavens the stars fought, from their courses they fought against Sisera (ULT)

It was as if the stars in the sky fought for us, and as if those stars fought against Sisera, as they moved across the sky (UST)

The song is speaking of the **stars** as if they were living things that could have **fought against Sisera**. It is using the stars to represent the forces of nature, particularly those in the sky, and celebrating the way Yahweh used those forces to defeat Sisera. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Yahweh used the forces of nature to defeat Sisera; he sent a great storm from the sky]

Support Reference: Personification

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unfoldingWord® Translation Words

ULT
- the heavens

UST
- the sky

Judges 5:21

ULT:
The wadi of Kishon swept them away, the wadi of antiquity, the wadi of Kishon. March on, my soul, {in} strength!

UST:
The Kishon River, that river that has been there for a long time, was drowning Sisera's soldiers. So I told myself to be brave and to keep fighting.

swept them away (ULT)

was drowning Sisera's soldiers (UST)

The pronoun **them** refers to the soldiers in Sisera's army. It may be helpful to clarify this for your readers. Alternate translation: [swept away Sisera's soldiers]

Support Reference: Pronouns — When to Use Them

---

the wadi of antiquity (ULT)

that river that has been there for a long time (UST)

If your language does not use an abstract noun for the idea of **antiquity**, you could express the same idea in another way. Alternate translation: [that ancient wadi]

Support Reference: Abstract Nouns

---

the wadi of antiquity (ULT)

that river that has been there for a long time (UST)

The implicit idea behind this phrase may be that the Kishon is a natural river, part of the original creation, rather than a manmade canal or irrigation channel. Therefore, like the storm, it was a natural force that Yahweh used to defeat Sisera. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [a river that God created]

Support Reference: Assumed Knowledge and Implicit Information

---

March on, my soul, {in} strength (ULT)

So I told myself to be brave and to keep fighting (UST)

The singer, who is probably Barak at this point (see the Introduction to this chapter), is using one part of himself, his **soul**, to mean all of himself. He is putting himself back in the time of the battle and encouraging himself to fight vigorously since Yahweh is already defeating Sisera with natural forces. If it would be helpful in your language, you could state the meaning plainly, and you could express it from the time perspective of the victory celebration, that is, as a past event, as in the first sentence of the verse. Alternate translation: [When I saw this, it encouraged me to fight vigorously]

Support Reference: Synecdoche

Judges 5:22

ULT:
Then the hooves of a horse beat, from the galloping, the galloping of his mighty {ones}.

UST:
Then the horses of Sisera's army {ran away from the battle. As they ran, they} pounded the ground with their hooves. Those powerful horses kept galloping along.

Then the hooves of a horse beat, from the galloping, the galloping of his mighty {ones … } (ULT)

Then the horses of Sisera's army {ran away from the battle. As they ran, they} pounded the ground with their hooves. Those powerful horses kept galloping along (UST)

The pronoun **his** refers to Sisera. This is a description of the sound of Sisera's horses fleeing from the battle. It may be helpful to clarify this for your readers. Alternate translation: [Then there was the sound of horses' hooves beating, as Sisera's mighty steeds galloped away from the battlefield]

Support Reference: Pronouns — When to Use Them

---

the hooves of a horse beat (ULT)

the horses of Sisera's army {ran away from the battle. As they ran, they} pounded the ground with their hooves (UST)

Since the song is referring to all of Sisera's horses, it might be more natural in your language to use the plural form of **horse**. Alternate translation: [the hooves of horses beat]

Support Reference: Collective Nouns

---

from the galloping, the galloping of his mighty {ones} (ULT)

Those powerful horses kept galloping along (UST)

The author is repeating the verb **galloping** in order to intensify the idea that it expresses and perhaps to imitate the repetitive sound of horses' hooves beating against the ground. If

your language can repeat words for intensification and poetic effect, 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: [as Sisera's mighty steeds galloped wildly away]

Support Reference: Reduplication

---

his mighty {ones} (ULT)

Those powerful horses (UST)

The song is using the adjective **mighty** as a noun to mean a horse that has the characteristic of being mighty. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [his mighty steeds]

Support Reference: Nominal Adjectives

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unfoldingWord® Translation Words

ULT

- a horse

UST

- the horses of Sisera's army … their

Judges 5:23

ULT:
'Curse Meroz!' said the angel of Yahweh. 'Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors.'

UST:
{After the battle,} an angel representing Yahweh said, 'The people who live in the town of Meroz did not help Yahweh by stopping Sisera's army from retreating. And so you must call for Yahweh to punish them by making bad things happen to them.'

Curse Meroz!' said the angel of Yahweh. Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors (ULT)

{ … After the battle,} an angel representing Yahweh said, The people who live in the town of Meroz did not help Yahweh by stopping Sisera's army from retreating. And so you must call for Yahweh to punish them by making bad things happen to them (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The angel of Yahweh said that we must certainly curse the people who lived in Meroz, because they did not come to the aid of Yahweh against the warriors]

Support Reference: Quotes within Quotes

Meroz (ULT)

the town of Meroz (UST)

The word **Meroz** is the name of a town. It was probably along the route that Sisera's army took when fleeing from the battlefield, and the people of the town could have blocked their way so that the Israelites could have kept many more of the enemy soldiers from escaping.

Support Reference: How to Translate Names

---

the angel of Yahweh (ULT)

{After the battle,} an angel representing Yahweh (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the same phrase in 2:1. Translate it here as you do in other parts of the book, even though there is no further information here about how or when the **angel of Yahweh** appeared on this occasion.

Support Reference: Idiom

Cursing, you shall curse the dwellers of it, because they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors (ULT)

The people who live in … did not help Yahweh by stopping Sisera's army from retreating. And so you must call for Yahweh to punish them by making bad things happen to them (UST)

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 did not come to the aid of Yahweh, to the aid of Yahweh against the warriors, cursing, you shall curse the dwellers of it]

Support Reference: Connect — Reason-and-Result Relationship

Cursing, you shall curse (ULT)

you must call for Yahweh to punish them by making bad things happen to them (UST)

The song is repeating forms of the verb **curse** 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 must certainly curse]

Support Reference: Reduplication

---

they did not come to the aid of Yahweh, to the aid of Yahweh against the warriors (ULT)

did not help Yahweh by stopping Sisera's army from retreating (UST)

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. Hebrew poetry was based on this kind of repetition, and you could show this to your readers by including both phrases in your translation. However, if it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [they did not help Yahweh at all against the warriors]

Support Reference: Parallelism

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unfoldingWord® Translation Words

ULT

- Curse
- the angel of
- Yahweh
- you shall curse
- Cursing
- Yahweh
- Yahweh

UST

- you must call for Yahweh to punish them by making bad things happen to them
- an angel representing
- After the battle … Yahweh
- you must call for Yahweh to punish them by making bad things happen to them
- you must call for Yahweh to punish them by making bad things happen to them
- Yahweh
- Yahweh

Judges 5:24

ULT:
Jael, the wife of Heber the Kenite, is blessed from women, from women in the tent she is blessed.

UST:
But God is very pleased with the woman whose name is Jael, the wife of Heber the Kenite. He is more pleased with her than with all the other women who live in tents.

Jael, the wife of Heber the Kenite, is blessed from women, from women in the tent she is blessed (ULT)

But God is very pleased with the woman whose name is Jael, the wife of Heber the Kenite. He is more pleased with her than with all the other women who live in tents (UST)

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: [May Yahweh bless Jael, the wife of Heber the Kenite, who lives in a tent, more than any other woman]

Support Reference: Active or Passive

---

is blessed from women (ULT)

But God is very pleased with the woman (UST)

Here, **from women** is a common expression that means that Jael is the most **blessed** woman, that is, she is more blessed than any other woman. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [is more blessed than any other woman]

Support Reference: Idiom

---

is blessed from women, from women in the tent she is blessed (ULT)

But God is very pleased with the woman … He is more pleased with her than with all the other women who live in tents (UST)

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. (It is not qualifying the first phrase by specifying that this statement about Jael actually applies only to women who live in tents.) You could include both phrases in your translation. However, if it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [who lives in a tent, is the most blessed of all women]

Support Reference: Parallelism

---

in the tent (ULT)

who live in tents (UST)

The song is not referring to a specific **tent**. This expression refers to tents in general. Alternate translation: [who live in tents]

Support Reference: Generic Noun Phrases

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unfoldingWord® Translation Words

ULT

- is blessed
- she is blessed

UST

- But God is very pleased with
- He is … pleased with her

Judges 5:25

ULT:
Water he requested, milk she gave; in a bowl of nobles she brought curdled milk.

UST:
Although Sisera only asked for some water, Jael gave him some milk. She brought him some yogurt in the kind of bowl that rulers have.

Water he requested, milk she gave (ULT)

Although Sisera only asked for some water, Jael gave him some milk (UST)

The pronoun **he** refers to Sisera, and the pronoun **she** refers to Jael. It may be helpful to clarify this for your readers. Alternate translation: [Sisera requested water, Jael gave him milk]

Support Reference: Pronouns — When to Use Them

---

in a bowl of nobles she brought curdled milk (ULT)

She brought him some yogurt in the kind of bowl that rulers have (UST)

Bringing more than Sisera asked for and bringing it in an elegant bowl was a symbolic action that suggested that Jael respected Sisera and wanted to honor him. This would have made Sisera less cautious and encouraged him to think that he could safely go to sleep. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [to suggest that she respected and honored him, she brought curdled milk in an elegant bowl]

Support Reference: Symbolic Action

---

in a bowl of nobles (ULT)

in the kind of bowl that rulers have (UST)

The song is using this possessive form to describe the kind of elegant **bowl** that wealthy **nobles** would have. This does not mean a bowl that contained nobles or a bowl that actually

belonged to nobles. It may be helpful to clarify this for your readers. Alternate translation: [in a bowl fit for nobles] or [in an elegant bowl]

Support Reference: Possession

---

unfoldingWord® Translation Words

ULT

- nobles

UST

- that rulers have

Judges 5:26

ULT:
They reached out, her hand to the peg and her right hand to a hammer of workmen. And she struck Sisera, she crushed his head, and she shattered and pierced his temple.

UST:
Then{, when Sisera was asleep,} Jael picked up a tent peg with her left hand and a heavy hammer with her right hand. She pounded the tent peg into Sisera's head so hard that it went right through his temple. This smashed his head.

They reached out (ULT)

Then{, when Sisera was asleep,} Jael picked up (UST)

The pronoun **They** refers to Jael's hands. It may be helpful to clarify this for your readers. Alternate translation: [Her hands reached out]

Support Reference: Pronouns — When to Use Them

They reached out (ULT)

Then{, when Sisera was asleep,} Jael picked up (UST)

The song is speaking of Jael's hands as if they were living things that could have **reached out** by themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [She reached out with her hands]

Support Reference: Personification

---

her hand (ULT)

with her left hand (UST)

The context indicates that the word **hand** here means Jael's left hand. Alternate translation: [her left hand]

Support Reference: Assumed Knowledge and Implicit Information

---

she crushed his head, and she shattered and pierced his temple (ULT)

so hard that it went right through his temple. This smashed his head (UST)

These two phrases are saying the same thing. The second phrase emphasizes the meaning of the first by being more specific. If it would be clearer in your language, you could combine the phrases and express the emphasis in another way. Alternate translation: [she drove the peg right through his temple and smashed his head]

Support Reference: Parallelism

Judges 5:27

ULT:
Between her feet, he bowed, he fell, he lay down. Between her feet he bowed, he fell. At where he bowed, there he fell, destroyed.

UST:
As Jael stood over him, Sisera died {from the crushing blow to his head}. He did not even move from where he was when she hit him. He died right there.

Between her feet, he bowed (ULT)

As Jael stood over him (UST)

Since Sisera was lying down asleep when Jael pounded the tent peg through his head, it does not seem that he literally **bowed** down to her from a standing position. Rather, the song seems to be saying that when Jael stood astride his dead body, it was as if Sisera had prostrated himself before her, the way people in this culture did to show great honor to someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [It was as if Sisera had been prostrating himself before Jael]

Support Reference: Metaphor

---

he fell, he lay down (ULT)

Sisera died (UST)

Since Sisera was lying down, it also does not seem that he **fell** or **lay down** from a standing position. The song seems to be using the word **fell** to mean "died," as in 4:16, and the expression **lay down** to mean "died" as well. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he died, he surely died]

Support Reference: Metonymy

Between her feet he bowed, he fell. At where he bowed, there he fell, destroyed (ULT)

As Jael stood over him, Sisera died {from the crushing blow to his head}. He did not even move from where he was when she hit him. He died right there (UST)

For emphasis, these two clauses repeat the idea of the first clause and last clause adds some specific information. If it would be clearer in your language, you could combine these clauses and express the emphasis in another way. The UST models one way to do this.

Support Reference: Parallelism

---

destroyed (ULT)

from the crushing blow to his head (UST)

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. It may be helpful to begin a new sentence here and replace the comma before it with a period. Alternate translation: [She had destroyed him]

Support Reference: Active or Passive

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unfoldingWord® Translation Words

ULT

- he bowed
- he bowed
- he bowed
- destroyed

UST

- As Jael stood over him
- As Jael stood over him
- she hit him
- from the crushing blow to his head

Judges 5:28

ULT:
Through the window she looked and wailed, the mother of Sisera, through the lattice, 'Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry?'

UST:
Sisera's mother looked out through her window {to see whether he was returning from the battle}. She asked, 'Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet?'

Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry (ULT)

Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [She asked why his chariot had delayed to come and why the hoofbeats of his chariots were tarrying]

Support Reference: Quotes within Quotes

Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry (ULT)

Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet (UST)

Sisera's mother is using his **chariot** and these **hoofbeats** by association to mean Sisera himself. Alternate translation: [Why has he delayed to come back in his chariot? Why do I not hear the sound of the hoofbeats of his chariot horses indicating his arrival?]

Support Reference: Metonymy

Why has his chariot delayed to come? Why do the hoofbeats of his chariots tarry (ULT)

Why is he taking so long to come home in his chariot? Why have I not yet heard his chariot horses pounding the ground with their feet (UST)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Why is it taking so long for him to come back with his chariots?]

Support Reference: Parallelism

Why do the hoofbeats of his chariots tarry (ULT)

Why have I not yet heard his chariot horses pounding the ground with their feet (UST)

Sisera's mother is using the phrase **the hoofbeats of his chariots** by association to mean the sound of the hoofbeats of the horses that pull Sisera's chariots. Alternate translation: [Why do I not yet hear the sound of the hoofbeats of the horses that pull his chariots?]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- has … delayed
- his chariots

UST

- is he taking so long
- his chariot horses

Judges 5:29

ULT:
The wise of her princesses answered, she also returned her answer to herself:

UST:
Some tactful ladies in her household reassured her, and she told herself the same thing they told her:

The wise of her princesses (ULT)

Some tactful ladies in her household (UST)

The song is using the adjective **wise** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [Her wisest princesses]

Support Reference: Nominal Adjectives

---

she also returned her answer to herself (ULT)

and she told herself the same thing they told her (UST)

This is a common expression that means that Sisera's mother answered her own question. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [she also answered her own question]

Support Reference: Idiom

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unfoldingWord® Translation Words

ULT
- The wise of
- answered
- returned

UST
- Some tactful
- reassured her
- told

Judges 5:30

ULT:
'Are they not finding, {are} they {not} dividing spoil, a maiden, two maidens to the head of a warrior, spoil of dyed fabrics for Sisera, spoil of dyed fabrics {and} embroidery, dyed fabric {and} two embroideries for the necks of the spoil?'

UST:
'Sisera and his soldiers are probably {late returning because they are} dividing up the things and the people they captured after the battle. Each soldier will get one or two women as slaves. Each of Sisera's soldiers will also get one or two expensive robes that have bright colors and gold thread for decoration. They will probably wear them home from the battle to show that they won.'

Are they not finding, {are} they {not} dividing spoil, a maiden, two maidens to the head of a warrior, spoil of dyed fabrics for Sisera, spoil of dyed fabrics {and} embroidery, dyed fabric {and} two embroideries for the necks of the spoil (ULT)

Sisera and his soldiers are probably {late returning because they are} dividing up the things and the people they captured after the battle. Each soldier will get one or two women as slaves. Each of Sisera's soldiers will also get one or two expensive robes that have bright colors and gold thread for decoration. They will probably wear them home from the battle to show that they won (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this more than one sentence. Alternate translation: [She told herself that Sisera and his soldiers must be searching the battlefield for plunder and dividing it up. Each soldier, she thought, must be claiming a woman or two as concubines. She also thought that the soldiers must each be finding one or two dyed, embroidered robes that they could wear]

Support Reference: Quotes within Quotes

Are they not finding, {are} they {not} dividing spoil (ULT)

Sisera and his soldiers are probably {late returning because they are} dividing up the things and the people they captured after the battle (UST)

Sisera's mother 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: [Certainly they are finding and dividing spoil]

Support Reference: Rhetorical Question

---

to the head of a warrior (ULT)

Each soldier (UST)

This expression uses one part of a **warrior**, his **head**, to mean the warrior himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for each warrior]

Support Reference: Synecdoche

---

for Sisera (ULT)

Each of Sisera's soldiers (UST)

Sisera's mother is probably using the name **Sisera** by association to mean the soldiers in his army. She is probably not saying that only one or two expensive robes will be found among all the plunder and that Sisera personally will get those. Alternate translation: [for Sisera's soldiers]

Support Reference: Metonymy

---

dyed fabrics {and} embroidery (ULT)

one … that have bright colors (UST)

This phrase expresses a single idea by using two words implicitly connected with **and**. The word **embroidery** indicates how these **dyed fabrics** have been made even more luxurious. Alternate translation: [embroidered dyed fabrics]

Support Reference: Hendiadys

---

for the necks of the spoil (ULT)

They will probably wear them home from the battle to show that they won (UST)

Sisera's mother is using one part of these soldiers, their **necks**, to mean the soldiers themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for the soldiers to wear who are collecting this plunder]

Support Reference: Synecdoche

---

for the necks of the spoil (ULT)

They will probably wear them home from the battle to show that they won (UST)

Sisera's mother is using the term **spoil** by association to mean the soldiers who are collecting this plunder after the battle. Alternate translation: [for the necks of the soldiers collecting this plunder]

Support Reference: Metonymy

Judges 5:31

ULT:
So may all of your enemies perish, Yahweh! But {may} the lovers of him {be} like the going forth of the sun in its strength." Then the land rested 40 years.

UST:
{But that is not what happened!} Yahweh, I hope that all your enemies will die as Sisera did! And I wish that all those who love you, Yahweh, will be as strong as the sun when it rises!" After that, the land of Israel was a peaceful place for the next 40 years.

But {may} the lovers of him {be} (ULT)

And I wish that all those who love you (UST)

The song is speaking about Yahweh in the third person after addressing him in the second person. It may be more natural in your language to translate this phrase in the second person as well. Alternate translation: [But may those who love you be]

Support Reference: First, Second or Third Person

---

like the going forth of the sun in its strength (ULT)

will be as strong as the sun when it rises (UST)

The **strength** of the sun could be its brightness or its heat. So the point of this comparison may be that just as the sun, once it rises, is too bright to look at or so hot that people must get out of its rays into the shade, so no one will be able to resist those who love Yahweh. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [irresistibly strong, like the unbearable brightness of the risen sun] or [irresistibly strong, like the unbearable heat of the risen sun]

Support Reference: Simile

---

like the going forth of the sun in its strength (ULT)

will be as strong as the sun when it rises (UST)

This is the end of the song that Deborah and Barak sang. (In the next sentence, the author resumes the story.) If you began the song with an opening first-level quotation mark or similar opening convention, indicate its ending here with a closing first-level quotation mark or similar closing convention. If you have been using special formatting to set off the song as poetry, resume regular formatting with the next sentence.

Support Reference: Quote Markings

Then the land rested 40 years (ULT)

After that, the land of Israel was a peaceful place for the next 40 years (UST)

See how you translated the same expression in 3:11. Alternate translation: [After this, there were no more wars for 40 years]

Support Reference: Personification

---

unfoldingWord® Translation Words

ULT

- may … perish
- your enemies
- Yahweh
- But {may} the lovers of him {be}
- the land

UST

- But that is not what happened … I hope that … will die
- your enemies
- Yahweh … Yahweh
- And I wish that all those who love you
- the land of Israel

Judges 6

Judges 6 Chapter Introduction

Structure and formatting

This chapter tells the first part of the story of the next judge, Gideon. That story continues in Chapters 7 and 8.

Judges 6:1

ULT:
And the sons of Israel did evil in the eyes of Yahweh, so Yahweh gave them into the hand of Midian seven years.

UST:
But then the Israelites once again did things that Yahweh had said were very wicked. So he allowed the people of Midian to conquer them and rule them for seven years.

evil in the eyes of Yahweh (ULT)

things that Yahweh had said were very wicked (UST)

See how you translated the same expression in 2:11. Alternate translation: [what was evil in Yahweh's judgment]

Support Reference: Metonymy

---

the sons of Israel (ULT)

the Israelites (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:4. Alternate translation: [the Israelites]

Support Reference: Metaphor

---

so Yahweh gave them into the hand of (ULT)

So he allowed … to conquer them and rule them (UST)

See how you translated the same expression in 2:14. Alternate translation: [so Yahweh made them subject to]

Support Reference: Metonymy

Midian (ULT)

the people of Midian (UST)

As the Introduction to Judges discusses, the author is using the name **Midian** by association to mean the people of Midian. Alternate translation: [the Midianites]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- Yahweh

UST

- the Israelites
- Yahweh had said were
- he

Judges 6:2

ULT:
So the hand of Midian prevailed over Israel. From the face of Midian, the sons of Israel made for themselves dens, which {were} in the mountains, and caves and strongholds.

UST:
The people of Midian treated the Israelites so cruelly that they hid from them. The Israelites made places where they could live on mountains, in caves, and in other safe locations.

From the face of Midian (ULT)

that they hid from them (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:3. Alternate translation: [To get away from the Midianites]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Israel
- Israel

UST
- the Israelites
- The Israelites

Judges 6:3

ULT:
Now it happened, when Israel sowed, that Midian came up and Amalek and the sons of the east, that they came up against him.

UST:
This is what the enemies of the Israelites were doing to them. The Israelites would plant crops in their fields. Once those crops began to grow, enemies from Midian and Amalek and from desert tribes would come into Israel.

Now it happened (ULT)

This is what the enemies of the Israelites were doing to them (UST)

The author is using this phrase to introduce background information that will help readers understand what happens in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

---

when Israel sowed (ULT)

The Israelites would plant crops in their fields (UST)

The author is using one part of the process of growing crops, sowing seed, to mean the whole process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the Israelites tried to grow crops each year]

Support Reference: Synecdoche

---

and the sons of the east (ULT)

and from desert tribes (UST)

In certain contexts, the biblical text uses the expression **sons of** to indicate that the members of a group share the quality of something. In this case, they share the quality of living to the **east** of the Israelites. If it would be helpful to your readers, you could use an

equivalent expression from your language or state the meaning plainly. Alternate translation: [and the inhabitants of the land to the east of Israel]

Support Reference: Idiom

---

against him (ULT)

into Israel (UST)

The pronoun **him** refers to **Israel**. The author is speaking of the nation as if it were a person. It may be helpful to clarify this for your readers. Alternate translation: [to oppress the people of Israel]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT
- Israel

UST
- The Israelites

Judges 6:4

ULT:
And they encamped among them, and they ruined the produce of the land until your coming {to} Gaza. And they did not leave sustenance in Israel or sheep or ox or donkey.

UST:
They set up their tents in the land, and their animals devoured the crops as far south as Gaza. They did not leave anything for the Israelites to eat. They also took away their sheep, cattle, and donkeys.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- the land
- in Israel
- or sheep
- or donkey

UST

- the crops
- for the Israelites
- their sheep
- and donkeys

Judges 6:5

ULT:
For they and their livestock would come up, and their tents, and they would come like the abundance of the locust in multitude. And of them and of their camels there was no counting. And they came into the land to destroy it.

UST:
They came into Israel with their tents and their livestock. When they came, there were so many of them that they seemed like a huge swarm of locusts. One could hardly count how many of them arrived riding on their camels. They came into the land of Israel and ruined the land, so that crops could not grow there.

And of them and of their camels there was no counting (ULT)

One could hardly count how many of them arrived riding on their camels (UST)

The author 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: [Large numbers of people came, and they brought very many camels with them]

Support Reference: Hyperbole

And they came into the land to destroy it (ULT)

They came into the land of Israel and ruined the land, so that crops could not grow there (UST)

The author is describing the result rather than the purpose of the Midianites coming into the land of Israel. It may be helpful to clarify this for your readers. Alternate translation: [And as a result of them coming into the land, it was ruined]

Support Reference: Connect — Reason-and-Result Relationship

Judges 6:6

ULT:
And Israel was impoverished greatly from the face of Midian, so the sons of Israel cried out to Yahweh.

UST:
The people of Midian took almost everything the Israelites owned. So finally the Israelites pleaded for Yahweh to help them.

And Israel was impoverished greatly from the face of Midian (ULT)

The people of Midian took almost everything the Israelites owned (UST)

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 the Midianites greatly impoverished the Israelites]

Support Reference: Active or Passive

---

from the face of Midian (ULT)

The people of Midian (UST)

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 the Midianites]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Israel
- so … cried out
- Israel
- Yahweh

UST
- the Israelites
- So finally … pleaded … to help them

- the Israelites
- Yahweh

Judges 6:7

ULT:
Now it happened, when the sons of Israel cried out to Yahweh on account of Midian,

UST:
When the Israelites pleaded with Yahweh to help them because of what the people from Midian were doing to them,

Now it happened (ULT)

When (UST)

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.

Support Reference: Introduction of a New Event

---

unfoldingWord® Translation Words

ULT
- Israel
- Yahweh

UST
- the Israelites
- Yahweh

Judges 6:8

ULT:
that Yahweh sent a man, a prophet, to the sons of Israel, and he said to them, "Thus says Yahweh, the God of Israel: 'I brought you up from Egypt, and I brought you out from the house of slaves.

UST:
Yahweh sent a prophet to them. He told them, "Yahweh is the God we Israelites are supposed to worship. He sent me to tell you, 'I brought your ancestors out of Egypt. I rescued them from that place where they were slaves.

a man, a prophet (ULT)

a prophet (UST)

The author is using the phrase **a man** to introduce this **prophet** 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 prophet]

Support Reference: Introduction of New and Old Participants

Thus says Yahweh, the God of Israel: 'I brought you up from Egypt, and I brought you out from the house of slaves (ULT)

Yahweh is the God we Israelites are supposed to worship. He sent me to tell you, 'I brought your ancestors out of Egypt. I rescued them from that place where they were slaves (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Yahweh, the God of Israel, says that he brought you up from Egypt and that he brought you out from the house of slaves]

Support Reference: Quotes within Quotes

I brought you up from Egypt, and I brought you out from the house of slaves (ULT)

I brought your ancestors out of Egypt. I rescued them from that place where they were slaves (UST)

Yahweh gave the prophet a poetic message that used repetition for emphasis. To show that this is poetry, you may want to include both phrases in your translation. But it may be clearer in your language to connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I brought you up from Egypt, indeed, I brought you out from the house of slaves]

Support Reference: Parallelism

---

you (ULT)

your ancestors (UST)

Yahweh is saying **you** by association to mean "you Israelites." He did not bring the people whom this prophet is addressing **up from Egypt**, since that happened in an earlier generation. Alternate translation: [you Israelites]

Support Reference: Metonymy

---

from the house of slaves (ULT)

from that place where they were slaves (UST)

Yahweh is speaking of Egypt as if it had been a **house** where people kept slaves. Alternate translation: [the country where you were in slavery]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Yahweh
- a prophet

- Israel
- Yahweh
- the God of
- Israel
- I
- from Egypt
- from the house of
- slaves

UST

- Yahweh
- a prophet
- them
- Yahweh
- is the God
- we Israelites are supposed to worship
- I
- out of Egypt
- from that place where
- they were slaves

Judges 6:9

ULT:
I rescued you from the hand of Egypt and from the hand of all of your oppressors. And I drove them out from your face, and I gave to you their land.

UST:
I made the Egyptian rulers who had made them slaves set them free. When you got to this land, I enabled you to defeat your enemies. I forced them to leave, and I allowed you to live here instead.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- I rescued
- their land

UST

- I made … set … free
- to live here instead

Judges 6:10

ULT:
And I said to you, “I {am} Yahweh your God. You shall not fear the gods of the Amorite, when you {are} dwelling in their land.” But you have not heard my voice.’”

UST:
I told your ancestors, “I am Yahweh, the God whom you must worship. Once you Israelites are living in the land that belonged to the Amorites, you must not worship the gods that they worshiped.” But you have disobeyed what I told them.’”

And I said to you, “I {am} Yahweh your God. You shall not fear the gods of the Amorite, when you {are} dwelling in their land.” But you have not heard my voice (ULT)

I told your ancestors, “I am Yahweh, the God whom you must worship. Once you Israelites are living in the land that belonged to the Amorites, you must not worship the gods that they worshiped.” But you have disobeyed what I told them (UST)

If you began translating this in the previous verse in such a way that there would not be a quotation within a quotation, you can continue to do that here. Alternate translation: [He says that he told you that he was Yahweh your God and that you were not to fear the gods of the Amorite when you were dwelling in their land, but you have not heard his voice]

Support Reference: Quotes within Quotes

But you have not heard my voice (ULT)

But you have disobeyed what I told them (UST)

See how you translated the same expression in 2:2. Alternate translation: [But you have not obeyed my voice]

Support Reference: Assumed Knowledge and Implicit Information

---

But you have not heard my voice (ULT)

But you have disobeyed what I told them (UST)

Yahweh is using the term **voice** by association to mean what he used his voice to command them to do. Alternate translation: [But you have not obeyed what I commanded you]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- {am} Yahweh
- your God
- You shall … fear
- the gods of
- the Amorite

UST

- am Yahweh
- the God whom you must worship
- you must … worship
- the gods that … worshiped
- they

Judges 6:11

ULT:
Now the angel of Yahweh came and sat beneath the oak that {was} in Ophrah, which {was} to Joash the Abiezrite. And Gideon, his son, {was} threshing wheat in the winepress to hide from the face of Midian.

UST:
One day an angel representing Yahweh came and sat under a big oak tree in the town of Ophrah. That tree belonged to Joash, who was from the clan of Abiezer. Joash's son Gideon was threshing wheat in the pit where they pressed grapes to make wine. He was threshing the grain there because it was a place where the people of Midian could not see him.

Now the angel of Yahweh came (ULT)

One day an angel representing Yahweh came (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

the angel of Yahweh (ULT)

an angel representing Yahweh (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated it in 2:1.

Support Reference: Translate Unknowns

{was} in Ophrah … the Abiezrite (ULT)

in the town of Ophrah … who was from the clan of Abiezer (UST)

The word **Ophrah** is the name of a town, and the word **Abiezrite** describes a person who belonged to the group of descendants of a man named Abiezer.

Support Reference: How to Translate Names

And Gideon, his son (ULT)

Joash' s son Gideon (UST)

The author is using this phrase to introduce **Gideon** 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: [And one of his sons, Gideon]

Support Reference: Introduction of New and Old Participants

---

from the face of Midian (ULT)

He was threshing the grain there because it was a place where the people of Midian could not see him (UST)

Here, **to the face of** represents being in the presence of the Midianites. See the discussion of the term **to the face** in the Introduction to Judges. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the presence of Midian]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- the angel of
- Yahweh
- wheat

UST
- an angel representing
- Yahweh
- wheat

Judges 6:12

ULT:
And the angel of Yahweh appeared to him and said to him, "Yahweh {is} with you, warrior of valor!"

UST:
The angel representing Yahweh went over to Gideon and told him, "You mighty soldier, Yahweh is helping you!"

Yahweh {is} with you (ULT)

Yahweh is helping you (UST)

Verses 14 and 16 identify this **angel** as Yahweh himself. So here Yahweh is actually speaking about himself in the third person. However, Gideon does not yet know that Yahweh is appearing to him in the form of this angel. So it would be appropriate to leave this statement in the third person.

Support Reference: First, Second or Third Person

---

warrior of valor (ULT)

You mighty soldier (UST)

If your language does not use an abstract noun for the idea of **valor**, you could express the same idea in another way. Alternate translation: [valiant warrior]

Support Reference: Abstract Nouns

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unfoldingWord® Translation Words

ULT
- the angel of
- Yahweh
- Yahweh
- warrior of

UST
- The angel representing
- Yahweh
- Yahweh

- You … soldier

Judges 6:13

ULT:
And Gideon said to him, "Excuse me, my lord, but {if} Yahweh is with us, then why has all of this happened to us? And where {are} all of his wonders that our fathers recounted to us, saying, 'Did not Yahweh bring us up from Egypt?' But now Yahweh has forsaken us and given us into the palm of Midian."

UST:
Gideon replied, "Pardon me for asking, sir, but if Yahweh is really helping us, then why have all these bad things happened to us? Yahweh is not doing any miracles for us like the ones that our ancestors have told us about. They have said that he rescued them from being slaves in Egypt. But now Yahweh has abandoned us. He is allowing the people from Midian to rule us."

Excuse me, my lord, but {if} Yahweh is with us, then why has all of this happened to us? And where {are} all of his wonders that our fathers recounted to us, saying, 'Did not Yahweh bring us up from Egypt (ULT)

Pardon me for asking, sir, but if Yahweh is really helping us, then why have all these bad things happened to us? Yahweh is not doing any miracles for us like the ones that our ancestors have told us about. They have said that he rescued them from being slaves in Egypt (UST)

Gideon and the ancestors whom he is quoting 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 these questions as statements or as exclamations. Alternate translation: [Excuse me, my lord, but if Yahweh is with us, then all of this should not have happened to us! We should be seeing the same kind of wonders that our fathers recounted to us, saying, 'Yahweh brought us up from Egypt!]

Support Reference: Rhetorical Question

Excuse me, my lord (ULT)

Pardon me for asking, sir (UST)

Gideon is politely asking permission to address a superior and referring to the angel by a respectful title. In your translation, use comparable forms for these purposes in your own language.

Support Reference: Politeness

---

with us … has … happened to us … to us … Did … bring us up … and given us (ULT)

really helping us … have … happened to us … us … rescued them … He is allowing (UST)

In each of these instances, by **us**, Gideon means himself and others in his situation but not the angel of Yahweh, to whom he is speaking. So use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

---

our fathers (ULT)

our ancestors (UST)

Gideon is using the term **fathers** to mean "ancestors." If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our ancestors]

Support Reference: Metaphor

---

saying, 'Did not Yahweh bring us up from Egypt (ULT)

They have said that he rescued them from being slaves in Egypt (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [when they told us how Yahweh brought us up from Egypt]

Support Reference: Quotes within Quotes

---

and given us into the palm of Midian (ULT)

He is allowing the people from Midian to rule us (UST)

Here the term **palm**, like the term "hand" elsewhere in the book, represents the power of a person or group. If it would be helpful in your language, you could use an equivalent

expression or state the meaning plainly. Alternate translation: [and given the Midianites power over us]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- my lord
- Yahweh
- his wonders
- from Egypt
- Yahweh
- Yahweh

UST

- sir
- Yahweh
- miracles … like the ones
- from being slaves in Egypt
- he
- Yahweh

Judges 6:14

ULT:
But Yahweh turned to him and said, "Go in this strength of yours, and you shall save Israel from the palm of Midian. Have I not sent you?"

UST:
Then Yahweh looked right at him and said, "I have made you strong enough to rescue the Israelites from the people of Midian who are ruling you. So lead an army against them. I am commanding you to do that!"

from the palm of Midian (ULT)

from the people of Midian who are ruling you (UST)

See how you translated the similar expression in the previous verse. Alternate translation: [from the power of Midian]

Support Reference: Metonymy

Have I not sent you (ULT)

I am commanding you to do that (UST)

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: [I am sending you!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT
- Yahweh
- and you shall save
- Israel

UST
- Yahweh
- to rescue
- the Israelites

Judges 6:15

ULT:
And he said to him, "Excuse me, my lord, by what shall I save Israel? Behold, my thousand {is} the weak {one} in Manasseh, and I {am} the young {one} in the house of my father."

UST:
Gideon replied, "I am sorry, sir, but I do not believe that I can rescue the Israelites. This is why I cannot: my clan is the smallest and weakest one in the whole tribe of Manasseh, and I am the least important person in my whole family!"

Excuse me, my lord (ULT)

I am sorry, sir (UST)

See how you translated this same phrase in 6:13.

Support Reference: Politeness

---

by what shall I save Israel (ULT)

but I do not believe that I can rescue the Israelites (UST)

Gideon seems to be using the question form for emphasis rather than to ask for information, since in the rest of the verse he gives reasons why he cannot do what Yahweh is telling him to do. 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 no means by which I can save Israel!]

Support Reference: Rhetorical Question

Behold (ULT)

This is why I cannot (UST)

As the Introduction to Judges discusses, Gideon is using the word **Behold** to call attention to what he is about to say. Alternate translation: [Listen]

Support Reference: Metaphor

---

my thousand (ULT)

my clan (UST)

Here the term **thousand** probably refers not to that number of people but to a part of a tribe. Alternate translation, as in the UST: [my clan]

Support Reference: Numbers

---

is} the weak {one} in Manasseh, and I {am} the young {one} (ULT)

is the smallest and weakest one in the whole tribe of Manasseh, and I am the least important person (UST)

Gideon is using the adjectives **weak** and **young** as nouns. The ULT shows this by adding the word **one** in each case. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [is the weakest clan in Manasseh, and I am the youngest son]

Support Reference: Nominal Adjectives

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unfoldingWord® Translation Words

ULT

- my lord
- shall I save
- Israel
- in the house of

UST

- sir
- I can rescue
- the Israelites
- in my whole family

Judges 6:16

ULT:
Then Yahweh said to him, "Because I will be with you, and you will strike Midian as one man."

UST:
Yahweh said to him, "I will help you{, and so you will be able to rescue the Israelites}. I will enable you to defeat the entire Midianite army at one time."

Because I will be with you (ULT)

I will help you{, and so you will be able to rescue the Israelites} (UST)

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. Yahweh is implicitly answering Gideon's question in the previous verse. Alternate translation: [You will be able to save Israel because I will be with you]

Support Reference: Ellipsis

Midian as one man (ULT)

the entire Midianite army at one time (UST)

This is a common expression that refers to an entire group gathered together, as the similar uses in 20:1, 20:8, 20:11, and Nehemiah 8:1 show. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the entire army of Midian at once]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Yahweh

UST
- to him

Judges 6:17

ULT:
And he said to him, "Please, if I have found favor in your eyes, then do for me a sign that you {are} speaking with me.

UST:
Gideon replied, "If you truly are pleased with me, then let me ask you to do something that will prove that you, Yahweh, really are the one who is speaking with me.

if I have found favor in your eyes (ULT)

If you … are pleased with me (UST)

Gideon is not using the word **found** to mean that he was intentionally searching for something. He is using it to refer to having something, as if he had found it. Alternate translation: [if in fact I have favor in your eyes]

Support Reference: Idiom

---

if I have found favor in your eyes (ULT)

If you … are pleased with me (UST)

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: [if in fact you have judged me favorably]

Support Reference: Abstract Nouns

---

in your eyes (ULT)

you … are pleased with me (UST)

See the discussion of the expression "in the eyes of" in the Introduction to Judges. See how you translated the same expression in 2:11. Alternate translation: [in your judgment]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- favor
- a sign

UST

- you … are pleased with me
- something that will prove

Judges 6:18

ULT:
Please do not depart from this {place} until my coming to you, and I will bring out my offering and set it to your face." And he said, "I will stay until your returning."

UST:
I would like to go and prepare a special meal and bring it to you. Please do not leave here until I get back." Yahweh answered, "{I agree.} I will wait here until you come back."

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- my offering
- I
- your returning

UST

- a special meal
- I
- you come back

Judges 6:19

ULT:
Then Gideon went and he prepared a kid of goats and, {from} an ephah of flour, unleavened bread. The meat, he put in a basket, and the broth, he put in a pot. And he brought {them} out to him at under the oak tree, and he presented {them}.

UST:
So Gideon hurried to his home. He killed a young goat and cooked it. He also took about 22 liters of flour and baked some bread without yeast. Then he put the cooked meat in a basket, and he put the broth from the meat in a pot. He brought the meat and the bread to Yahweh, who was still sitting under the oak tree. Gideon invited him to eat these foods as a special meal.

a kid of goats (ULT)

a young goat … it (UST)

This is a common expression that describes a young goat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a young goat]

Support Reference: Idiom

---

and, {from} an ephah of flour (ULT)

about 22 liters of flour (UST)

If it would be clearer for your readers, you could express this amount in terms of modern measurements. Alternate translation: [and from about 22 liters of flour] or [and from about 20 pounds of flour]

Support Reference: Biblical Volume

---

unfoldingWord® Translation Words

ULT
- unleavened bread

UST
- some bread without yeast

Judges 6:20

ULT:
And the angel of God said to him, "Take the meat and the unleavened bread and place {them} on this rock, and pour out the broth." And he did so.

UST:
But Yahweh told Gideon, "Put the meat and the bread on this rock. Then pour the broth on top of it." So that is what Gideon did.

the angel of God (ULT)

Yahweh (UST)

The phrase **the angel of God** refers to the same person as "the angel of Yahweh." It may be helpful to clarify this for your readers by using the same expression that you have been using to translate "the angel of Yahweh."

Support Reference: Introduction of New and Old Participants

---

unfoldingWord® Translation Words

ULT
- the angel of
- God

UST
- Yahweh
- Yahweh

Judges 6:21

ULT:
Then the angel of Yahweh stretched out the end of the staff that {was} in his hand. And he touched upon the meat and upon the unleavened bread, and fire came up from the rock and consumed the meat and the unleavened bread. Then the angel of Yahweh went from his eyes.

UST:
Then the angel representing Yahweh reached out and touched the meat and bread with the tip of the walking stick that he was holding. Flames came up from the rock and completely burned up the meat and the bread! And then the angel representing Yahweh disappeared.

and fire came up (ULT)

Flames came up (UST)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [and fire went up]

Support Reference: Go and Come

---

from his eyes (ULT)

disappeared (UST)

The author is using the term **eyes** by association to mean sight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [out of his sight]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- the angel of
- Yahweh
- and consumed
- Yahweh

UST
- the angel representing
- Yahweh

- and completely burned up
- Yahweh

Judges 6:22

ULT:
And Gideon saw that he {was} the angel of Yahweh, and Gideon said, "Alas, my Lord Yahweh, for upon that I have seen the angel of Yahweh face to face!"

UST:
Then Gideon realized that it had actually been an angel representing Yahweh who had come and spoken with him. He exclaimed, "Oh, no! Yahweh my Lord, I just saw your angel in person! {No one can see you and live, so I am going to die!}"

And Gideon saw (ULT)

Then Gideon realized (UST)

The author is using the term **saw** by association to mean "recognized." Alternate translation: [And Gideon recognized]

Support Reference: Metonymy

Alas, my Lord Yahweh, for upon that I have seen the angel of Yahweh face to face (ULT)

Oh, no! Yahweh my Lord, I just saw your angel in person! {No one can see you and live, so I am going to die … } (UST)

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 I have seen the angel of Yahweh face to face, I am afraid that you, Lord Yahweh, are going to punish me]

Support Reference: Connect — Reason-and-Result Relationship

Alas, my Lord Yahweh (ULT)

Oh, no! Yahweh my Lord (UST)

Gideon is using a word that expresses a strong feeling, fear. The ULT translates this word as **Alas**. 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]

Support Reference: Exclamations

---

face to face (ULT)

in person (UST)

This is a common expression that describes seeing someone in person. Your language may have a comparable expression that you can use in your translation. (For example, some languages may say something such as “nose to nose.”) You could also state the meaning plainly. Alternate translation, as in the UST: [in person]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- {was} the angel of
- Yahweh
- my Lord
- the angel of
- Yahweh

UST

- an angel representing
- Yahweh who had come and spoken with him
- my Lord
- your angel
- No one can see you and live, so I am going to die

Judges 6:23

ULT:
But Yahweh said to him, "Peace to you! Do not fear. You will not die."

UST:
But Yahweh called to him and said, "You are safe. You do not have to be afraid. I am not going to kill you."

But Yahweh said to him (ULT)

But Yahweh called to him and said (UST)

Since the angel of Yahweh had disappeared from Gideon's sight, the author seems to mean implicitly that Yahweh spoke to Gideon from heaven. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But Yahweh spoke to him from heaven and said]

Support Reference: Assumed Knowledge and Implicit Information

---

Peace to you (ULT)

You are safe (UST)

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: [Everything is peaceful between you and me]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT
- Yahweh
- Peace
- Do … fear

UST
- Yahweh
- are safe

- You do … have to be afraid

Judges 6:24

ULT:
Then Gideon built an altar there to Yahweh and he called it Yahweh {is} Peace. To this day it {is} still at Ophrah of the Abiezrite.

UST:
Then Gideon built an altar there to worship Yahweh. He gave it the name Yahweh is Peace. That altar is still there at this time in the town of Ophrah in the land that belongs to the Abiezrite clan.

Yahweh {is} Peace (ULT)

Yahweh is Peace (UST)

Even if your language would not ordinarily use an abstract noun for the idea of **Peace**, you may be able to use that word in the name of this altar. If not, you could express the same idea in another way. Alternate translation: [Yahweh Makes Us Peaceful]

Support Reference: Abstract Nouns

To this day (ULT)

at this time (UST)

The author is using the term **day** to refer to a specific time, the time when he was writing the book of Judges. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [At this time]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- an altar
- to Yahweh
- and he called
- Yahweh
- {is} Peace

UST
- an altar
- to worship Yahweh

- He gave … the name
- Yahweh
- is Peace

Judges 6:25

ULT:
And it happened on that night that Yahweh said to him, "Take the bullock of an ox that {is} to your father and the second bullock, seven years {old}, and you shall break down the altar of Baal that {is} to your father, and you shall cut down the Asherah that {is} beside it.

UST:
Then, that same night, Yahweh told Gideon, "Tear down the altar that your father built to worship the god Baal. Also cut down the pole for worshiping the goddess Asherah that is beside that altar. Use the young bull that your father owns {to pull down the altar}. But also bring another bull with you that your father owns, the one that is seven years old.

And it happened (ULT)

Then (UST)

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.

Support Reference: Introduction of a New Event

---

the bullock of an ox (ULT)

the young bull (UST)

This is a common expression that describes a young ox. If it would be helpful in your language, you could state the meaning plainly. See how you translated the comparable expression "a kid of goats" in 6:19. Alternate translation: [the young ox]

Support Reference: Idiom

---

and the second bullock, seven years {old} (ULT)

another bull … the one that is seven years old (UST)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [and his other bullock, the one that is seven years old]

Support Reference: Ordinal Numbers

---

unfoldingWord® Translation Words

ULT

- Yahweh
- the bullock of
- the altar of

UST

- Yahweh
- young
- the altar

Judges 6:26

ULT:
And you shall build an altar to Yahweh your God on the head of this stronghold, in the arrangement. Then you shall take the second bull and you shall offer an offering on the wood of the Asherah that you shall cut down."

UST:
Build a plain stone altar here on this hill to worship me, your God Yahweh. Take the wood from the Asherah pole that you cut down and use it to make a fire. Then burn the meat of that seven-year-old bull on that fire as a burnt offering to me."

on the head of this stronghold (ULT)

here on this hill (UST)

Yahweh assumes that Gideon will understand that by **the head of this stronghold**, he is referring to the top of a rocky cliff in the town of Ophrah. The people of the town could go there for safety from the Midianites, and since it was a high place, it was also where Gideon's father had built an altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on the high place near this town]

Support Reference: Assumed Knowledge and Implicit Information

---

in the arrangement (ULT)

plain stone (UST)

This phrase probably refers to Yahweh's command to the Israelites in Exodus 20:25 to use only natural stones if they built a stone altar to him. That is, they were not to use any stones that had been cut or shaped with tools. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the proper arrangement] or [using only natural stones, as I have commanded]

Support Reference: Assumed Knowledge and Implicit Information

---

Then you shall take the second bull and you shall offer an offering (ULT)

Take … Then burn the meat of that seven-year-old bull … as a burnt offering to me (UST)

As the previous verse describes, this **second bull** was seven years old. This was symbolic of the seven years during which God had punished the Israelites for their disobedience, as 6:1 describes. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Then you shall take the seven-year-old bull and you shall offer an offering for the sins of the Israelites]

Support Reference: Symbolic Action

---

on the wood of the Asherah (ULT)

the wood from the Asherah pole … and use it to make a fire … on that fire (UST)

Yahweh is using the term **wood** by association to mean a fire that Gideon would build using this wood as fuel. Alternate translation: [on a fire that you shall build from the wood of the Asherah]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- an altar
- to Yahweh
- your God
- an offering

UST

- a … altar
- to worship me … Yahweh
- your God
- as a burnt offering to me

Judges 6:27

ULT:
So Gideon took ten men from his servants and he did according to what Yahweh had spoken to him. Now it happened, because he feared the house of his father and the men of the city from doing by day, that he did {by} night.

UST:
Then Gideon got ten of his servants and together they did what Yahweh had commanded him to do. But he was afraid of what the other members of his family and the other people who lived in the town would do to him if they found out that he had done that. So they did it at night.

the house of his father (ULT)

the other members of his family (UST)

The author is using the term **house** by association to mean a group of people who were living together, not necessarily all in the same building. Gideon's **father** was the head of this household, which probably included family members in several generations and servants. Alternate translation: [the people in his extended family]

Support Reference: Metonymy

---

and the men of the city (ULT)

and the other people who lived in the town (UST)

Here the masculine term **men** has a generic sense that includes both men and women. While the males in the city were the most likely to attack Gideon for tearing down the altar of Baal, he probably feared any person—man or woman, adult or child—who would recognize him and identify him as the person who had done that. Alternate translation: [and the people of the city]

Support Reference: When Masculine Words Include Women

---

unfoldingWord® Translation Words

ULT

- Yahweh
- he feared

- the house of

UST

- Yahweh
- he was afraid of what … would do to him
- the other members of his family

Judges 6:28

ULT:
And the men of the city arose early in the morning, and behold, the altar of Baal was torn down, and the Asherah that {was} beside it was cut down, and the second bullock had been offered on the built altar.

UST:
The next morning, when the people who lived in the town got up, they saw that the altar to Baal was in ruins. The Asherah pole that had been next to it was gone. They saw that there was a new altar on the hill above the town, and on it were the remains of a bull that someone had sacrificed.

and behold, the altar of Baal was torn down, and the Asherah that {was} beside it was cut down, and the second bullock had been offered on the built altar (ULT)

they saw that the altar to Baal was in ruins. The Asherah pole that had been next to it was gone. They saw that there was a new altar on the hill above the town, and on it were the remains of a bull that someone had sacrificed (UST)

If your language does not use these passive forms, you could express these ideas with active forms or in another way that is natural in your language. Alternate translation: [and they saw that someone had torn down the altar of Baal, cut down the Asherah that was beside it, built an altar, and offered the second bullock on it]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- the altar of
- the … altar

UST
- the altar to
- altar

Judges 6:29

ULT:
And they said, a man to his fellow, "Who has done this thing?" And they searched and sought, and they said, "Gideon, the son of Joash, has done this thing."

UST:
The people asked each other, "Who did this?" When some of the town leaders investigated, someone finally told them. So they announced publicly, "It was Gideon son of Joash who did this."

And they said, a man to his fellow (ULT)

The people asked each other (UST)

This is a common expression that means that the people of the city were asking each other the question that follows. No particular relationship is in view between a **man** and his **fellow** man. The expression just means that one person asked another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Each person was asking other people]

Support Reference: Idiom

And they searched and sought, and they said (ULT)

When some of the town leaders investigated, someone finally told them. So they announced publicly (UST)

The terms **searched** and **sought** mean similar things. The author is using the two terms together for emphasis, probably to mean that it took some time to find out who was responsible. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [They had to search for some time, but finally they discovered]

Support Reference: Doublet

---

unfoldingWord® Translation Words

ULT
- and sought

UST

- When some of the town leaders investigated, someone finally told them

---

Judges 6:30

ULT:
Then the men of the city said to Joash, "Bring out your son, that he may die, because he tore down the altar of Baal and because he cut down the Asherah that {was} beside it."

UST:
The men of the town came to the house of Joash. They told him, "Bring your son out here! We want to kill him to punish him for destroying the altar of our god Baal and for cutting down the Asherah pole where we worship!"

Bring out your son, that he may die, because he tore down the altar of Baal and because he cut down the Asherah that {was} beside it (ULT)

Bring your son out here! We want to kill him to punish him for destroying the altar of our god Baal and for cutting down the Asherah pole where we worship (UST)

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 your son tore down the altar of Baal and cut down the Asherah that was beside it, he deserves to die, so bring him out to us]

Support Reference: Connect — Reason-and-Result Relationship

---

that he may die (ULT)

We want to kill him (UST)

The men of the city mean implicitly that they want Joash to surrender Gideon to them so that they can execute him as a punishment. They do not mean that Gideon would die as a result of Joash bringing him out. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [so that we can execute him]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Bring out
- the altar of

UST

- Bring … out here
- the altar of

Judges 6:31

ULT:
But Joash said to all who stood against him, "Will you contend for Baal? Or will you save him? Whoever contends for him, may he die, still morning. If he {is} a god, let him contend for himself, since one has torn down his altar."

UST:
But Joash {refused to bring Gideon out. He} told the hostile crowd that had gathered around his house, "You should not have to argue a case on behalf of Baal! You should not have to defend him! Anyone who thinks he needs to defend Baal is the one whom we should execute. In fact, we should execute him right now! If Baal really is a god, he ought to be able to defend himself when someone tears down his altar!"

who stood against him (ULT)

that had gathered around his house (UST)

This is a common expression that describes these people opposing Joash in an argument. The emphasis is not on their body position, although they likely were standing around his house. The idea is that they wanted Joash to bring Gideon out to them, but he refused, so the people were in opposition **against** Joash. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who were arguing with him]

Support Reference: Idiom

Will you contend for Baal? Or will you save him (ULT)

You should not have to argue a case on behalf of Baal! You should not have to defend him (UST)

Joash 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 these questions as statements or as exclamations. Alternate translation: [You should not have to contend for Baal! You should not have to help him!]

Support Reference: Rhetorical Question

Whoever contends for him, may he die (ULT)

Anyone who thinks he needs to defend Baal is the one whom we should execute. In fact, we should execute him (UST)

Joash is saying implicitly that anyone who thinks he needs to act to defend Baal's honor is suggesting that Baal is not powerful enough to defend his own honor, and that is being just as disrespectful to Baal as the person who tore down his altar. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Whoever contends for him is being just as disrespectful, and he is the one who deserves to die]

Support Reference: Assumed Knowledge and Implicit Information

---

still morning (ULT)

right now (UST)

Joash 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: [while it is still morning]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- stood
- will … save
- {is} a god
- his altar

UST

- had gathered
- defend
- really is a god
- his altar

Judges 6:32

ULT:
And one called him on that day Jerubbaal, saying, "May Baal contend against him, since he tore down his altar."

UST:
And that was how Gideon got the nickname Jerubbaal{, which means, "Let Baal defend himself."} People said, "Yes, Baal should be the one to punish this man for tearing down his altar."

Jerubbaal (ULT)

Jerubbaal (UST)

The word **Jerubbaal** is another name by which Gideon became known. It means "may Baal contend."

Support Reference: How to Translate Names

---

saying, "May Baal contend against him, since he tore down his altar (ULT)

{ … which means, "Let Baal defend himself."} People said, "Yes, Baal should be the one to punish this man for tearing down his altar (UST)

It is unclear how many of the words that follow **saying** were spoken by the people who gave Gideon the name **Jerubbaal** and how many are an explanation by the author of why the people gave him this name. The people could have spoken: (1) all of the words that are within quotation marks in the ULT. This would be a repetition of what Joash said at the end of the previous verse. (2) only the first phrase that is within quotation marks in the ULT. This would explain the meaning of the name Jerubbaal. The rest would be an explanation by the author. Alternate translation: [saying, "May Baal contend against him," since he tore down his altar]

Support Reference: Quote Markings

---

unfoldingWord® Translation Words

ULT
- And one called
- his altar

UST

- got the nickname
- his altar

Judges 6:33

ULT:
Now all of Midian and Amalek and the sons of the east assembled themselves together, and they crossed over and they encamped in the Valley of Jezreel.

UST:
Soon after that, the people of Midian and Amalek and the desert tribes that were their allies sent their armies together across the Jordan River to attack the Israelites. Their soldiers set up their camp in the Valley of Jezreel.

Now all of Midian and Amalek and the sons of the east assembled themselves together (ULT)

Soon after that, the people of Midian and Amalek and the desert tribes that were their allies sent their armies together … to attack the Israelites (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

and the sons of the east (ULT)

and the desert tribes that were their allies (UST)

See how you translated this expression in 6:3.

Support Reference: Idiom

---

and they crossed over (ULT)

across the Jordan River (UST)

The author assumes that readers will understand that he means that these enemy forces **crossed over** the Jordan River into Israel. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they crossed over the Jordan River into Israel]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- assembled themselves
- and they crossed over

UST

- sent their armies … to attack the Israelites
- across the Jordan River

Judges 6:34

ULT:
Then the Spirit of Yahweh wore Gideon, and he blew on the shofar, and he summoned Abiezer after him.

UST:
Then Yahweh's Spirit gave Gideon special strength and courage. Gideon blew a ram's horn {to call the people of Israel to join him in fighting against these invaders}. The men from his clan of Abiezer gathered to fight, with him as their commander.

Then the Spirit of Yahweh wore Gideon (ULT)

Then Yahweh's Spirit gave Gideon special strength and courage (UST)

The author is speaking as if the **Spirit of Yahweh** literally **wore** Gideon as if he had been a garment. He means that the Spirit of Yahweh gave Gideon strength and guidance, as if Gideon had the Spirit right inside himself doing that. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [Then the Spirit of Yahweh filled Gideon] or [Then the Spirit of Yahweh made Gideon strong and confident]

Support Reference: Metaphor

Abiezer (ULT)

The men from his clan … Abiezer (UST)

See the discussion in the Introduction to Judges of the author's use of the name of a nation, tribe, or clan to mean its people or army. Alternate translation: [the Abiezrites]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Then the Spirit of
- Yahweh
- on the shofar
- and he summoned

UST

- Then … Spirit
- Yahweh's
- a ram's horn
- to call the people of Israel to join him in fighting against these invaders … of

Judges 6:35

ULT:
And he sent messengers through all of Manasseh, and he summoned him also after him. And he sent messengers through Asher and through Zebulun and through Naphtali, and they went up to meet them.

UST:
Gideon also sent messengers throughout the territory of the tribe of Manasseh to tell its soldiers to come and fight under his command. He also sent messengers throughout the territories of the tribes of Asher, Zebulun, and Naphtali, and soldiers from those tribes came and joined his army.

him (ULT)

its soldiers (UST)

The author is using the pronoun **him** in the first instance to speak of the tribe of **Manasseh** as if it were an individual person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the soldiers from that tribe]

Support Reference: Personification

---

and they went up to meet them (ULT)

and soldiers from those tribes came and joined his army (UST)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [and they came up to meet them]

Support Reference: Go and Come

---

and they went up to meet them (ULT)

and soldiers from those tribes came and joined his army (UST)

The pronoun **they** refers to the soldiers from the tribes of **Asher**, **Zebulun**, and **Naphtali** who responded to the summons from Gideon. The pronoun **them** could refer to: (1) Gideon and the soldiers from Manasseh whom he was commanding. This would suit the sense of

the verb **went up**, since 7:9 indicates that Gideon was staying on some high ground above the battlefield. Alternate translation: [and soldiers from those tribes went up to meet Gideon and the soldiers from Manasseh whom he was commanding]; (2) the enemy armies. Alternate translation: [and soldiers from those tribes joined in the fight against the Midianites and their allies]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- and through Naphtali
- through Asher
- and he summoned

UST

- and Naphtali
- throughout the territories of the tribes of Asher
- to tell

Judges 6:36

ULT:
Then Gideon said to God, "If you are saving Israel by my hand just as you have spoken,

UST:
Then Gideon said to God, "I want to be sure that you are truly going to enable me to rescue the Israelite people as you promised.

If you are saving Israel by my hand (ULT)

I want to be sure that you are truly going to enable me to rescue the Israelite people (UST)

Gideon is using one part of himself, his **hand**, to represent all of himself in the act of **saving Israel**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [If you are indeed using me to save Israel]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT
- God
- saving
- Israel

UST
- God
- to rescue
- the Israelite people

Judges 6:37

ULT:
behold, I {am} putting a fleece of wool on the threshing floor. If dew shall be upon the fleece alone, but on all of the ground {is} dryness, then I will know that by my hand you will save Israel just as you have spoken."

UST:
Please confirm that by doing something for me. Tonight I will put a dry wool fleece on this place where people thresh grain. Tomorrow morning, if only the fleece is wet with dew and the ground is dry, then I will know that you are going to enable me to rescue the people of Israel as you promised."

a fleece of wool (ULT)

a dry wool fleece (UST)

A **fleece of wool** is a large piece of skin from a sheep that still has the wool (the thick, warm hair of the sheep) attached. In this culture, a fleece could be used as a blanket or to make a garment. If your readers would not be familiar with what a fleece is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [a sheepskin] or [an animal skin with the hair still on it]

Support Reference: Translate Unknowns

---

but on all of the ground {is} dryness (ULT)

and the ground is dry (UST)

If your language does not use an abstract noun for the idea of **dryness**, you could express the same idea in another way. Alternate translation: [but all around it the ground stays dry]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- I
- the ground
- then I will know
- you will save

- Israel

UST

- I
- and the ground
- then I will know
- you … to rescue
- the people of Israel

Judges 6:38

ULT:
And it happened that he arose early on the next day and squeezed the fleece and wrung dew from the fleece, the fulness of a bowl {of} water.

UST:
And that is what happened. When Gideon got up the next morning, he picked up the fleece and he squeezed enough dew from it to fill a bowl with water! {But the ground all around the fleece was dry.}

and wrung dew from the fleece, the fulness of a bowl {of} water (ULT)

and he squeezed enough dew from it to fill a bowl with water! {But the ground all around the fleece was dry … } (UST)

The author is leaving some information implicit that he assumes readers will understand. While the fleece was soaked with dew, the ground all around it remained dry. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

Judges 6:39

ULT:
Then Gideon said to God, "May your nose not burn against me, but may I speak only this time. May I please test only this time with the fleece? Please may dryness be on the fleece alone, and on all of the ground may dew be."

UST:
Then Gideon said to God, "Please do not be angry with me, but I would like to ask you to do one more thing. Tonight let me put the fleece out again. This time, please let only the fleece remain dry, and let the whole ground become wet with dew."

May your nose not burn against me (ULT)

Please do not be angry with me (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:14. Alternate translation: [May you not be angry with me]

Support Reference: Idiom

---

but may I speak only this time. May I please test only this time (ULT)

but I would like to ask you to do one more thing. Tonight let me put … out again. This time (UST)

Since Gideon has already done a test with the fleece once, by **only this time** he means, in both instances, "just one more time." You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but may I speak just one more time. May I please test just one more time]

Support Reference: Assumed Knowledge and Implicit Information

---

may dryness be on the fleece alone (ULT)

let only the fleece remain dry (UST)

If your language does not use an abstract noun for the idea of **dryness**, you could express the same idea in another way. See how you translated the similar expression in 6:37.
Alternate translation: [may only the fleece be dry]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT
- God
- the ground

UST
- God
- the … ground

Judges 6:40

ULT:
And God did thus during that night. For dryness was on the fleece alone, and on all of the ground was dew.

UST:
And that night God did what Gideon had asked him to do. The next morning only the fleece was dry, but the whole ground was wet with dew.

For dryness was on the fleece alone (ULT)

The next morning only the fleece was dry (UST)

See how you translated the similar expression in the previous verse. Alternate translation: [For only the fleece was dry]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT
- God
- the ground

UST
- God
- the … ground

Judges 7

Judges 7 Chapter Introduction

Structure and formatting

The account of Gideon, which began in chapter 6, continues in this chapter.

Religious and Cultural Concepts in This Chapter

Why does the barley loaf represent Gideon?

In 7:13, a Midianite soldier tells his friend that the loaf of barley bread in the dream the friend has just recounted must represent Gideon. He says this because barley was a grain that only poorer people ate, and as 6:6 states, the Midianites had reduced the Israelites to poverty. In 6:11, Gideon was threshing wheat in a winepress to hide it from the Midianites; they may have taken the wheat from Israel but left the barley because they did not want to eat it. Beyond this, the "sons of the east" were nomadic herders, so they would have associated grain with a farming culture such as the Israelites had. For these reasons, the soldier recognizes that the loaf of barley bread represents the Israelite army under the command of Gideon. A note to verse 13 suggests a way to indicate this in your translation.

Mount Gilead

In 7:3, Yahweh tells Gideon to announce to his troops that anyone who is afraid can depart from "Mount Gilead." In this context, that name cannot refer, as it usually does, to the mountainous region east of the Jordan River. The Valley of Jezreel, where the two armies had gathered for battle, was west of the Jordan River. Since Gilead was the ancestor of a major part of the tribe of Manasseh, including the Abiezrites, and since that tribe had territory on both sides of the Jordan, it is possible that the people of Manasseh had named a mountain after Gilead on the west side of the river, near where Gideon's army had assembled. But such a mountain is not known from any other source. Some commentators have suggested instead that "Mount Gilead" might have been a name that the soldiers of Manasseh gave to their army, to describe both its strength and its lineage. However, there is no evidence elsewhere for that either. But since this is ultimately a matter of interpretation rather than of translation, is probably best to translate the expression as "Mount Gilead" and allow preachers and teachers of the Bible to explain the possible meanings.

Translation Issues in This Chapter

“into their hand”/“into your hand” (plural “you”)

In several places in this chapter, the author or characters use the expressions “into their hand” and “into your hand” (with a plural “you”). Since this expression refers to a group of people, it might be more natural in your language to use the plural form of **hand**. (See: Collective Nouns)

Judges 7:1

ULT:
Then Jerubbaal, that {is}, Gideon, arose early, and all of the people who {were} with him, and they encamped beside the spring of Harod. Now the camp of Midian was northward from him, toward the hill of Moreh in the valley.

UST:
So that morning Gideon (whom people were calling Jerubbaal) got up right away and led all of his soldiers as far as the spring that people would soon call Harod. The army of Midian had camped north of there, in the valley near the hill of Moreh.

Harod … Moreh (ULT)

Harod … Moreh (UST)

The word **Harod** means "trembling." The spring probably got this name because, as 7:3 describes, all the soldiers who were "afraid and trembling" were dismissed from Gideon's army there. If it would be helpful to your readers, you could indicate this in a footnote.

Support Reference: How to Translate Names

Judges 7:2

ULT:
And Yahweh said to Gideon, "The people who {are} with you {are} {too} many for my giving Midian into their hand, lest Israel glorify itself over me, saying, 'My hand has saved me.'

UST:
Yahweh said to Gideon, "You have too many soldiers with you. Suppose I allow all of you to fight the army of Midian and your army defeats them. Then the Israelites will boast that they defeated their enemies by themselves, without my help.

for my giving Midian into their hand (ULT)

Suppose I allow all of you to fight the army of Midian and your army defeats them (UST)

Here Yahweh is using the term **hand** in the sense of possession. The image is of someone holding something in his hand. That is, when Yahweh speaks of **giving Midian into** the **hand** of the Israelites, the idea is that the Israelites will conquer the Midianites, who will then become subject to them. Alternate translation: [for me to enable them to conquer the Midianites]

Support Reference: Metonymy

---

into their hand (ULT)

all of you to fight the army of Midian and your army defeats them (UST)

As the Introduction to this chapter discusses, since a group of people is in view here and in similar instances, it might be more natural in your language to use the plural form of **hand**. Alternate translation: [into their hands]

Support Reference: Collective Nouns

My hand has saved me (ULT)

they defeated their enemies by themselves (UST)

Here Yahweh is using the term **hand** more in the sense of power. The image is of someone doing something with his hand. That is, if the Israelites claimed that their **hand** had **saved** them, they would be saying that they had saved themselves by their own power. Alternate translation: [We Israelites have saved ourselves by our own power]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Yahweh
- Israel
- has saved

UST

- Yahweh
- the Israelites
- they defeated their enemies by themselves

Judges 7:3

ULT:
So now please proclaim in the ears of the people, saying, 'Whoever {is} afraid and trembling, may he turn back and depart from Mount Gilead.'" And from the people 22,000 turned back, but 10,000 were left.

UST:
So I want you to make an announcement to the soldiers. Tell them, 'Any one of you who is too afraid to fight may leave this army camp and go home by way of Mount Gilead.'" When Gideon made that announcement, 22, 000 of the soldiers went home. Only 10, 000 of them stayed in the camp.

proclaim in the ears of the people, saying, 'Whoever {is} afraid and trembling, may he turn back and depart from Mount Gilead (ULT)

to make an announcement to the soldiers. Tell them, 'Any one of you who is too afraid to fight may leave this army camp and go home by way of Mount Gilead (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [proclaim in the ears of the people that anyone who is afraid or trembling may turn back and depart from Mount Gilead]

Support Reference: Quotes within Quotes

---

in the ears of the people (ULT)

to make an announcement to the soldiers (UST)

Yahweh is using one part of Gideon's soldiers, their **ears**, to mean all of them in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [loudly so that the people can hear]

Support Reference: Synecdoche

{is} afraid and trembling (ULT)

is too afraid to fight (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **afraid** tells why a soldier might be **trembling**. Alternate translation: [is trembling with fear]

Support Reference: Hendiadys

---

from Mount Gilead (ULT)

by way of Mount Gilead (UST)

See the discussion in the Introduction to this chapter for a suggestion of how to translate this name in this context.

Support Reference: How to Translate Names

---

were left (ULT)

stayed in the camp (UST)

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: [remained]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- proclaim
- may he turn back
- Gilead

UST
- to make an announcement
- may leave this army camp
- Gilead

Judges 7:4

ULT:
Then Yahweh said to Gideon, "Still the people {are} {too} many. Bring them down to the water, and I will refine it for you there. And it will be, {of} whom I say to you, 'This {one} shall go with you,' he shall go with you, but all {of} whom I say to you, 'This one shall not go with you,' he shall not go."

UST:
But Yahweh told Gideon, "You still have too many soldiers! Take them down to the spring, and there I will show you which ones to bring. I will tell you which ones to take with you and which ones not to take with you."

and I will refine it for you there (ULT)

and there I will show you which ones to bring (UST)

The pronoun **it** refers back to **the people** earlier in the verse. It may be helpful to clarify this for your readers. Alternate translation: [and I will refine the people for you there]

Support Reference: Pronouns — When to Use Them

---

and I will refine it for you (ULT)

and … I will show you which ones to bring (UST)

Yahweh is speaking as if he were literally going to **refine** Gideon's troops, as if they were a precious metal such as silver or gold and he was going to melt them with heat to remove their impurities. He means that he is going to enable Gideon to identify the best soldiers and keep only them in his army. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I will enable you to identify the best soldiers]

Support Reference: Metaphor

And it will be, {of} whom I say to you, ‘This {one} shall go with you,’ he shall go with you, but all {of} whom I say to you, ‘This one shall not go with you,’ he shall not go (ULT)

I will tell you which ones to take with you and which ones not to take with you (UST)

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 when I tell you that a certain kind of soldier is to go with you, then you must bring that kind of soldier with you, but you must not bring any other kind of soldier with you that I say is not to go with you]

Support Reference: Quotes within Quotes

---

unfoldingWord® Translation Words

ULT
- Yahweh

UST
- Yahweh

Judges 7:5

ULT:
So he brought the people down to the water, and Yahweh said to Gideon, "Anyone who laps with his tongue from the water just as a dog laps, you shall set him apart, and anyone who kneels upon his knees to drink."

UST:
When Gideon took the men down to the spring, Yahweh told him, "Watch how the men drink. Put in one group the men who scoop up the water with their hands and lick it with their tongues the way dogs do. {Put in another group} the men who kneel down and put their faces in the water to drink."

So he brought the people down (ULT)

When Gideon took the men down (UST)

In a context such as this, your language might say "took" instead of **brought**. Alternate translation: [So he took the people down]

Support Reference: Go and Come

---

and anyone who kneels upon his knees to drink (ULT)

the men who kneel down and put their faces in the water to drink (UST)

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 you shall put in a different group anyone who kneels upon his knees to drink]

Support Reference: Ellipsis

---

kneels upon his knees (ULT)

kneel down and put their faces in the water (UST)

It might seem that the expression **kneels upon his knees** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [kneels down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- Yahweh
- kneels

UST
- Yahweh
- kneel down and put their faces in the water

Judges 7:6

ULT:
And the number of the ones lapping with their hand to their mouth was 300 men, and all of the rest of the people knelt upon their knees to drink the water.

UST:
Now when the soldiers drank, only 300 of them used their hands to bring water to their mouths. All the others drank by kneeling down and putting their faces in the water.

with their hand to their mouth (ULT)

used their hands … to their mouths (UST)

Since the author is referring to a group of people, it might be more natural in your language to use the plural forms of **hand** and **mouth**. Alternate translation: [with their hands to their mouths]

Support Reference: Collective Nouns

---

knelt upon their knees (ULT)

by kneeling down and putting their faces (UST)

See how you translated the similar expression in the previous verse. Alternate translation: [knelt down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- knelt

UST
- by kneeling down and putting their faces

Judges 7:7

ULT:
Then Yahweh said to Gideon, "With the 300 men, the ones lapping, I will save you, and I will give Midian into your hand. But all the people may go, a man to his place."

UST:
Then Yahweh told Gideon, "I will use the 300 men who lapped the water from their hands to rescue Israel! I will enable you to defeat the Midianites. All the others may return to their homes."

I will save you, and I will give Midian into your hand (ULT)

to rescue Israel! I will enable you to defeat the Midianites (UST)

Since Yahweh was going to **give Midian** into Gideon's **hand** (that is, give Gideon the power to conquer Midian) in order to **save** the Israelites, in your translation you may wish to relate these events in the order in which they were going to happen. Alternate translation: [I will give Midian into your hand and save you]

Support Reference: Order of Events

---

you (ULT)

Israel (UST)

In this verse, the word **your** is singular because Yahweh is speaking to Gideon as an individual. However, the word **you** is plural because Yahweh is addressing Gideon as representative of all the Israelites. So use the plural form in your translation if your language marks that distinction. Other languages may have different ways of clarifying the meaning. Alternate translation: [you Israelites]

Support Reference: Forms of 'You' — Singular

But all the people may go (ULT)

All the others may return (UST)

Yahweh assumes that when he says **all the people**, Gideon will understand that he means "all the other people," that is, the soldiers who did not lap the water from their hands. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But all the soldiers who did not lap the water may go]

Support Reference: Assumed Knowledge and Implicit Information

---

a man to his place (ULT)

to their homes (UST)

Yahweh is not referring to a specific **man**. He means each of the men who knelt down to drink. Express this in a way that would be natural in your language. Alternate translation: [each man to his own home]

Support Reference: Generic Noun Phrases

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unfoldingWord® Translation Words

ULT

- Yahweh
- I will save

UST

- Yahweh
- to rescue

Judges 7:8

ULT:
So the people took provision into their hand and their shofars, but every man of Israel he sent away, a man to his tents, but he held onto the 300 men. Now the camp of Midian was to him from below, in the valley.

UST:
So the 300 soldiers who were staying with Gideon collected the food that the other men had brought. They also collected the ram's horns they had brought. Then Gideon sent those other men home, but he kept the 300 soldiers with him. The army of Midian was camping in the valley below Gideon and his army.

into their hand (ULT)

So … collected … collected (UST)

See how you translated the same expression in 7:6. Alternate translation: [into their hands]

Support Reference: Collective Nouns

---

and their shofars (ULT)

also … the ram's horns they had brought (UST)

The pronoun **their** refers to the soldiers who were leaving the army. It may be helpful to clarify this for your readers. Alternate translation: [and the shofars that the other soldiers had brought]

Support Reference: Pronouns — When to Use Them

---

but every man of Israel (ULT)

Then … those other men (UST)

The author assumes that readers will understand that by **every man of Israel** he means the soldiers who had not lapped the water from their hands. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [but the soldiers who had not lapped the water from their hands]

Support Reference: Assumed Knowledge and Implicit Information

---

Now the camp of Midian was to him from below, in the valley (ULT)

The army of Midian was camping in the valley below Gideon and his army (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

unfoldingWord® Translation Words

ULT

- their shofars
- Israel

UST

- the ram's horns they had brought
- those other

Judges 7:9

ULT:
And it happened during that night that Yahweh said to him, "Arise! Go down into the camp, for I have given it into your hand.

UST:
The night after all the other soldiers left, Yahweh said to Gideon, "Now is the time for you to attack the Midianites in the valley! You can be confident that I will enable you and your men to defeat them.

Arise (ULT)

Now is the time (UST)

Yahweh is using the expression **Arise** to tell Gideon to take action and lead his army down into the valley to attack the Midianites. Gideon probably was lying in bed when Yahweh spoke to him **that night**, but the meaning of the term **Arise** is not simply that Gideon should get out of bed. See how you translated the same expression in 4:14. Alternate translation: [Get going]

Support Reference: Idiom

Go down into the camp, for I have given it into your hand (ULT)

for you to attack the Midianites in the valley! You can be confident that I will enable you and your men to defeat them (UST)

Yahweh is using the term **camp** by association to mean the Midianite army in its camp. Alternate translation: [Go down and attack the Midianite army where it is encamped, for I have given you the power to defeat it]

Support Reference: Metonymy

I have given it into your hand (ULT)

I will enable you and your men to defeat them (UST)

Yahweh is using the past tense to describe something that is going to happen in the future. He is doing this to show that the event will certainly happen. If it would be clearer in your language, you could use the future tense in your translation and express the emphasis in another way. Alternate translation: [I will certainly give it into your hand]

Support Reference: Predictive Past

---

unfoldingWord® Translation Words

ULT

- Yahweh

UST

- Yahweh

Judges 7:10

ULT:
But if you fear to go down, go down, you and Purah your servant, to the camp,

UST:
But if you are afraid to attack the Midiantes, then go secretly to their camp with Purah, your armor-bearer.

and Purah (ULT)

with Purah (UST)

The word **Purah** is the name of a man.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- your servant

UST
- your armor-bearer

Judges 7:11

ULT:
and you shall hear what they are speaking, and afterward, your hands will be strong and you shall go down against the camp." So he went down, he and Purah his servant, to the edge of the armed {ones} who {were} in the camp.

UST:
Listen to what some of the Midianite soldiers are saying. Then you will be very encouraged, and you will be ready to attack their army." So Gideon took Purah with him and they went secretly to where sentries were guarding the enemy camp.

your hands will be strong (ULT)

you will be very encouraged (UST)

Yahweh is using one part of Gideon, his **hands**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will feel courageous]

Support Reference: Synecdoche

---

to the edge of the armed {ones} who {were} in the camp (ULT)

to where sentries were guarding the enemy camp (UST)

If your language does not use a passive form such as **armed**, you could express the idea in active form or in another way that is natural in your language. The emphasis here may be on the fact that these men were holding weapons because they were sentries guarding the camp. Alternate translation: [to the edge of the camp, where the sentries were]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- his servant

UST
- took Purah with him

Judges 7:12

ULT:
Now Midian and Amalek and all of the sons of the east were lying in the valley like the locust in multitude. And to their camels there was not a number, like the sand that {is} along the edge of the sea in multitude.

UST:
The armies of the people of Midian and Amalek and the desert tribes that were their allies had set up their tents in the valley. They seemed to have as many soldiers as there are locusts in a swarm. It seemed that their camels were too many to count, like the number of grains of sand on the seashore.

the sons of the east (ULT)

and the desert tribes that were their allies (UST)

See how you translated this expression in 6:3.

Support Reference: Idiom

---

like the locust in multitude (ULT)

They seemed to have as many soldiers as there are locusts in a swarm (UST)

The point of this comparison is that just as a **locust** swarm is very great **in multitude**, that is, extremely numerous, so this combined army had a very great number of soldiers. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [in huge numbers, such as in a swarm of locusts]

Support Reference: Simile

And to their camels there was not a number (ULT)

It seemed that their camels were too many to count (UST)

The author 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: [And they had so many camels that one could hardly count them]

Support Reference: Hyperbole

And to their camels there was not a number, like the sand that {is} along the edge of the sea in multitude (ULT)

It seemed that their camels were too many to count, like the number of grains of sand on the seashore (UST)

The point of this comparison is that just as the grains of **sand** that are **along the edge of the sea** are very numerous, so this combined army had a very great number of camels. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [And they had a huge number of camels, which seemed as huge as the number of grains of sand along the edge of the sea]

Support Reference: Simile

Judges 7:13

ULT:
And Gideon came, and behold, a man was recounting a dream to his comrade. And he said, "Behold, I dreamed a dream, and behold, a loaf of bread of barley was tumbling into the camp of Midian, and it came to the tent and struck it and it fell, for it overturned it upwards, and the tent fell."

UST:
But Gideon and Purah crept close to the edge of the camp. There they heard one man telling a friend about a dream. The man said, "I just had a dream, and in it I saw a round loaf of barley bread rolling down into our Midianite camp. When it reached a tent, it hit it so hard that the tent turned upside down and collapsed!"

and behold, a man was recounting … Behold … and behold (ULT)

There they heard one man telling … about … just … and in it I saw (UST)

As the Introduction to Judges discusses, the author is using the term **behold** to call attention to what he is about to say. Similarly, the man is saying **Behold … behold** not to get his comrade to look at something but to get him to pay attention to what he is about to say. Your language may have comparable expressions that you can use in your translation. Alternate translation: [and what he found was that a man was recounting … Now listen … and in my dream]

Support Reference: Metaphor

I dreamed a dream (ULT)

I … had a dream (UST)

It might seem that the expression **I dreamed a dream** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [I had a dream]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- a dream

- a dream
- I dreamed
- bread of
- barley
- and it fell
- and … fell

UST

- a dream
- a dream
- I … had
- bread
- barley
- and collapsed
- and collapsed

Judges 7:14

ULT:
And his comrade answered and said, "This {is} nothing except if {it is} the sword of Gideon, the son of Joash, the man of Israel. God has given into his hand Midian and all of the camp."

UST:
His friend replied, "Your dream can mean only one thing. It means that God is going to enable Gideon son of Joash, that Israelite man, to lead his soldiers to defeat our combined armies from Midian and its allies."

And his comrade answered and said (ULT)

His friend replied (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells why the comrade **said** this. Alternate translation: [And his comrade said in response] or [And his comrade responded]

Support Reference: Hendiadys

This {is} nothing except if {it is} the sword of Gideon (ULT)

Your dream can mean only one thing. It means that … Gideon … to lead his soldiers (UST)

If, in your language, it would appear that the comrade was making a statement and then contradicting it, you could reword this as a positive statement. Alternate translation: [This can only be the sword of Gideon]

Support Reference: Connect — Exception Clauses

This {is} nothing except if {it is} the sword of Gideon (ULT)

Your dream can mean only one thing. It means that … Gideon … to lead his soldiers (UST)

The pronoun **this** refers to the loaf of barley bread in the dream. It may be helpful to clarify this for your readers. Alternate translation: [The loaf of barley bread in your dream can only represent the sword of Gideon]

Support Reference: Pronouns — When to Use Them

---

the sword of Gideon (ULT)

Gideon … to lead his soldiers (UST)

The comrade is using the expression **the sword of Gideon** to mean the army of Gideon, by association with the way that his army would use swords as weapons. Alternate translation: [the army of Gideon]

Support Reference: Metonymy

Gideon, the son of Joash, the man of Israel (ULT)

Gideon son of Joash, that Israelite man (UST)

See the discussion in the Introduction to this chapter for an explanation of why the comrade says that the loaf of barley bread must represent Gideon. Alternate translation: [that poor Israelite farmer, Gideon, the son of Joash]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- the sword of
- Israel
- God

UST

- to lead his soldiers

- Israelite
- God

Judges 7:15

ULT:
And it happened, when Gideon heard the recounting of the dream and its interpretation, that he bowed down. And he returned to the camp of Israel and said, "Arise, for Yahweh has given the camp of Midian into your hand!"

UST:
When Gideon heard the man tell about his dream and his friend say what it meant, he thanked God {for the victory that the Israelites were going to win}. Then he and Purah returned to the Israelite camp. Gideon shouted to the men, "Now is the time to attack! Yahweh is going to enable us to defeat the Midianite army!"

that he bowed down (ULT)

he thanked God {for the victory that the Israelites were going to win} (UST)

The author means implicitly that Gideon **bowed down** to worship God in thanks for the victory that he realized the Israelites were going to win. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [that he bowed down in worship]

Support Reference: Assumed Knowledge and Implicit Information

---

And he returned (ULT)

Then he and Purah returned (UST)

The author is referring only to Gideon, but he means that both Gideon and Purah **returned** to the Israelite camp. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he and Purah returned]

Support Reference: Synecdoche

Arise, for Yahweh has given the camp of Midian into your hand (ULT)

Now is the time to attack! Yahweh is going to enable us to defeat the Midianite army (UST)

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 has given the camp of Midian into your hand, so arise]

Support Reference: Connect — Reason-and-Result Relationship

Arise (ULT)

Now is the time to attack (UST)

Even though Gideon's men were probably lying in bed, here the term **Arise** does not mean simply that they should get up. It means the same thing that it did in 7:9. See how you translated it there. Alternate translation: [Let's get going!]

Support Reference: Idiom

Arise … into your hand (ULT)

Now is the time to attack … to defeat (UST)

The implied "you" in the imperative **Arise** and the pronoun **your** are plural here because Gideon is addressing all of the soldiers in his army, so use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

---

unfoldingWord® Translation Words

ULT

- that he bowed down
- Israel
- Yahweh

UST

- he thanked God {for the victory that the Israelites were going to win}

- Israelite
- Yahweh

Judges 7:16

ULT:
Then he divided the 300 men {into} three companies, and he put shofars in the hand of all of them, and empty jars, and torches inside of the jars.

UST:
Gideon then divided his 300 soldiers into three groups. He gave each soldier a ram's horn {to blow as a trumpet}. He also gave each one a torch and an empty clay jar to cover the torch and hide its light.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- shofars

UST

- a ram's horn {to blow as a trumpet}

Judges 7:17

ULT:
And he said to them, “You shall look at me, and thus you shall do. And behold, {as} I am arriving at the edge of the camp, then it shall be, just as I do, thus shall you do.

UST:
Then he said to them, “Watch me! When we come close to the enemy camp, {spread out to surround the camp. Then} do exactly what I do.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT
- I

UST
- we

Judges 7:18

ULT:
And I will blow on the shofar, I and all who {are} with me, and you shall blow on the shofars, also you, around all of the camp. And you shall say, 'For Yahweh and for Gideon!'"

UST:
I will be leading one group of soldiers. As soon as we blow our ram's horns, you men in the other two groups surrounding the camp must blow your horns too. Then shout, 'We are Yahweh's army! We are Gideon's army!'"

And you shall say, 'For Yahweh and for Gideon (ULT)

Then shout, 'We are Yahweh's army! We are Gideon's army (UST)

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 you shall shout that you are fighting for Yahweh and for Gideon]

Support Reference: Quotes within Quotes

And you shall say, 'For Yahweh and for Gideon (ULT)

Then shout, 'We are Yahweh's army! We are Gideon's army (UST)

Gideon is telling his soldiers to shout something that is not a complete sentence. It is a war cry, and so it is not supposed to be lengthy, and it does not have to be grammatically complete. You may wish to retain it as a brief incomplete sentence in your translation. See the translation suggestion for verse 20, where there is a slightly longer version of this war cry.

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- on the shofar
- I
- on the shofars
- For Yahweh

UST

- our ram’s horns
- I
- your horns
- We are Yahweh’s army

Judges 7:19

ULT:
So Gideon and the 100 men who {were} with him came to the edge of the camp, {at} the start of the middle watch. Stationing, they had just stationed the guards, and they blew on the shofars and shattered the jars that {were} in their hand.

UST:
A new group of guards was just replacing the guards who had been watching the camp since the start of the night. That was when Gideon and the 100 men with him arrived at the edge of the Midianite camp. They suddenly blew their horns and broke the jars they were carrying. {The torches that had been inside the jars shone brightly.}

Stationing, they had just stationed the guards (ULT)

A new group of guards was just replacing (UST)

The author is repeating forms of the verb "station" 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: [The new guards were just coming on duty]

Support Reference: Reduplication

---

they had just stationed the guards, and they blew on the shofars (ULT)

A new group of guards was just replacing … They suddenly blew their horns (UST)

The first instance of the pronoun **they** refers to the Midianites, while the second instance refers to Gideon and his men. It may be helpful to clarify this for your readers. Alternate translation: [the Midianites had just stationed the guards, and Gideon and his men blew on the shofars]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- on the shofars

UST

- their horns

Judges 7:20

ULT:
Then the three companies blew on the shofars and broke the jars. And they held the torches in their left hand and the shofars in their right hand to blow. And they called out, "A sword for Yahweh and for Gideon."

UST:
Then the men in all three groups blew their horns and smashed their jars. They held the torches high with their left hands {so that the light would awaken and frighten the Midianites}. They held up the horns with their right hands and alternately blew them and shouted, "We are Yahweh's army! We are Gideon's army!"

A sword for Yahweh and for Gideon (ULT)

We are Yahweh's army! We are Gideon's army (UST)

The soldiers are using the term **sword** by association to mean "army," since they are an army that uses swords to fight. Alternate translation: [The army of Yahweh and of Gideon]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- the … companies
- on the shofars
- the shofars
- And they called out
- A sword
- for Yahweh

UST

- the men in … groups
- their horns
- the horns
- and shouted
- army … army
- We are Yahweh's

Judges 7:21

ULT:
And they stood, a man in his place, around the camp, and all of the camp ran and cried out and fled.

UST:
Each of Gideon's men stayed in position all around the enemy camp. All of the enemy soldiers started running around and sounding the alarm and trying to escape.

the camp (ULT)

of the enemy soldiers (UST)

The author is using the word **camp** by association to mean the soldiers in the camp.

Alternate translation: [the soldiers in the camp]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- and cried out

UST
- and sounding the alarm

Judges 7:22

ULT:
And they blew the 300 shofars, and Yahweh set the sword of a man against his comrade and against all of the camp. And the camp fled unto Beth Shittah, toward Zererah, unto the edge of Abel Meholah, by Tabbath.

UST:
While the 300 Israelite men kept blowing their horns, Yahweh caused the Midianites to start fighting each other with their swords. Some of them killed each other. The others ran away. Some fled south to the town of Beth Shittah. Some fled to the town of Zererah. Others ran away as far as the outskirts of the town of Abel Meholah, near the town of Tabbath.

and Yahweh set the sword of a man against his comrade (ULT)

Yahweh caused the Midianites to start fighting each other with their swords (UST)

The author is speaking of a **sword** as if it were a living thing that Yahweh could have **set** against a person, that is, caused to attack a person. If it would be helpful in your language, you could state the meaning plainly. The UST models one way to do this.

Support Reference: Personification

---

the camp. And the camp fled (ULT)

Some of them killed each other. The others ran away (UST)

In both of these instances, the author is using the word **camp** by association to mean the soldiers in the camp. Alternate translation: [the other soldiers in the camp. And the soldiers fled]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- the … shofars
- and … set
- Yahweh
- the sword of

UST

- their horns
- caused
- Yahweh
- the Midianites to start fighting … with their swords

Judges 7:23

ULT:
Then a man of Israel from Naphtali and from Asher and from all of Manasseh was summoned, and they pursued after Midian.

UST:
Then Gideon sent messengers to the Israelite men who lived in the territories of the tribes of Naphtali, Asher, and Manasseh. The messengers got them to come and help finish defeating the army of Midian.

Then a man of Israel from Naphtali and from Asher and from all of Manasseh was summoned (ULT)

Then Gideon sent messengers to the Israelite men who lived in the territories of the tribes of Naphtali, Asher, and Manasseh (UST)

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 Gideon summoned the men of Israel from Naphtali and from Asher and from all of Manasseh]

Support Reference: Active or Passive

Then a man of Israel … was summoned (ULT)

Then Gideon sent messengers to the Israelite men (UST)

The author is using the term **man** in a collective sense. It may be more natural in your language to use the plural form of the word and a plural verb. Alternate translation: [Then the men of Israel … were summoned]

Support Reference: Collective Nouns

---

unfoldingWord® Translation Words

ULT
- from Naphtali
- Asher
- Israel

UST
- who lived in the territories of the tribes of Naphtali

- Asher
- Israelite

Judges 7:24

ULT:
And Gideon sent messengers through all of the hill country of Ephraim, saying, "Come down to meet Midian and capture before them the waters unto Beth Barah and the Jordan." So every man of Ephraim was summoned, and they captured the waters unto Beth Barah and the Jordan.

UST:
Gideon sent messengers throughout the hilly area where the tribe of Ephraim lived. The messengers told the men there, "Go down and attack the fleeing Midianite soldiers. So that those soldiers do not escape, put guards at the shallow places where people can wade across rivers and streams. Put guards at the crossings of the streams in the area of Beth Barah and the crossings of the Jordan River." So the men of Ephraim came and put guards in those places.

Come down (ULT)

Go down (UST)

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: [Go down]

Support Reference: Go and Come

---

the waters unto Beth Barah and the Jordan (ULT)

at the shallow places where people can wade across rivers and streams. Put guards at the crossings of the streams in the area of Beth Barah and the crossings of the Jordan River (UST)

The messengers are using the word **waters** by association to mean the shallow places where people can cross rivers and streams. Your language may have a term for such places. Alternate translation: [the fords of the streams in the area of Beth Barah and the fords of the Jordan]

Support Reference: Metonymy

Beth Barah (ULT)

Beth Barah (UST)

The term **Beth Barah** is the name of a town.

Support Reference: How to Translate Names

So every man of Ephraim was summoned (ULT)

So the men of Ephraim came (UST)

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: [So the messengers summoned all of the men of Ephraim]

Support Reference: Active or Passive

So every man of Ephraim was summoned (ULT)

So the men of Ephraim came (UST)

The author means implicitly that the messengers summoned **every man** who was able to fight as a solider. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [So the messengers summoned all the fighting men of Ephraim]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Ephraim
- the Jordan
- Ephraim
- the Jordan

UST
- the tribe of Ephraim
- the crossings of the Jordan River

- Ephraim
- in those places

Judges 7:25

ULT:
And they captured the two commanders of Midian, Oreb and Zeeb. And they killed Oreb at the rock of Oreb, and they killed Zeeb at the winepress of Zeeb. And they chased after Midian, and they brought the head of Oreb and Zeeb to Gideon, from across the Jordan.

UST:
They also captured Oreb and Zeeb, the two rulers who were commanding the Midianite army. They found Oreb hiding in a cave in a big rock. They killed him there, and that is why people now call it the Rock of Oreb. They found Zeeb hiding in a pit where people press grapes to make wine. They killed him there, and that is why people now call it the Winepress of Zeeb. The Israelites cut off the heads of Oreb and Zeeb so they could bring them to Gideon. They pursued the Midianites across the Jordan River, and they met Gideon there.

Oreb and Zeeb (ULT)

Oreb and Zeeb (UST)

The words **Oreb** and **Zeeb** are the names of men.

Support Reference: How to Translate Names

---

at the rock of Oreb … at the winepress of Zeeb (ULT)

hiding in a cave in a big rock … there, and that is why people now call it the Rock of Oreb … hiding in a pit where people press grapes to make wine … there, and that is why people now call it the Winepress of Zeeb (UST)

The expressions **the rock of Oreb** and **the winepress of Zeeb** are the names of places. Some languages may present these names as titles. Alternate translation: [at the Rock of Zeeb … at the Winepress of Oreb]

Support Reference: How to Translate Names

---

and they brought the head of Oreb and Zeeb (ULT)

The Israelites cut off the heads of Oreb and Zeeb so they could bring them (UST)

Since the author is referring to two people, it might be more natural in your language to use the plural form of **head**. Alternate translation: [and they brought the heads of Oreb and Zeeb]

Support Reference: Collective Nouns

---

to Gideon, from across the Jordan (ULT)

to Gideon … across the Jordan River, and they met Gideon there (UST)

This could mean: (1) that the soldiers from Ephraim pursued the fleeing Midianite soldiers across the Jordan River, bringing the heads of Oreb and Zeeb with them, and when they met Gideon on the east side of the river, they presented the heads to him. This would mean that 8:4 is resuming the story after this episode. Alternate translation: [to Gideon after he crossed the Jordan]; (2) that the soldiers from Ephraim pursued the fleeing Midianite soldiers across the Jordan River, found and killed Oreb and Zeeb on the east side of the river, and then brought their heads back to Gideon on the west side of the river. This would mean that the phrase **they chased after Midian** is a summary of what happened in the first part of the verse. Alternate translation: [back across the river to Gideon]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- the Jordan
- commanders of

UST
- the Jordan River
- rulers who were commanding

Judges 8

Judges 8 Chapter Introduction

Structure and Formatting

The account of Gideon concludes in this chapter.

Religious and Cultural Concepts in This Chapter

The tower in Penuel

Ancient cities and towns often built protective towers. Their citizens could go inside them for safety, and from the top of them their soldiers had an advantage in fighting attacking armies. The leaders of Penuel probably thought that they were safe from the Midianites because they had such a tower. Gideon told them that he was going to tear down their tower to show that they should have taken his side in the fight against the Midianites.

Why did Gideon kill the men of Penuel?

It seems difficult to understand why, when Gideon returned to Penuel (8:17), he "killed the men of the city." He had only said he would tear down their tower, just as he had only told the leaders of Succoth that he would whip them with thorny branches, and that was all he did to them. Here is one possible explanation. In 8:16, the author uses the phrase "the men of Succoth" to mean the same thing as "the elders of the city." So the phrase "the men of the city" in 8:17 may refer to the town leaders of Penuel. The author may be saying that when Gideon tore down the tower, this killed the town leaders. That may have happened because those leaders took refuge in the tower, thinking they would be safe from Gideon there because he would not be able to tear down the tower or that he would not tear it down if they were in it. A note to 8:17 suggests an alternate translation that suggests this meaning.

Why did Gideon tell his son Jether to kill the Midianite kings?

In 8:20, Gideon tells his son Jether, who was still a young man, to kill the Midianite kings Zebah and Zalmunna. This was in some way a symbolic action, but interpreters are not entirely sure of what kind. Here are some possibilities: (1) Gideon could have been intending to give an honor to his son. Gideon had already appeased the Ephraimites by telling them what an honor it had been for them to kill Oreb and Zeeb (8:3), and he may have wanted his firstborn son to have a similar honor. If that is the

significance of this action, in your translation you might have Gideon say to Jether, “I will give you the honor of killing these kings.” (2) Gideon could have been intending to dishonor Zebah and Zalmunna. They had apparently killed Gideon’s brothers by murder rather than in battle, and so Gideon did not consider them worthy of being killed by a person of status, such as himself. (In this culture, it was customary for someone to be executed by a person of equal status; see, for example, 1 Kings 2:29.) If that is the significance, you might have Gideon say to Jether, “I am going to have you, a youth, kill them.” (3) Gideon could have wanted to emphasize to Jether that he needed to be prepared to fight against the oppressors of Yahweh’s people, just as he had. In that case, you might have Gideon say, “Kill these enemy kings, as you must be prepared to fight to free Yahweh’s people from oppression.”

Judges 8:1

ULT:
And the men of Ephraim said to him, “What {is} this thing you have done to us, not calling to us when you went to fight against Midian?” And they contended with him in strength.

UST:
Then the soldiers from the tribe of Ephraim told Gideon, “You have not treated us fairly! You should have given us the opportunity to help you fight against the army of Midian!” They argued very angrily with Gideon.

What {is} this thing you have done to us, not calling to us when you went to fight against Midian (ULT)

You have not treated us fairly! You should have given us the opportunity to help you fight against the army of Midian (UST)

The soldiers from Ephraim 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 acted toward us like this! When you went out to fight against the army of Midian, you should have called us to help you!]

Support Reference: Rhetorical Question

---

in strength (ULT)

very angrily (UST)

If your language does not use an abstract noun for the idea of **strength**, you could express the same idea in another way. Alternate translation: [vehemently]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT
- Ephraim
- calling
- And they contended

UST

- the tribe of Ephraim
- You should have given … the opportunity
- They argued

Judges 8:2

ULT:
But he said to them, "What have I now done like you? {Are} not the gleanings of Ephraim better than the vintage of Abiezer?

UST:
But Gideon told them, "I have done very little compared with what you have done! It is as if I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes. And it is as if you soldiers from the tribe of Ephraim came along after us and collected the few grapes that we had left on the vines. And it is as if those few grapes you collected were better than the whole crop that we harvested.

What have I now done like you? {Are} not the gleanings of Ephraim better than the vintage of Abiezer (ULT)

I have done very little compared with what you have done! It is as if I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes. And it is as if you soldiers from the tribe of Ephraim came along after us and collected the few grapes that we had left on the vines. And it is as if those few grapes you collected were better than the whole crop that we harvested (UST)

Gideon is using the question form in order to make a point without being confrontational. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations, particularly if they would not be regarded as confrontational in your culture. Alternate translation: [What I have done is not like what you have done! The gleanings of Ephraim are better than the vintage of Abiezer!]

Support Reference: Rhetorical Question

{Are} not the gleanings of Ephraim better than the vintage of Abiezer (ULT)

It is as if I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes. And it is as if you soldiers from the tribe of Ephraim came along after us and collected the few grapes that we had left on the vines. And it is as if those few grapes you collected were better than the whole crop that we harvested (UST)

Gideon is speaking as if he had literally harvested a crop of grapes and the soldiers from Ephraim had come along after him and collected the few grapes that he had left on the vines. If it would be clearer in your language, you could state the meaning plainly. (You could also express this as a comparison, as the UST does.) Alternate translation: [The

specific thing that you did at the end of the battle was more important than what I and my soldiers did during the battle!]

Support Reference: Metaphor

---

than the vintage of Abiezer (ULT)

I and my soldiers from the clan of Abiezer and other Israelite tribes harvested a crop of grapes … the whole crop that we harvested (UST)

Gideon is using the name of his clan, **Abiezer** by association to mean himself. Alternate translation: [than the grapes I have harvested]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- better
- Ephraim

UST

- were better than
- you soldiers from the tribe of Ephraim … you collected

Judges 8:3

ULT:
God has given into your hand the commanders of Midian, Oreb, and Zeeb! So what was I able to do like you?" Then their spirit abated toward him, upon him speaking this word.

UST:
God enabled you to capture Oreb and Zeeb, the rulers who were commanding the Midianite army. What you did is much more important than what I was able to do!" After Gideon told them that, they were no longer angry with him.

into your hand (ULT)

you to capture (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 1:2.

Support Reference: Metonymy

So what was I able to do like you (ULT)

What you did is much more important than what I was able to do (UST)

Gideon is using the question form for emphasis and to be persuasive without being confrontational. If a speaker of your language would not use the question form for those purposes, you could translate this as a statement or as an exclamation. See how you translated the similar expression in the previous verse. Alternate translation: [So what I have done is not like what you have done!]

Support Reference: Rhetorical Question

Then their spirit abated toward him (ULT)

they were no longer angry with him (UST)

The author is speaking as if the **spirit** of the Ephraimite soldiers literally became smaller or weaker. In this context, the word **spirit** refers to anger. If it would be clearer in your

language, you could state the meaning plainly. Alternate translation: [Then they had less anger toward him]

Support Reference: Metaphor

---

upon him speaking this word (ULT)

After Gideon told them that (UST)

The author is using the term **word** to represent what Gideon said by using words. He is not referring to one specific **word** that Gideon spoke that made the Ephraimite soldiers less angry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [when he said these things to them]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- God
- the commanders of
- their spirit

UST

- God
- the rulers who were commanding
- they were … angry

Judges 8:4

ULT:
Then Gideon came to the Jordan. Crossing over, he and the 300 men who {were} with him {were} weary, but pursuing.

UST:
Then Gideon and his 300 men came to the Jordan River and crossed it. They were very tired, but they continued to chase their enemies.

Then Gideon came to the Jordan. Crossing over, he and the 300 men who {were} with him {were} weary, but pursuing (ULT)

Then Gideon and his 300 men came to the Jordan River and crossed it. They were very tired, but they continued to chase their enemies (UST)

Here the author is introducing a new event in the story. It is possible that he is backing up to a point in the narrative just after 7:24 and that the events of 7:25–8:3 are related out of sequence. Use a word, phrase, or other method in your language that is natural for introducing a new event and that would allow for this possibility. Alternate translation: [Now when Gideon and the 300 men who were with him reached the Jordan and crossed it, even though they were weary, they continued pursuing]

Support Reference: Introduction of a New Event

---

but pursuing (ULT)

but they continued to chase their enemies (UST)

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: [but still pursuing their enemies]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT
- to the Jordan

UST

- to the Jordan River

Judges 8:5

ULT:
And he said to the men of Succoth, "Please give loaves of bread to the people who {are} at my feet, for they {are} weary, and I {am} pursuing after Zebah and Zalmunna, the kings of Midian."

UST:
When they arrived at the town of Succoth, Gideon said to the town leaders, "Please give my soldiers something to eat. They are tired and hungry, and we are still trying to capture the Midianite kings, Zebah and Zalmunna."

loaves of bread to the people (ULT)

soldiers something to eat (UST)

Gideon asks specifically for **loaves of bread** because they would have been easy to carry and to eat while pursuing the Midianites. But he may also be using one kind of food to mean the various kinds of food that would provide a good meal to strengthen a soldier. You may wish to indicate this in your translation. Alternate translation: [some food to strengthen the people]

Support Reference: Synecdoche

---

to the people who {are} at my feet (ULT)

my soldiers (UST)

See how you translated the similar expression in 4:10. Alternate translation: [to the men who are under my command]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- bread
- {am} pursuing
- the kings of

UST
- something to eat

- are still trying to capture
- the … kings

Judges 8:6

ULT:
But the leaders of Succoth said, "{Is} the palm of Zebah and Zalmunna now in your hand, that {we are} giving bread to your army?"

UST:
But the leaders of Succoth replied, "You have not caught Zebah and Zalmunna yet! So we are not going to give your troops anything to eat."

{Is} the palm of Zebah and Zalmunna now in your hand, that {we are} giving bread to your army (ULT)

You have not caught Zebah and Zalmunna yet! So we are not going to give your troops anything to eat (UST)

The leaders of Succoth 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 palm of Zebah and Zalmunna is not now in your hand, that we should give bread to your army!]

Support Reference: Rhetorical Question

{Is} the palm of Zebah and Zalmunna now in your hand (ULT)

You have not caught Zebah and Zalmunna yet (UST)

The leaders of Succoth are referring by association to Gideon and his men having captured Zebah and Zalmunna. While the source and meaning are not entirely clear of the expression **palm … in your hand**, it seems to refer to the way captured prisoners would have their hands tied or chained by a rope or chain that one of their captors would hold in his hand to lead them. Alternate translation: [Have you already captured Zebah and Zalmunna]

Support Reference: Metonymy

{Is} the palm of (ULT)

You have not caught (UST)

Since the leaders of Succoth are referring to two people, it might be more natural in your language to use the dual or plural form of **palm**. Alternate translation: [Are the palms]

Support Reference: Collective Nouns

---

unfoldingWord® Translation Words

ULT
- the leaders of
- bread

UST
- the leaders of
- anything to eat

Judges 8:7

ULT:
So Gideon said, “Therefore, in the giving of Yahweh {of} Zebah and Zalmunna into my hand, then I will thrash your flesh with thorns of the wilderness and briers.”

UST:
Gideon replied, “Because you have refused to give us food, we will return here after Yahweh enables us to capture Zebah and Zalmunna. We are going to make whips out of the stems of thorny desert plants. Then we are going to use them to whip you and cut you!”

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT
- Yahweh

UST
- Yahweh

Judges 8:8

ULT:
Then he went up from there {to} Penuel, and he spoke to them like this, but the men of Penuel answered him just as the men of Succoth had answered.

UST:
Next Gideon and his 300 men went to the town of Penuel and asked for food there. But the town leaders of Penuel also refused to give them anything to eat.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- had answered

UST

- But … also refused to give them anything to eat

Judges 8:9

ULT:
And he said also to the men of Penuel, saying, "In my returning in peace, I will tear down this tower."

UST:
So Gideon told the town leaders of Penuel, "I am going to defeat those kings. Then I will come back here and demolish your tower{, which you think is going to protect you}!"

In my returning in peace (ULT)

I am going to defeat those kings. Then I will come back here (UST)

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: [When I return here peacefully] or [When I return here after winning the war against the Midianites]

Support Reference: Abstract Nouns

Judges 8:10

ULT:
Now Zebah and Zalmunna {were} in Karkor and their camps {were} with them, about 15, 000, all of the {ones} remaining from all of the camp of the sons of the east, and the {ones} having fallen {were} 120, 000 men drawing the sword.

UST:
By that time, Zebah and Zalmunna had gone to the town of Karkor with 15,000 troops. Those were all who were left of the armies of Midian, Amalek, and the desert tribes that were their allies. Of their fighting men, 120,000 had already died.

Now Zebah and Zalmunna {were} in Karkor (ULT)

By that time, Zebah and Zalmunna had gone to the town of Karkor (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

and their camps … the camp of the sons of the east (ULT)

troops … the armies of Midian, Amalek, and the desert tribes that were their allies (UST)

The author is using the terms **camps** and **camp** to mean "soldiers" and "army," by association with the way the soldiers in an army stay in camps. Alternate translation: [and their soldiers … the army of the sons of the east]

Support Reference: Metonymy

---

the sons of the east (ULT)

Midian, Amalek, and the desert tribes that were their allies (UST)

See how you translated this phrase in 6:3.

Support Reference: Idiom

---

and the {ones} having fallen (ULT)

had already died (UST)

See how you translated the similar expression in 4:16. Alternate translation: [and the ones who had died]

Support Reference: Metonymy

---

drawing the sword (ULT)

fighting (UST)

The author is using one thing that a skilled fighter would learn to do to represent all the things that such a fighter would do. The meaning is that such men were trained and experienced soldiers. Use a word or phrase in your translation that would convey that meaning. Alternate translation: [skilled in warfare]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- the sword

UST

- fighting

Judges 8:11

ULT:
Then Gideon went up the road of the {ones} lodged in tents, from the east to Nobah and Jogbehah. And he struck the camp, and the camp was {in} security.

UST:
Gideon and his men took the road through the wilderness on which caravans travel. This took them east of the villages of Nobah and Jogbehah. The Midianite soldiers were feeling safe out in the wilderness, so Gideon was able to attack them by surprise.

the {ones} lodged in tents (ULT)

on which caravans travel (UST)

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 ones who live in tents]

Support Reference: Active or Passive

---

the road of the {ones} lodged in tents (ULT)

the road through the wilderness on which caravans travel (UST)

The author is using the phrase **the road of the {ones} lodged in tents** to describe a caravan road, by association with the way that caravan travelers stayed on this road for many days, pitching their tents alongside the road to sleep at night. Alternate translation: [the caravan road]

Support Reference: Metonymy

---

from the east to Nobah and Jogbehah (ULT)

This took them east of the villages of Nobah and Jogbehah (UST)

The author is describing the location of places relative to one another in the way that is characteristic of his culture. In your translation, express this in the way your culture

customarily describes the location of places relative to one another. Alternate translation: [to the east of Nobah and Jogbehah]

Support Reference: Idiom

And he struck the camp, and the camp was {in} security (ULT)

The Midianite soldiers were feeling safe out in the wilderness, so Gideon was able to attack them by surprise (UST)

If your language does not use an abstract noun for the idea of **security**, you could express the same idea in another way. Alternate translation: [And he struck the camp while the soldiers were feeling secure]

Support Reference: Abstract Nouns

And he struck (ULT)

so Gideon was able to attack them by surprise (UST)

See the discussion of the term **struck** in the Introduction to Judges, and see how you translated it in 3:13. Alternate translation: [And he attacked]

Support Reference: Metonymy

---

the camp (ULT)

so Gideon was able to attack them by surprise (UST)

Here, as in the previous verse, the author is using the word **camp** to mean the soldiers in the camp. Alternate translation: [the enemy soldiers]

Support Reference: Metonymy

And he struck the camp, and the camp was {in} security (ULT)

The Midianite soldiers were feeling safe out in the wilderness, so Gideon was able to attack them by surprise (UST)

Since the camp was **in security** before Gideon **struck** or “attacked” it, in your translation you may wish to relate these events in the order in which they happened. Alternate translation: [And the soldiers were feeling secure, but he attacked their camp]

Support Reference: Order of Events

Judges 8:12

ULT:
Then Zebah and Zalmunna fled, but he pursued after them, and he captured the two kings of Midian, Zebah and Zalmunna. And he made all of the camp tremble.

UST:
When Gideon and his soldiers attacked, the Midianite army panicked and ran away. Zebah and Zalmunna tried to escape, but Gideon and his soldiers chased them. And they captured those two kings of Midian, Zebah and Zalmunna.

And he made all of the camp tremble (ULT)

When Gideon and his soldiers attacked, the Midianite army panicked and ran away (UST)

The author is speaking by association of how Gideon made the Midianite army **tremble** to mean that the army panicked and fled. Alternate translation: [And he threw the entire army into a panic]

Support Reference: Metonymy

And he made all of the camp tremble (ULT)

When Gideon and his soldiers attacked, the Midianite army panicked and ran away (UST)

Since Gideon first routed the Midianite army and its kings then fled, in your translation you may wish to relate these events in the order in which they happened. You could do that by putting this last sentence first in the verse.

Support Reference: Order of Events

---

unfoldingWord® Translation Words

ULT
- the … kings

UST
- kings of

Judges 8:13

ULT:
Then Gideon, the son of Joash, returned from the battle through the Ascent of Heres.

UST:
After that, Gideon the son of Joash and his men {took Zebah and Zalmunna with them} and started to return home. They went through the Ascent of Heres.

through the Ascent of Heres (ULT)

They went through the Ascent of Heres (UST)

The word **Heres** is the name of a road that passes between two mountains. Alternate translation: [through Heres Pass]

Support Reference: How to Translate Names

Judges 8:14

ULT:
And he captured a youth from the men of Succoth and he questioned him. And he wrote for him the leaders of Succoth and its elders, 77 men.

UST:
Gideon was able to capture a young man who lived in Succoth. Gideon made him tell him who were all the leaders and elders of the town. The young man wrote down the names of all 77 of those men.

and he questioned him (ULT)

Gideon made him tell him who were (UST)

The author means implicitly that Gideon **questioned** this young man in order to find out the identities of all of the town leaders of Succoth. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he questioned him to find out who the town leaders were]

Support Reference: Assumed Knowledge and Implicit Information

---

And he wrote for him the leaders of Succoth and its elders (ULT)

all the leaders and elders of the town. The young man wrote down the names of (UST)

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 wrote for him the names of the leaders of Succoth and its elders]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT
- a youth
- the leaders of
- its elders

UST

- a young man
- all the leaders
- elders of

Judges 8:15

ULT:
Then he went to the men of Succoth and said, "Behold, Zebah and Zalmunna, {about} whom you taunted me, saying, 'Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men?'"

UST:
Then Gideon and his men went into Succoth and said to those leaders, "Here are Zebah and Zalmunna! When we were here before, you made fun of me. You said 'You have not caught Zebah and Zalmunna yet! So we are not going to give your hungry troops anything to eat.'"

Then he went (ULT)

Then Gideon and his men went (UST)

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [Then he came]

Support Reference: Go and Come

---

you taunted me, saying, 'Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men (ULT)

you made fun of me. You said 'You have not caught Zebah and Zalmunna yet! So we are not going to give your hungry troops anything to eat (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you taunted me, asking whether the palm of Zebah and Zalmunna was already in my hand, that you should give bread to my weary men!]

Support Reference: Quotes within Quotes

Is the palm of Zebah and Zalmunna now in your hand, that we {are} giving bread to your weary men (ULT)

You have not caught Zebah and Zalmunna yet! So we are not going to give your hungry troops anything to eat (UST)

If you retain the quotation within the quotation, see how you translated this question in 8:6. Alternate translation: [The palm of Zebah and Zalmunna is not now in your hand, that we should give bread to your weary men!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- you taunted
- bread

UST

- you made fun of
- anything to eat

Judges 8:16

ULT:
And took the elders of the city and thorns of the wilderness and briers, and he taught the men of Succoth with them.

UST:
Then Gideon and his men grabbed the town leaders. They made whips from the stems of thorny desert plants, and they whipped the town leaders with them. They did that to punish the leaders for not giving them food.

And took the elders of the city and thorns of the wilderness and briers (ULT)

Then Gideon and his men grabbed the town leaders. They made whips from the stems of thorny desert plants (UST)

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 took the elders of the city, and he also took thorns of the wilderness and briers]

Support Reference: Ellipsis

---

and he taught (ULT)

and they whipped … They did that to punish … for not giving them food (UST)

The traditional Hebrew text reads **taught** here. The ULT follows that reading. Some ancient versions seem to reflect a different textual reading and say “thrashed,” as in 8:7. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. However, if the original reading is “taught,” in this context the word would mean “disciplined,” so the two readings mean basically the same thing. Alternate translation: [and he disciplined]

Support Reference: Textual Variants

---

unfoldingWord® Translation Words

ULT

- the elders of
- and he taught

UST

- the … leaders
- and they whipped … They did that to punish … for not giving them food

---

Judges 8:17

ULT:
Then he tore down the tower of Penuel and killed the men of the city.

UST:
Then Gideon and his men went to the town of Penuel. They tore down the tower and killed men in that town.

Then he tore down the tower of Penuel and killed the men of the city (ULT)

Then Gideon and his men went to the town of Penuel. They tore down the tower and killed men in that town (UST)

See the Introduction to this chapter for a discussion of what the author may be saying implicitly here. Alternate translation: [Then he tore down the tower of Peniel, and that killed the leaders of the city]

Support Reference: Assumed Knowledge and Implicit Information

Judges 8:18

ULT:
Then he said to Zebah and to Zalmunna, "Where {are} the men whom you killed at Tabor?" And they said, "As you {are}, so they {were}. Each {was} like the form of the sons of the king."

UST:
Then Gideon said to Zebah and Zalmunna, "You and your soldiers killed some men near Mount Tabor. Tell me about those men." They replied, "They looked like you. They all looked like royal princes."

Where {are} the men whom you killed at Tabor (ULT)

You and your soldiers killed some men near Mount Tabor. Tell me about those men (UST)

Gideon's question relates to something that the author has not narrated as part of this story. The author has also not related it as background information. So readers must infer what happened. It appears that at some point, probably before Yahweh called Gideon to lead an army against the Midianites, their soldiers came into Israel and murdered some of Gideon's brothers. Because these forces were under the command or authority of Zebah and Zalmunna, Gideon is going to hold them accountable for his brothers' deaths. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [Now some time ago your forces killed some men at Tabor. You need to answer for that]

Support Reference: Background Information

Where {are} the men whom you killed at Tabor (ULT)

You and your soldiers killed some men near Mount Tabor. Tell me about those men (UST)

This could mean: (1) that Gideon is asking for information. He wants to verify the identity of the men whom these kings killed. Alternate translation: [What did the men look like whom you killed at Tabor?]; (2) that Gideon is using the question form to announce that he is going to hold Zebah and Zalmunna accountable for the deaths of his brothers. This question seems to have had that significance in this culture. For example, for the same purpose, God says to Cain, "Where is your brother Abel?" (Genesis 4:9). Alternate translation: [I am going to hold you accountable for the men whom you killed at Tabor]

Support Reference: Rhetorical Question

As you {are}, so they {were}. Each {was} like the form of the sons of the king (ULT)

They looked like you. They all looked like royal princes (UST)

Zebah and Zalmunna could be: (1) saying implicitly that they killed these men because they were of regal bearing and so they perceived them to be a potential threat. As Israelites of strength and influence, they could have led resistance to the Midianites. Alternate translation: [They were of regal bearing, just like you, and we killed them because we perceived them as a threat]; (2) answering Gideon's question by providing information. Alternate translation: [They looked just like you. Each one of them looked like a prince]

Support Reference: Assumed Knowledge and Implicit Information

---

the sons of the king (ULT)

royal princes (UST)

By the expression **the king**, Zebah and Zalmunna could mean: (1) a person of regal bearing and presence in general. Alternate translation: [the sons of a king]; (2) Gideon himself. They may regard him as the "king" of Israel because he has led the Israelite forces into battle. In that case, by **the sons of the king**, they would be referring to Gideon's sons, at least one of whom is present, as 8:20 indicates. Alternate translation: [your sons right there]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- the king

UST
- royal

Judges 8:19

ULT:
And he said, “They {were} my brothers, the sons of my mother! The life of Yahweh, if you had let them live, I would not have killed you.”

UST:
Gideon replied, “Those men were my own brothers! I swear by Yahweh that I would spare your lives now if you had spared their lives then.”

They {were} my brothers, the sons of my mother (ULT)

Those men were my own brothers (UST)

Gideon is specifying that he had not just the same father but also the same mother as these men. Your language may have its own term or expression for this relationship. Alternate translation: [They were my full brothers]

Support Reference: Kinship

The life of Yahweh (ULT)

I swear by Yahweh … you (UST)

Following the custom of his culture, Gideon is swearing an oath by guaranteeing it by something he holds sacred. Use a natural way in your language to express an oath. The UST models one way to do that.

Support Reference: Oath Formulas

---

unfoldingWord® Translation Words

ULT
- Yahweh

UST
- Yahweh

Judges 8:20

ULT:
Then he said to Jether his firstborn, "Arise, kill them!" But the youth did not draw his sword, for he feared, for he {was} still a youth.

UST:
Then Gideon turned to his oldest son, Jether. He told him, "Now you kill these two kings!" But Jether was still only a boy, so he was afraid. So he did not pull out his sword to kill them.

Then he said to Jether his firstborn, "Arise, kill them (ULT)

Then Gideon turned to his oldest son, Jether. He told him, "Now you kill these two kings (UST)

Gideon having his son Jether, who was still a young man, kill Zebah and Zalmunna was in some way a symbolic action, but interpreters are not entirely sure what it would have meant. See the Introduction to this chapter for a discussion of the possibilities and for suggestions of how to translate what Gideon told Jether.

Support Reference: Symbolic Action

Arise (ULT)

Now (UST)

Gideon is using the expression **Arise** to tell Jether to take action. He is not telling him to get up from a seated position. Alternate translation: [Go ahead]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- his firstborn
- the youth
- his sword
- he feared
- a youth

UST

- his oldest son
- he
- his sword to kill them
- he was afraid
- only a boy

Judges 8:21

ULT:
Then Zebah and Zalmunna said, "Arise yourself and strike us! For like a man {is} his strength." So Gideon arose and killed Zebah and Zalmunna, and he took the ornaments that {were} on the necks of their camels.

UST:
Then Zebah and Zalmunna said to Gideon, "Do not ask a boy to do the work that a man should do! You kill us yourself." So Gideon killed both of them. Then he took the golden crescent-shaped ornaments that their camels were wearing.

Arise … So Gideon arose (ULT)

yourself." So Gideon (UST)

See how you translated the word "Arise" in the previous verse. Alternate translation: [Go ahead … So Gideon took action]

Support Reference: Idiom

For like a man {is} his strength (ULT)

Do not ask a boy to do the work that a man should do (UST)

Zebah and Zalmunna may be expressing their meaning by using a short popular saying of the culture. They probably mean that Gideon should not have expected that a boy would have had the strength or courage to kill them. Your culture may have a comparable saying that you can use in your translation. Alternate translation: [It takes a man to do a man's job]

Support Reference: Proverbs

For like a man {is} his strength (ULT)

Do not ask a boy to do the work that a man should do (UST)

You may wish to use punctuation to indicate that Zebah and Zalmunna may be quoting a popular saying of the culture. You could put this sentence within second-level quotation marks, or you could use some other punctuation or convention of your language.

Support Reference: Quote Markings

---

the ornaments (ULT)

the golden crescent-shaped ornaments (UST)

The word translated as **ornaments** describes crescent-shaped decorations made of gold. If your readers would not be familiar with such objects, in your translation you could describe them more fully. The UST models one way to do this.

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT
- their camels

UST
- their camels

Judges 8:22

ULT:
Then the men of Israel said to Gideon, "Rule over us, both you and your son and the son of your son, for you have saved us from the hand of Midian."

UST:
Then the soldiers whom Gideon had led into battle told him, "You should be our king! In fact, we want you and your son and your grandson to be our kings. That is because you rescued us from the Midianites who were oppressing us."

the men of Israel (ULT)

the soldiers whom Gideon had led into battle (UST)

By **the men of Israel**, the author seems implicitly to mean Gideon's soldiers. What Gideon says to these men in 8:24 suggests this. Alternate translation: [Gideon's soldiers]

Support Reference: Assumed Knowledge and Implicit Information

---

Rule over us, both you and your son and the son of your son (ULT)

You should be our king! In fact, we want you and your son and your grandson to be our kings (UST)

Your language may have its own terms for the relationships described here. You could also use a general expression. Alternate translation: [We want you and your son and your grandson to rule over us] or [We want your family to rule over us to the third generation]

Support Reference: Kinship

---

unfoldingWord® Translation Words

ULT
- Israel
- Rule
- you have saved us

UST
- the soldiers whom Gideon had led into battle
- You should be … king … we want … to be our kings

- you rescued us

Judges 8:23

ULT:
But Gideon said to them, "I will not rule over you myself, and my son will not rule over you. Yahweh will rule over you."

UST:
But Gideon told them, "No, I will not be your king. My son will not be your king either. Yahweh is your real king."

and my son will not rule over you (ULT)

My son will not be your king either (UST)

By saying **my son will not rule over you**, Gideon implicitly means that his grandson will not rule over the Israelites either. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and my son and grandson will not rule over you]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- I will … rule
- will … rule
- Yahweh
- will rule

UST
- will … be … king
- will … be … king
- Yahweh
- is … real king

Judges 8:24

ULT:
But Gideon said to them, "Let me request a request from you, that a man give to me an earring of his spoil." For earrings of gold {were} to them, for they {were} Ishmaelites.

UST:
But he added, "There is one thing that I would like you to do for me. Would each of you please give me one earring from the things you captured after the battle?" (The Midianite soldiers were descendants of Ishmael, and it was their custom to wear golden earrings.)

Let me request a request from you (ULT)

There is one thing that I would like you to do for me (UST)

To make his request politely, Gideon 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 a polite request. Alternatively, your language may have another way of doing that. Alternate translation: [I just have one small thing that I would like to ask of you]

Support Reference: Politeness

---

a man (ULT)

each of you (UST)

Gideon is not referring to a specific **man**. He means each man in the army. Alternate translation: [each one of you]

Support Reference: Generic Noun Phrases

For earrings of gold {were} to them, for they {were} Ishmaelites (ULT)

The Midianite soldiers were descendants of Ishmael, and it was their custom to wear golden earrings (UST)

Here the author is providing background information to help readers understand what is happening in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

For earrings of gold {were} to them, for they {were} Ishmaelites (ULT)

The Midianite soldiers were descendants of Ishmael, and it was their custom to wear golden earrings (UST)

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: [For since they were Ishmaelites, they were wearing golden earrings]

Support Reference: Connect — Reason-and-Result Relationship

---

unfoldingWord® Translation Words

ULT
- gold

UST
- golden

Judges 8:25

ULT:
And they said, "Giving, we will give." And they spread out a cloak, and a man threw an earring of his spoil there.

UST:
They replied, "We will each be glad to give an earring to you!" So they spread out a large garment on the ground. Then each man threw a gold earring onto it from the things he had taken from the enemy soldiers he had killed in the battle.

Giving, we will give (ULT)

We will each be glad to give an earring to you (UST)

The men are repeating forms of the verb **give** 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: [We will certainly give you what you want!]

Support Reference: Reduplication

---

and a man threw (ULT)

Then each man threw (UST)

As in the previous verse, this is not referring to a specific **man**. Alternate translation: [and each man threw]

Support Reference: Generic Noun Phrases

Judges 8:26

ULT:
Now the weight of the earrings of gold that he requested {was} 1,700 gold, apart from the ornaments and the pendants and the purple robes that {were} on the kings of Midian and apart from the chains that were on the necks of their camels.

UST:
The golden earrings that Gideon received weighed a total of over 20 kilograms. That weight did not include some other things that Gideon received. He also received gold, jewels, and luxurious purple robes that the Midianite kings had been wearing and gold chains that had been around their camels' necks.

1,700 gold (ULT)

over 20 kilograms (UST)

The author is using the word **gold** by association to mean golden shekels, a unit of weight. Alternate translation: [1,700 shekels of gold]

Support Reference: Metonymy

1,700 gold (ULT)

over 20 kilograms (UST)

These 1,700 **gold** shekels weighed about 20 kilograms or over 40 pounds. In your translation, you could use the ancient measurement and spell the word "shekel" the way it sounds in your language. You could also use the metric measurement given in the UST or another measurement that your language and culture customarily use. Alternatively, you could use the ancient measurement in your translation and put a modern measurement in parentheses in the text or in a footnote.

Support Reference: Biblical Weight

---

the ornaments (ULT)

gold (UST)

The word translated as **ornaments** is the same word as in 8:21, so it appears that these kings wore crescent-shaped decorations made of gold as their camels did. See how you translated the word there.

Support Reference: Translate Unknowns

---

and the pendants … the chains (ULT)

jewels … gold chains (UST)

The word translated as **pendants** refers to some other kind of jewelry that these kings wore. Interpreters are not entirely sure what it was, so it may be best to use a general expression for it. The same is true for the word translated as **chains**, which seems to refer to some kind of decoration that went around the necks of the camels, possibly made of gold chains. Alternate translation: [and the jewelry … the necklaces]

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT

- the purple
- gold
- gold
- the kings
- their camels

UST

- luxurious purple
- golden
- over 20 kilograms
- the … kings
- their camels

Judges 8:27

ULT:
Then Gideon made it into an ephod and placed it in his city, in Ophrah, and all of Israel whored after it there. And it was for a snare to Gideon and to his house.

UST:
Gideon used the gold to make a sacred garment. He set it up in his hometown of Ophrah. The people of Israel started going there to worship it, instead of worshiping only Yahweh. Gideon and his family had great trouble because of this.

Then Gideon made it into an ephod (ULT)

Gideon used the gold to make a sacred garment (UST)

The pronoun **it** refers to the 1,700 shekels of gold described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [Then Gideon made the gold into an ephod]

Support Reference: Pronouns — When to Use Them

---

and all of Israel whored after it there (ULT)

The people of Israel started going there to worship it, instead of worshiping only Yahweh (UST)

The author is speaking as if the Israelites had literally acted as prostitutes for this ephod. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in 2:17. Alternate translation: [and all of Israel betrayed Yahweh by worshiping this ephod there as if it were a god]

Support Reference: Metaphor

And it was for a snare to Gideon and to his house (ULT)

Gideon and his family had great trouble because of this (UST)

The author is speaking as if this ephod had literally been a **snare** in which **Gideon** and **his house** were caught. If it would be clearer in your language, you could state the meaning

plainly. See how you translated the same expression in 2:3. Alternate translation: [and this led to the ruin of Gideon and his house]

Support Reference: Metaphor

---

to Gideon and to his house (ULT)

Gideon and his family (UST)

Here, **house** means all the people descended from a particular person. It does not mean the building in which they lived. Alternate translation: [for Gideon and his descendants]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- into an ephod
- Israel

UST

- a sacred garment
- The people of Israel

Judges 8:28

ULT:
So Midian was subdued to the face of the sons of Israel, and they did not continue to lift their head. And the land rested forty years in the days of Gideon.

UST:
So that is the story of how the Israelites defeated the army of Midian. The people of Midian did not become strong enough to attack Israel again. So while Gideon was alive, Israel was a peaceful place for 40 years.

So Midian was subdued to the face of the sons of Israel (ULT)

So that is the story of how the Israelites defeated the army of Midian (UST)

In this verse and the next one, the author is saying what happened at the end of the story of the fight that Gideon led against the Midianites. Your language may have its own way of presenting such information.

Support Reference: End of Story

So Midian was subdued (ULT)

So that is the story of how … defeated the army of Midian (UST)

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: [So Yahweh subdued Midian]

Support Reference: Active or Passive

So Midian was subdued to the face of (ULT)

So that is the story of how … defeated the army of Midian (UST)

See the discussion of the term **to the face** in the Introduction to Judges. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [So Midian was subdued before]

Support Reference: Metonymy

---

and they did not continue to lift their head (ULT)

The people of Midian did not become strong enough to attack Israel again (UST)

The author is speaking as if the Midianites were literally looking down, as a subservient person would do in this culture. He means that they no longer assumed a position of dominance over the Israelites. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they no longer oppressed the Israelites]

Support Reference: Metaphor

---

their head (ULT)

The people of Midian did … become strong enough to attack Israel (UST)

Since the author is referring to a group of people, if you retain this image, it might be more natural in your language to use the plural form of **head**. Alternate translation: [their heads]

Support Reference: Collective Nouns

And the land rested forty years (ULT)

Israel was a peaceful place for 40 years (UST)

See how you translated the same expression in 3:11. Alternate translation: [And there were no more wars for 40 years]

Support Reference: Personification

---

in the days of Gideon (ULT)

So while Gideon was alive (UST)

See how you translated the word **days** in 2:7. Alternate translation: [throughout the lifetime of Gideon]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Israel
- the land

UST

- the Israelites
- Israel

Judges 8:29

ULT:
And Jerubbaal, the son of Joash, went and lived in his house.

UST:
Then Gideon son of Joash, whom people also called Jerubbaal, went back home to live there.

And Jerubbaal, the son of Joash, went (ULT)

Then Gideon son of Joash, whom people also called Jerubbaal, went (UST)

As 6:32 and 7:1 explain, the word **Jerubbaal** is another name for the man also known as Gideon. The author may be using this name here to recall how Gideon tore down the altar to Baal that his father **Joash** had set up. He may be recalling that action to contrast it with Gideon setting up the golden ephod. So it would be in keeping with the author's purposes to use the name Jerubbaal here in your translation. But if it would be helpful to your readers, you could explain in the text that this is another name for Gideon. Alternate translation: [And Jerubbaal, the son of Joash, that is, Gideon, went]

Support Reference: How to Translate Names

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unfoldingWord® Translation Words

ULT
- in his house

UST
- back home

Judges 8:30

ULT:
Now to Gideon were 70 sons coming from his thigh, for many wives were to him.

UST:
Gideon had many full legal wives, and they bore him 70 sons.

Now to Gideon were 70 sons coming from his thigh, for many wives were to him (ULT)

Gideon had many full legal wives, and they bore him 70 sons (UST)

In this verse and the next one, the author is providing background information to 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.

Support Reference: Background Information

Now to Gideon were 70 sons coming from his thigh, for many wives were to him (ULT)

Gideon had many full legal wives, and they bore him 70 sons (UST)

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: [Now Gideon had many wives, so he had 70 sons coming from his thigh]

Support Reference: Connect — Reason-and-Result Relationship

---

sons coming from his thigh (ULT)

they bore him … sons (UST)

The author is using the expression **coming from his thigh** to mean that Gideon was the biological father of all these **sons**. Gideon did not adopt any sons or marry any widows who

already had sons by their late husbands. Your language may have its own term or expression that communicates this meaning. Alternate translation: [sons of his own]

Support Reference: Kinship

---

unfoldingWord® Translation Words

ULT

- coming from

UST

- they bore him

Judges 8:31

ULT:
And his concubine, who {was} in Shechem, bore to him, she too, a son, and he made his name Abimelech.

UST:
Gideon also had a secondary wife in the city of Shechem. She too bore him a son, and Gideon named him Abimelech.

Abimelech (ULT)

Abimelech (UST)

The author is introducing **Abimelech** as a new participant in the story. He will be the main character in chapter 9. If your language has its own way of introducing new participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

Abimelech (ULT)

Abimelech (UST)

The author could assume that his original audience would know that the Hebrew name **Abimelech** means "my father is king." While Gideon had refused to become the actual king of Israel, he may have given this name to his son to suggest that he was, in a sense, a king, since he had been offered the kingship. Unfortunately this seems to have made Abimelech ambitious to become an actual king, with disastrous consequences, as chapter 9 describes. If it would be helpful to your readers, you could indicate the meaning of this name explicitly in your translation. Alternate translation: [Abimelech, which means "my father is king"]

Support Reference: Assumed Knowledge and Implicit Information

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unfoldingWord® Translation Words

ULT
- Abimelech
- and he made

UST

- Abimelech
- and Gideon named him

Judges 8:32

ULT:
And Gideon, the son of Joash, died in good old age, and he was buried in the tomb of Joash his father at Ophrah of the Abiezerite.

UST:
Gideon son of Joash lived for a long time. When he died, his family buried his body in the burial ground that his father Joash owned. This was in the town of Ophrah in the territory that belonged to the clan of Abiezer.

in good old age (ULT)

lived for a long time (UST)

The author is using a common expression that describes a person being very old. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when he was very old]

Support Reference: Idiom

---

and he was buried (ULT)

his family buried his body (UST)

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 his family buried him]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- good

UST
- lived for a long time

Judges 8:33

ULT:
Now it happened, when Gideon died, that the sons of Israel turned and whored after the Baals. And they made for themselves Baal-Berith as a god.

UST:
But as soon as Gideon died, the Israelites were unfaithful to Yahweh. They once again worshiped idols that represented gods such as Baal. They made an idol that they called Baal-Berith, and they worshiped it as their god.

Now it happened (ULT)

But (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

that … turned (ULT)

once again (UST)

The author is speaking as if the Israelites literally **turned** and faced or went in a different direction. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in 2:19. Alternate translation: [that … changed their behavior]

Support Reference: Metaphor

---

and whored after the Baals (ULT)

were unfaithful to Yahweh. They … worshiped idols that represented gods such as Baal (UST)

See how you translated the same expression in 2:17. Alternate translation: [and betrayed Yahweh by worshiping the Baals]

Support Reference: Metaphor

And they made for themselves Baal-Berith as a god (ULT)

They made an idol that they called Baal-Berith, and they worshiped it as their god (UST)

The expression **Baal-Berith** is the name of a false god. It means "master of the covenant." This name also appears in 9:4 and in the form El-Berith (which means "god of the covenant") in 9:46.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Israel
- And they made
- as a god

UST

- the Israelites
- They made an idol that they called
- and they worshiped it as their god

Judges 8:34

ULT:
And the sons of Israel did not remember Yahweh, their God, the one having delivered them from the hand of all of their enemies from around.

UST:
The enemy nations that surrounded the Israelites had conquered them. Yahweh their God had rescued the Israelites from their control. But they were not grateful for this.

And the sons of Israel did not remember Yahweh, their God, the one having delivered them from the hand of all of their enemies from around (ULT)

The enemy nations that surrounded the Israelites had conquered them. Yahweh their God had rescued the Israelites from their control. But they were not grateful for this (UST)

Since Yahweh **delivered** the Israelites before they failed to **remember** him, in your translation you may wish to relate these events in the order in which they happened. The UST models one way to do this.

Support Reference: Order of Events

And … did not remember (ULT)

But … were not grateful (UST)

The author is speaking as if the Israelites literally **did not remember** who Yahweh was or what he had done for them. He means that they were not grateful to Yahweh and so did not respond the way grateful people would, with loyal devotion. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And … did not gratefully worship]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- their God

- their enemies

UST

- the Israelites … they
- Yahweh
- their God
- The enemy nations

Judges 8:35

ULT:
And they did not do covenant faithfulness with the house of Jerubbaal, Gideon, according to all of the good that he did with Israel.

UST:
Gideon, whom people also called Jerubbaal, had done many good things for the Israelites. But they did not act kindly toward his family.

And they did not do covenant faithfulness with (ULT)

But they did not act kindly toward (UST)

If your language does not use an abstract noun for the idea of **covenant faithfulness**, you could express the same idea in another way. Alternate translation: [And they did not behave loyally toward]

Support Reference: Abstract Nouns

---

the house of Jerubbaal, Gideon (ULT)

Gideon, whom people also called Jerubbaal … his family (UST)

See how you translated the term **house** in 8:27. Alternate translation: [the descendants of Jerubbaal, that is, Gideon]

Support Reference: Metaphor

---

the good that he did with Israel (ULT)

had done … good things for the Israelites (UST)

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: [the good things that he did for Israel]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- covenant faithfulness
- the house of
- Israel

UST

- kindly
- his family
- the Israelites

Judges 9

Judges 9 Chapter Introduction

Religious and Cultural Concepts in This Chapter

“upon one stone”

The author says in 9:5 that Abimelech and the men he hired brought all of his half-brothers, the other sons of Gideon, to “one stone” and killed them there. There seems to have been some symbolic significance to this action. The stone might have been a place of formal execution. Abimelech could have killed his half-brothers there to indicate that he had taken authority as king and so no threats to his rule should be allowed to exist. The stone might also have been a religious altar of some kind. Some interpreters believe that Abimelech and the leaders of Shechem were executing Gideon’s sons on a stone altar to avenge his desecration of Baal’s altar. This would explain why money from the temple of Baal-Berith paid for the action. However, since the exact purpose is unclear, it would be best to say no more about this in your translation than the original text does.

Jotham’s curse

In 9:20, Jotham, the one son of Gideon who survived Abimelech’s massacre, says, “may fire go forth from Abimelech and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo and may it consume Abimelech.” This was a curse. Jotham was expressing a desire for bad things to happen to the people who had murdered the sons of the man who had delivered them from the Midianites. What Jotham was ultimately wishing for was God’s justice. He wanted people who had done such bad things to have bad things happen to them. His curse was fulfilled in a literal way when Abimelech burned the lords of Shechem to death in 9:49. (See: curse, cursed, cursing)

Translation Issues in This Chapter

Jotham’s parable about the trees

In 9:8–15, Gideon’s surviving son, Jotham, tells the lords of Shechem a parable. A parable is a short story that teaches something that is true. It delivers its lesson in a way that is easy to understand and hard to forget. In many cases, the events in a parable could happen, though they did not actually happen. But in this case, they could not have happened, since this parable is about trees talking to each other about

appointing a king. However, either way, the events of a parable are told only to teach the lesson that the listeners are meant to learn. See the first note to 9:8 for suggestions about how to introduce and begin this parable in your translation.

Did God send an "evil spirit" to Shechem?

In 9:23, the author says that God sent a "bad spirit" that made the lords of Shechem hostile toward Abimelech. The word that the ULT translates as "bad" can also mean "evil," depending on the context. Some versions of the Bible in various languages translate it as "evil" here. Translators may have encountered that reading. However, the context does not seem to support it. The teaching of the Bible as a whole suggests that God would not use something evil to accomplish his purposes. Also, evil spirits have rebelled against God, and so they have forfeited the right to be part of what he is doing. Moreover, the word "spirit" does not necessarily refer to a spiritual being here. It could refer instead to the attitude that Abimelech and the lords of Shechem had toward one another. This would be the same meaning as in 8:3, "their spirit abated toward him," which means, "they no longer had a hostile attitude toward him." So it seems appropriate to understand the author to be saying in 9:23 that God caused hostility between Abimelech and the lords of Shechem.

Why did Gaal go and stand in the gate of Shechem?

In 9:35, the author says that "Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city" of Shechem. He does not say explicitly why Gaal did this. Gaal does not seem to have known that Abimelech and his troops were nearby, since Zebul was able to convince him otherwise at first (as the next verse describes). Gaal, given his boast against Abimelech at the temple banquet, may have wanted to watch and see whether there was any danger. He may have expected to be able to see approaching troops while they were still far away and arrange a defense before they arrived. But since the author does not say explicitly why Gaal went out to the city gate, it would probably be best not to suggest any reason for this in your translation.

Why did the people of Shechem go out of their city the day after Abimelech defeated Gaal?

In 9:42, the author says that the people of Shechem went out of their city the day after Abimelech defeated Gaal, but he does not say why. In this verse, "went out" does not seem to describe a military operation, as it does in 9:39 in the case of Gaal. Instead, the people of Shechem seem to have thought mistakenly that they could let Gaal try to defeat Abimelech and become their ruler and that, if he failed, they could still serve Abimelech. So they were probably just going out to work in their fields.

You may find it appropriate to use a different expression in your translation for “went out” in 9:42 than you do for that phrase in 9:39.

Judges 9:1

ULT:
Now Abimelech, the son of Jerubbaal, went to Shechem to the brothers of his mother, and he spoke to them and to all of the clan of the house of the father of his mother, saying,

UST:
Gideon's son Abimelech went to talk with his mother's brothers in the city of Shechem. He spoke to them and to all his mother's relatives. He said,

Now Abimelech, the son of Jerubbaal, went to Shechem (ULT)

Gideon's son Abimelech went … in the city of Shechem (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Now**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

the brothers of his mother … the father of his mother (ULT)

his mother's brothers … his mother's relatives (UST)

Your language may have its own term or expression for these relationships. Alternate translation: [his maternal uncles … his maternal grandfather]

Support Reference: Kinship

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unfoldingWord® Translation Words

ULT
- Abimelech
- the clan of
- the house of

UST
- Abimelech
- relatives
- relatives

Judges 9:2

ULT:
"Please speak in the ears of all of the lords of Shechem, 'What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over you?' Now remember that I {am} your bone and your flesh."

UST:
"I want you to gather all the leaders of Shechem. Tell them, 'It would not be good to have all 70 of Gideon's sons rule over us. It would be better to have only one man, Abimelech, rule over us.' And do not forget that I am a part of your family!"

Please speak in the ears of all of the lords of Shechem, 'What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over you (ULT)

I want you to gather all the leaders of Shechem. Tell them, 'It would not be good to have all 70 of Gideon's sons rule over us. It would be better to have only one man, Abimelech, rule over us (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Please ask all the lords of Shechem out loud whether it is better for them to have 70 men, all the sons of Jerubbaal, ruling over them or to have one man ruling over them]

Support Reference: Quotes within Quotes

---

speak in the ears of all of the lords of Shechem (ULT)

all the leaders of Shechem. Tell them (UST)

Abimelech is using the term **ears** by association to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [speak so that all of the lords of Shechem can hear you] or [say out loud to all of the lords of Shechem]

Support Reference: Metonymy

What is better for you, 70 men ruling over you, all of the sons of Jerubbaal, or one man ruling over you (ULT)

It would not be good to have all 70 of Gideon's sons rule over us. It would be better to have only one man, Abimelech, rule over us (UST)

Abimelech wants his relatives to use 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: [It is certainly better for you to have one man ruling over you than to have 70 men, all the sons of Jerubbaal, ruling over you!]

Support Reference: Rhetorical Question

I {am} your bone and your flesh (ULT)

I am a part of your family (UST)

Abimelech is using the two main components of the human body, **bone** and **flesh**, to mean the whole body, and when he tells the people of Shechem that he is part of the same body with them, he means that he is their close relative. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [I am your own flesh and blood] or [I am your close relative]

Support Reference: Merism

---

unfoldingWord® Translation Words

ULT

- the lords of
- is better
- ruling

UST

- the leaders of
- It would not be good
- to have … rule

Judges 9:3

ULT:
And the brothers of his mother spoke all of these things for him in the ears of all of the lords of Shechem, and their heart turned after Abimelech, for they said, "He {is} our brother."

UST:
So Abimelech's mother's brothers gathered all the leaders of Shechem. They told them everything that Abimelech wanted them to say. The leaders decided to allow Abimelech to rule over them, considering that he was their relative.

in the ears of (ULT)

They told (UST)

See how you translated the same expression in the previous verse. Alternate translation: [in the hearing of] or [out loud to]

Support Reference: Metonymy

---

and their heart turned after Abimelech, for they said, "He {is} our brother (ULT)

The leaders decided to allow Abimelech to rule over them, considering that he was their relative (UST)

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 when they considered, "He is our brother," their heart turned after Abimelech]

Support Reference: Connect — Reason-and-Result Relationship

---

and their heart turned after Abimelech (ULT)

The leaders decided to allow Abimelech to rule over them (UST)

Here the **heart** represents the will and inclinations. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they decided to make Abimelech their king]

Support Reference: Metaphor

---

their heart (ULT)

The leaders decided to allow … to rule over them (UST)

Since the author is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: [their hearts]

Support Reference: Collective Nouns

He {is} our brother (ULT)

he was their relative (UST)

The lords of Shechem are using the term **brother** to mean someone descended from the same ancestor. They do not mean that Abimelech is their literal brother, a child of the same parents. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [He is our kinsman]

Support Reference: Metaphor

He {is} our brother (ULT)

he was their relative (UST)

The lords of Shechem mean implicitly that they expect Abimelech to treat them better than the other sons of Gideon would because he is their relative, while the other sons are not.

You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He is our kinsman, so he will treat us well]

Support Reference: Assumed Knowledge and Implicit Information

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He {is} our brother (ULT)

he was their relative (UST)

It may be more natural in your language to have an indirect quotation here. The UST models one way to do that.

Support Reference: Direct and Indirect Quotations

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unfoldingWord® Translation Words

ULT

- Abimelech
- the lords of

UST

- Abimelech
- gathered … the leaders of

Judges 9:4

ULT:
Then they gave 70 silver to him from the house of Baal-Berith, and with them Abimelech hired worthless and reckless men, and they went after him.

UST:
So the leaders of Shechem took about a kilogram of silver from the temple of their god Baal-Berith and gave it to Abimelech. He used that money to hire some wicked and violent men. They did whatever he told them to do.

70 silver (ULT)

about a kilogram of silver (UST)

The author is using the word **silver** by association to mean silver shekels, a unit of weight. Alternate translation: [70 shekels of silver]

Support Reference: Metonymy

---

70 silver (ULT)

about a kilogram of silver (UST)

A **silver** shekel weighed about 11 grams, so these **70** shekels weighed a little less than a kilogram, or almost two pounds. In your translation, you could use the ancient measurement and spell the word “shekel” the way it sounds in your language. You could also say “coins” rather than “shekels.” Alternatively, you could use the metric measurement given in the UST or another measurement that your language and culture customarily use, or you could use the ancient measurement in your translation and put a modern measurement in parentheses in the text or in a footnote. Alternate translation: [70 silver shekels] or [70 silver coins]

Support Reference: Biblical Weight

---

from the house of Baal-Berith (ULT)

from the temple of their god Baal-Berith (UST)

The author is speaking of the temple of Baal-Berith as if it had been a **house** in which that false god lived. Alternate translation: [from the temple of Baal-Berith]

Support Reference: Metaphor

---

worthless and reckless men (ULT)

some wicked and violent men (UST)

This phrase expresses a single idea by using two words connected with **and**. The idea is that because these **men** were **worthless**, that is, unprincipled, they were not careful to do what was right and avoid doing what was wrong, that is, they were **reckless**. So Abimelech could hire them to commit murder, as the next verse describes. Your language may have a comparable expression for people whose consciences do not keep them from doing wrong. Alternate translation: [hardened criminals]

Support Reference: Hendiadys

---

unfoldingWord® Translation Words

ULT
- Abimelech
- silver
- from the house of

UST
- He
- silver
- from the temple of

Judges 9:5

ULT:
Then he went {to} the house of his father in Ophrah and he killed his brothers, the sons of Jerubbaal, 70 men upon one stone. But Jotham was left, the youngest son of Jerubbaal, for he had hidden himself.

UST:
Abimelech and the men he had hired went to Ophrah, his father's town. There they murdered his 70 brothers, the sons of his father Gideon. They brought each one of them to a huge rock and killed him there. But Gideon's youngest son Jotham escaped because he hid from Abimelech and his men.

his brothers, the sons of Jerubbaal (ULT)

his … brothers, the sons of his father Gideon (UST)

The author is specifying that these **brothers** were sons of Abimelech's father **Jerubbaal** (Gideon) but not of his mother. Your language may have its own term or expression for this relationship. Alternate translation: [his paternal half-brothers]

Support Reference: Kinship

---

upon one stone (ULT)

to a huge rock … there (UST)

It appears that killing all **70** of these men **upon one stone** was a symbolic action of some kind. See the Introduction to this chapter for a discussion of what the significance of this action might have been and for suggestions of how to represent that in your translation.

Support Reference: Symbolic Action

But Jotham was left, the youngest son of Jerubbaal, for he had hidden himself (ULT)

But Gideon's youngest son Jotham escaped because he hid from Abimelech and his men (UST)

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: [But Jotham, the youngest son of Jerubbaal, hid himself, and so he was left]

Support Reference: Connect — Reason-and-Result Relationship

But Jotham was left (ULT)

But … Jotham escaped (UST)

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: [But Jotham survived]

Support Reference: Active or Passive

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unfoldingWord® Translation Words

ULT

- Jotham
- {to} the house of

UST

- Jotham
- town

Judges 9:6

ULT:
Then all of the lords of Shechem and all of Beth Millo gathered themselves, and they went and made Abimelech reign as king beside the oak of the pillar that {was} in Shechem.

UST:
Then all the town leaders of Shechem and the officers from the nearby fort gathered next to the pillar under the big sacred tree at Shechem. There they appointed Abimelech to be their king.

and all of Beth Millo (ULT)

and the officers from the nearby fort (UST)

The expression **Beth Millo** could be: (1) an expression meaning "the house of Millo," that is, the residents of a place that was described by that term, which means a fortification. This could be the same place as the "citadel" described in 9:46. These might therefore have been soldiers or military officers. Alternate translation: [and all of the officers from the citadel]; (2) the name of a town near Shechem. In that case, the author may be leaving the phrase **the lords of** to be understood implicitly in this second instance. Alternate translation: [and all of the leaders of the nearby town of Beth Millo]

Support Reference: How to Translate Names

---

beside the oak of the pillar that {was} in Shechem (ULT)

next to the pillar under the big sacred tree at Shechem (UST)

The author assumes that readers will know what **oak** and **pillar** he is referring to. Joshua had set up the pillar under that oak there in Shechem as a witness of the covenant that the Israelites had made with Yahweh to worship him alone as their God (Joshua 24:26–27). You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [beside the oak in Shechem under which Joshua had set up a pillar]

Support Reference: Assumed Knowledge and Implicit Information

---

beside the oak of the pillar that {was} in Shechem (ULT)

next to the pillar under the big sacred tree at Shechem (UST)

Making Abimelech **king** next to this **pillar** under this **oak** tree was a symbolic action, given the history of the place. Since the lords of Shechem had given Abimelech money from the temple of Baal-Berith to establish himself as king, Baal-Berith was Abimelech's patron god. So the location of this ceremony was intended to signify that, in place of their covenant with Yahweh, the people were installing a king who would lead them in the worship of Baal-Berith. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [under the patronage of Baal-Berith, beside the very same oak tree in Shechem where Joshua had set up a pillar to remind the Israelites of their covenant with Yahweh]

Support Reference: Symbolic Action

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unfoldingWord® Translation Words

ULT
- Abimelech
- the lords of
- Beth
- and made … reign
- as king

UST
- Abimelech
- the town leaders of
- the officers from the nearby fort
- There they appointed
- to be their king

Judges 9:7

ULT:
And they declared to Jotham, and he went and stood on the top of Mount Gerizim, and he lifted his voice and cried out and said to them, "Listen to me, lords of Shechem, that God may listen to you!

UST:
When Jotham heard about that, he climbed high up on Mount Gerizim. From where he was standing, he shouted very loudly to the people below, "You leaders of Shechem, pay attention to what I say, or God will not answer your prayers!

And they declared to Jotham (ULT)

When Jotham heard about that (UST)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And people told Jotham about this] or [And Jotham was told about this]

Support Reference: Pronouns — When to Use Them

And they declared to Jotham (ULT)

When Jotham heard about that (UST)

The author is leaving some information implicit that he assumes readers will understand. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they declared to Jotham that the leaders of Shechem had made Abimelech their king]

Support Reference: Assumed Knowledge and Implicit Information

---

on the top of Mount Gerizim (ULT)

high … on Mount Gerizim (UST)

The author seems to mean that Jotham stood atop a rocky crag, several hundred feet high, that overlooked Shechem, rather than on the very summit of Mount Gerizim. From there

the leaders of Shechem could have heard him but he would have been safe from capture. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [on a crag high up on Mount Gerizim]

Support Reference: Assumed Knowledge and Implicit Information

---

Mount Gerizim (ULT)

Mount Gerizim (UST)

Jotham choosing **Mount Gerizim** as the place from which to shout his message was a symbolic action. In Deuteronomy 11:29 and Deuteronomy 27:12–26, Moses had commanded the Israelites to proclaim blessings for keeping Yahweh's law from Mount Gerizim and curses for breaking Yahweh's law from the facing Mount Ebal. Joshua 8:32–34 records how Joshua carried out this command. So the location was a reminder of how the people of Israel would be blessed if they remained faithful to Yahweh and cursed if they did not. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [Mount Gerizim, opposite where curses had been proclaimed against unfaithfulness to Yahweh]

Support Reference: Symbolic Action

---

and he lifted his voice and cried out (ULT)

he shouted very loudly (UST)

The author is using a common expression that means that Jotham spoke very loudly. (The rocky cliffs in this area would have amplified and projected his voice.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and in a loud voice he cried out]

Support Reference: Idiom

Listen to me, lords of Shechem, that God may listen to you (ULT)

You leaders of Shechem, pay attention to what I say, or God will not answer your prayers (UST)

Jotham is making a threat that he assumes the lords of Shechem will understand. He is implicitly threatening that God will not listen to their prayers if they do not listen to him, since God has sent him to them with a message. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [If you do not listen to me, you lords of Shechem, then God will not listen to you when you pray, because I am bringing you a message from God]

Support Reference: Assumed Knowledge and Implicit Information

---

Listen … to you (ULT)

pay attention … your prayers (UST)

Here and through the end of Jotham's speech in verse 20, the pronouns **you** and "your" are plural and the imperative verbs have plural forms because Jotham is addressing a group of people, the **lords of Shechem**. So use plural forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

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unfoldingWord® Translation Words

ULT
- to Jotham
- and cried out
- lords of
- God

UST
- Jotham
- he shouted
- You leaders of
- God

Judges 9:8

ULT:
Going, the trees went to anoint a king over them. And they said to the olive tree, ‘Reign over us.’

UST:
One day the trees decided to choose one tree to be their king. First they told the olive tree, ‘We would like you to be our king.’

Going, the trees went to anoint a king over them (ULT)

One day the trees decided to choose one tree to be their king (UST)

To make the lords of Shechem recognize that they will have much trouble because they have made Abimelech their king, Jotham tells them a story. If it would be helpful to your readers, you could state that explicitly. You could also begin this story in the way that made-up stories usually begin in your language. Alternate translation: [Then Jotham told the lords of Shechem a story to make them realize that they would have much trouble because they had made Abimelech their king. He said, “Once upon a time, the trees went to anoint a king over them]

Support Reference: Parables

Going, the trees went to anoint a king over them (ULT)

One day the trees decided to choose one tree to be their king (UST)

Jotham is repeating the verb “go” (saying **Going** and **went**) 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: [The trees went around looking for someone they could anoint as their king]

Support Reference: Reduplication

And they said to the olive tree, ‘Reign over us (ULT)

First they told the olive tree, ‘We would like you to be our king (UST)

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 they asked the olive tree to reign over them]

Support Reference: Quotes within Quotes

Reign over us (ULT)

We would like you to be our king (UST)

This is an imperative, but it communicates a respectful request rather than a command. Use a form in your language that communicates a respectful request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please reign over us]

Support Reference: Imperatives — Other Uses

---

unfoldingWord® Translation Words

ULT

- a king

UST

- king

Judges 9:9

ULT:
But the olive tree said to them, 'Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees?'

UST:
But the olive tree replied, 'I produce olives, and people make oil from them. They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor. It is much more important for me to keep producing olives than to wander around settling matters for other trees as a king would do. {So I will not be your king.}'

But the olive tree said to them, 'Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees (ULT)

But the olive tree replied, 'I produce olives, and people make oil from them. They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor. It is much more important for me to keep producing olives than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

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 the olive tree asked them whether it should discontinue its fatness, by which they honor gods and men, in order to go wave over the trees]

Support Reference: Quotes within Quotes

Should I discontinue my fatness, which, by it, they honor gods and men, that I should go to wave over the trees (ULT)

I produce olives, and people make oil from them. They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor. It is much more important for me to keep producing olives than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

The olive tree in the story 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: [I am not going to discontinue my fatness, by which they honor gods and men, in order to go wave over the trees!]

Support Reference: Rhetorical Question

Should I discontinue my fatness (ULT)

I produce olives, and people make oil from them … It is much more important for me to keep producing olives (UST)

If your language does not use an abstract noun for the idea of **fatness**, you could express the same idea in another way. The tree is referring specifically to the oil that is made from its olives. Alternate translation: [Should I stop producing oil]

Support Reference: Abstract Nouns

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which, by it, they honor gods and men (ULT)

They put the oil in sacrifices that they offer, and they use it to anoint people whom they want to honor (UST)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [by which people honor gods and men] or [by which gods and men are honored]

Support Reference: Pronouns — When to Use Them

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gods (ULT)

in sacrifices that they offer (UST)

The word translated as **gods** is plural in form, but it could mean either: (1) gods, as in the ULT. (2) God. Alternate translation: [God]

Support Reference: Unusual Uses of the Plural

---

that I should go to wave over the trees (ULT)

than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

The olive tree is using the term **wave** to suggest implicitly that being a king over the other trees would not be as worthwhile or productive as continuing to make olives for oil. Trees stay rooted in the ground, so the olive tree is using the word **wave**, meaning to sway back and forth in the wind, to represent how kings go around taking care of various official matters. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

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unfoldingWord® Translation Words

ULT

- gods

UST

- in sacrifices that they offer

Judges 9:10

ULT:
So the trees said to the fig tree, ‘Come, you reign over us.’

UST:
So the trees told the fig tree, ‘Then we want you to be our king!’

So the trees said to the fig tree, ‘Come, you reign over us (ULT)

So the trees told the fig tree, ‘Then we want you to be our king (UST)

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 the trees asked the fig tree to come and reign over them]

Support Reference: Quotes within Quotes

Come, you reign over us (ULT)

Then we want you to be our king (UST)

The trees are stating the pronoun **you** separately, even though the verb translated as **reign** already includes this meaning. They are doing that to emphasize what they want the personal role of the fig tree to be. The idea is that if the olive tree will not be their king, then the trees would like the fig tree to be their king. If a speaker 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: [Then you be the one to reign over us]

Support Reference: Pronouns — When to Use Them

Judges 9:11

ULT:
But the fig tree said to them, 'Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees?'

UST:
But the fig tree replied, 'I produce figs. They are good to eat, and they taste sweet. It is much more important for me to keep producing figs than to wander around settling matters for other trees as a king would do. {So I will not be your king.}'

But the fig tree said to them, 'Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees (ULT)

But the fig tree replied, 'I produce figs. They are good to eat, and they taste sweet. It is much more important for me to keep producing figs than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

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 the fig tree asked them whether it should discontinue its sweetness and its good fruit in order to go wave over the trees]

Support Reference: Quotes within Quotes

Should I discontinue my sweetness and my good fruit, that I should go to wave over the trees (ULT)

I produce figs. They are good to eat, and they taste sweet. It is much more important for me to keep producing figs than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

See how you translated the similar question in 9:9. Alternate translation: [I am not going to discontinue my sweetness and my good fruit in order to go wave over the trees!]

Support Reference: Rhetorical Question

---

my sweetness and my good fruit (ULT)

figs. They are good to eat, and they taste sweet … figs (UST)

If your language does not use an abstract noun for the idea of **sweetness**, you could express the same idea in another way. (The tree is expressing a single idea by using two phrases connected with **and**.) Alternate translation: [my good, sweet fruit]

Support Reference: Abstract Nouns

---

that I should go to wave over the trees (ULT)

than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

See how you translated the same expression in 9:9.

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- good

UST

- They are good to eat

Judges 9:12

ULT:
So the trees said to the vine, ‘Come, you reign over us.’

UST:
So the trees told the grapevine, ‘Then we want you to be our king!’

So the trees said to the vine, ‘Come, you reign over us (ULT)

So the trees told the grapevine, ‘Then we want you to be our king (UST)

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 the trees asked the vine to come and reign over them]

Support Reference: Quotes within Quotes

Come, you reign over us (ULT)

Then we want you to be our king (UST)

See how you translated the same expression in 9:10. Alternate translation: [Then you be the one to reign over us]

Support Reference: Pronouns — When to Use Them

Judges 9:13

ULT:
But the vine said to them, 'Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees?'

UST:
But the grapevine replied, 'I produce grapes, and people produce new wine from them. That new wine causes gods and people to be happy. It is much more important for me to keep producing grapes than to wander around settling matters for other trees as a king would do. {So I will not be your king.}'

But the vine said to them, 'Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees (ULT)

But the grapevine replied, 'I produce grapes, and people produce new wine from them. That new wine causes gods and people to be happy. It is much more important for me to keep producing grapes than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

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 the vine asked them whether it should discontinue its new wine, which cheers gods and men, in order to go wave over the trees]

Support Reference: Quotes within Quotes

Should I discontinue my new wine, cheering gods and men, that I should go to wave over the trees (ULT)

I produce grapes, and people produce new wine from them. That new wine causes gods and people to be happy. It is much more important for me to keep producing grapes than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

See how you translated the similar question in 9:9. Alternate translation: [I am not going to discontinue my new wine, which cheers gods and men, in order to go wave over the trees!]

Support Reference: Rhetorical Question

---

gods (ULT)

gods (UST)

The word translated as **gods** is plural in form, but it could mean either: (1) gods, as in the ULT. (2) God. Alternate translation: [God]

Support Reference: Unusual Uses of the Plural

---

that I should go to wave over the trees (ULT)

than to wander around settling matters for other trees as a king would do. {So I will not be your king … } (UST)

See how you translated the same expression in 9:9.

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- the vine
- my new wine
- gods

UST

- the grapevine
- grapes, and people produce new wine from them … grapes
- gods

Judges 9:14

ULT:
So all of the trees said to the thornbush, ‘Come, you reign over us.’

UST:
So all of the trees finally told the thornbush, ‘Then we want you to be our king!’

So all of the trees said to the thornbush, ‘Come, you reign over us (ULT)

So all of the trees finally told the thornbush, ‘Then we want you to be our king (UST)

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 all of the trees asked the thornbush to come and reign over them]

Support Reference: Quotes within Quotes

---

all of the trees (ULT)

all of the trees (UST)

With the word **all**, Jotham is implicitly including the trees that had refused to become king. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [all of the trees, including the ones that could have become king themselves]

Support Reference: Assumed Knowledge and Implicit Information

---

Come, you reign over us (ULT)

Then we want you to be our king (UST)

See how you translated the same expression in 9:10. Alternate translation: [Then you be the one to reign over us]

Support Reference: Pronouns — When to Use Them

Judges 9:15

ULT:
And the thornbush said to the trees, ‘If in truth you are anointing me as king over you, come, shelter in my shade. But if not, may fire go forth from the thornbush and consume the cedars of Lebanon!’

UST:
The thornbush said to the trees, ‘If you sincerely want to appoint me to be your king, then accept my protection and obey my commands. But be sure that you are sincere, because if you do not obey me, then I will start a fire that will burn up all of you, even the biggest trees, such as the cedar trees in the country of Lebanon!’”

And the thornbush said to the trees, ‘If in truth you are anointing me as king over you, come, shelter in my shade. But if not, may fire go forth from the thornbush and consume the cedars of Lebanon (ULT)

The thornbush said to the trees, ‘If you sincerely want to appoint me to be your king, then accept my protection and obey my commands. But be sure that you are sincere, because if you do not obey me, then I will start a fire that will burn up all of you, even the biggest trees, such as the cedar trees in the country of Lebanon (UST)

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 the thornbush told the trees that if in truth they were anointing him as king over them, then they should come and shelter in his shade. But if not, then may fire go forth from the thornbush and consume the cedars of Lebanon]

Support Reference: Quotes within Quotes

---

in truth (ULT)

sincerely (UST)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. In this context. the word translated as **truth** refers to faithfully fulfilling relational responsibilities towards another person. The thornbush wants to make sure that the other trees sincerely want it to be their king and that they are not anointing it simply because the other trees refused. Alternate translation: [truly] or [in good faith]

Support Reference: Abstract Nouns

---

come, shelter in my shade (ULT)

then accept my protection and obey my commands (UST)

In the story, the thornbush is speaking as if the other trees would literally **shelter** in its **shade**, that is, find protection there from the heat of the sun. This was an image that people in this culture used to describe coming under the protection of a ruler and accordingly accepting an obligation to obey that ruler. Isaiah 30:2, for example, speaks of the Judeans sheltering in the shadow of Egypt, meaning that they agreed to allow Pharaoh to rule them in exchange for his protection. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [then obey me as your king]

Support Reference: Metaphor

---

come, shelter in my shade (ULT)

then accept my protection and obey my commands (UST)

Jotham's parable is designed to make the lords of Shechem realize that they have made a great mistake by giving Abimelech the means to kill all of his brothers and then anointing him as king. One way the parable does this is by having one of its characters, the thornbush, say something that is the opposite of the way things really are. A thornbush does not create any **shade** in which anyone or anything can **shelter**. Similarly, Abimelech will not do anything worthwhile for the people of Shechem. He will only cause great trouble for them. If it would be helpful to your readers, you could reflect in your translation how what the thornbush says is the opposite of the way things are. Alternate translation: [come under the shade of my tiny branches]

Support Reference: Irony

But if not (ULT)

But be sure that you are sincere, because if you do not obey me (UST)

The thornbush 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: [But if you are not anointing me in truth] or [But if you are not sincerely intending to obey me as your king]

Support Reference: Ellipsis

---

may fire go forth from the thornbush and consume the cedars of Lebanon (ULT)

then I will start a fire that will burn up all of you, even the biggest trees, such as the cedar trees in the country of Lebanon (UST)

The thornbush is speaking of **fire** as if it were a living thing that could **go forth** by itself. It is actually making a threat that it will start a fire if it discovers that the other trees have not anointed it king sincerely, that is, if they are not going to obey it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [then I will start a fire that will burn up even the cedars of Lebanon]

Support Reference: Personification

---

the thornbush (ULT)

I (UST)

The thornbush is speaking about itself in the third person, as subjects would speak of and to a king in this culture. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me]

Support Reference: First, Second or Third Person

---

unfoldingWord® Translation Words

ULT

- as king

- may … go forth
- and consume
- the cedars of
- Lebanon

UST

- to be … king
- then … will start
- that will burn up
- all of you, even the biggest trees, such as the cedar trees in
- the country of Lebanon

Judges 9:16

ULT:
So now, if you have acted in truth and in integrity and made Abimelech reign, and if you have done good with Jerubbaal and with his house, and if according to the deserving of his hands you have done to him,

UST:
After Jotham finished telling them this parable, he said, "Now you must consider whether you have truly done the right thing by making Abimelech your king. You must consider whether you have treated Gideon and his family properly. You must consider whether you have treated him the way he deserved for what he did.

So now, if you have acted in truth and in integrity and made Abimelech reign, and if you have done good with Jerubbaal and with his house, and if according to the deserving of his hands you have done to him (ULT)

After Jotham finished telling them this parable, he said, "Now you must consider whether you have truly done the right thing by making Abimelech your king. You must consider whether you have treated Gideon and his family properly. You must consider whether you have treated him the way he deserved for what he did (UST)

In verses 16–19, Jotham is describing a condition in which a second event should take place only if a first event has taken place. He makes a series of "if" statements in verses 16 and 19 (suggesting in verses 17 and 18 that these statements are not actually true), and then in the second half of verse 19 he says what the lords of Shechem should do if they have done what he has described. These verses are all one long sentence. If it would be clearer for your readers, you could translate them as a series of shorter sentences. Alternate translation: [So now, suppose you have acted in truth and in integrity and made Abimelech reign. Suppose you have done good with Jerubbaal and with his house. Suppose that according to the deserving of his hands you have done to him]

Support Reference: Connect — Hypothetical Conditions

So now, if you have acted (ULT)

After Jotham finished telling them this parable, he said, "Now you must consider whether you have … done (UST)

Jotham has finished telling the story of the trees, and he is using the expression **So now** to introduce his explanation of the implications of the story. You could indicate this more

explicitly in your translation if that would be helpful to your readers. Alternate translation: [Now this is how my story applies to you: if you have acted]

Support Reference: Connecting Words and Phrases

---

if you have acted in truth and in integrity and made Abimelech reign (ULT)

you must consider whether you have truly done the right thing by making Abimelech your king (UST)

If your language does not use abstract nouns for the ideas of **truth** and **integrity**, you could express the same idea in another way. Alternate translation: [if you have acted truly and genuinely and made Abimelech reign]

Support Reference: Abstract Nouns

---

if you have acted in truth and in integrity and made Abimelech reign (ULT)

you must consider whether you have truly done the right thing by making Abimelech your king (UST)

In his explanation of the parable, Jotham carries the implications of the idea of **truth** one step farther than in the parable. That term refers to faithfully fulfilling relational responsibilities towards another person. In a sense, just as the trees were not doing right by the thornbush by anointing it king just because the other trees refused, so the lords of Shechem are not doing right by Abimelech by supporting his murderous plot to become king. They should have encouraged him to be honest and humble and peaceful instead. But the person they are most significantly not doing right by is Gideon. Jotham will develop this idea at length in the verses that follow. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [if you have really been fair to Gideon by making Abimelech reign]

Support Reference: Assumed Knowledge and Implicit Information

---

in truth and in integrity (ULT)

truly … the right thing (UST)

The terms **truth** and **integrity** mean similar things. Jotham 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: [in complete sincerity]

Support Reference: Doublet

---

his house (ULT)

his family (UST)

Here, **house** means all the people descended from a particular person. Alternate translation: [his descendants]

Support Reference: Metaphor

---

according to the deserving of his hands (ULT)

the way he deserved for what he did (UST)

Jotham is using the word **hands** to mean what his father **Jerubbaal** (Gideon) did for the Israelites, by association with the way people use their hands to do things. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [according to what his actions deserved]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Abimelech
- and made … reign
- good
- his house

UST

- Abimelech

- by making … your king
- properly
- his family

Judges 9:17

ULT:
that my father fought for you and threw his life in front and delivered you from the hand of Midian—

UST:
Remember what my father did for you. He led the Israelites into battle against the Midianites. He was willing to die if necessary to rescue you from their power.

that my father fought for you and threw his life in front and delivered you from the hand of Midian (ULT)

Remember what my father did for you. He led the Israelites into battle against the Midianites. He was willing to die if necessary to rescue you from their power (UST)

If you have decided to translate the long sentence in verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own. Alternate translation: [Now consider how my father fought for you and threw his life in front and delivered you from the hand of Midian]

Support Reference: Connect — Hypothetical Conditions

---

that (ULT)

Remember what (UST)

Jotham is providing background information to remind the lords of Shechem what Gideon had done for the Israelites. They already know this information, but he is bringing it their attention and emphasizing it to show that they have not treated Gideon and his family "according to the deserving of his hands," as he said in the previous verse. In your translation, introduce this information in a way that would be natural in your own language and culture. Alternate translation: [considering that]

Support Reference: Background Information

---

and threw his life in front (ULT)

He led the Israelites … He was willing to die if necessary (UST)

Jotham is using a common expression that means that Gideon risked his life by leading the armies of Israel and thus going **in front** of them into battle against the Midianites. Your language may have a comparable expression that you can use in your translation. You could also state the meaning plainly. Alternate translation: [and put his life on the line] or [and risked his life]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- and delivered

UST

- to rescue

Judges 9:18

ULT:
but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother—

UST:
But now you have rebelled against my father's family. You have murdered 70 of his sons on one huge rock. And you have appointed Abimelech to be the king who will rule you people of Shechem. {You think he will treat you well} because he is your relative. {But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives.

but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother (ULT)

But now you have rebelled against my father's family. You have murdered 70 of his sons on one huge rock. And you have appointed Abimelech to be the king who will rule you people of Shechem. {You think he will treat you well} because he is your relative. {But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives (UST)

The word translated as **but** shows that in this verse, Jotham is drawing a contrast between the way the lords of Shechem should implicitly have treated Gideon and what they actually did to his descendants. In your translation, introduce this contrast in a way that is natural in your language. Since this contrasting material is supplemental to the if-then condition that Jotham develops over the course of verses 16–19, you may want to use punctuation to set it apart in some way, such as by setting it off with dashes, as the ULT does, or by putting it in parentheses.

Support Reference: Connect — Contrast Relationship

but today you have arisen against the house of my father and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother (ULT)

But now you have rebelled against my father's family. You have murdered 70 of his sons on one huge rock. And you have appointed Abimelech to be the king who will rule you people of Shechem. {You think he will treat you well} because he is your relative. {But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives (UST)

If you have decided to translate the long sentence in verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own. You may wish to state some implicit ideas explicitly for the sake of continuity. Alternate translation: [But you have not treated my father and his family fairly. Instead, today you have arisen against them and have killed his sons, 70 men upon one stone, and you have made Abimelech, the son of his female slave, reign over the lords of Shechem because he is your brother]

Support Reference: Connect — Hypothetical Conditions

---

have arisen (ULT)

have rebelled (UST)

Jotham is using the word **arisen** within a common expression in which it ordinarily describes subjects revolting against their rulers. In 8:23, Gideon refused to become king and to have his son and grandson be kings after him, so the lords of Shechem did not literally revolt against the rule of Gideon's family. Jotham's point may be that if anyone were to be their king, it should have been Gideon's legal heirs (just as the olive tree, fig tree, and grapevine would have made better kings than the thornbush), so in that sense making Abimelech king was a revolt against those who should have been accepted as authorities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [have revolted]

Support Reference: Idiom

---

the house of (ULT)

family (UST)

See how you translated the term **house** in 9:16. Alternate translation: [the descendants of]

Support Reference: Metaphor

---

the son of his female slave (ULT)

{But he has no right to be a king, since} he is only the son of my father's slave girl, not of one of his full legal wives (UST)

The author says in 8:31 that Abimelech's mother was Gideon's "concubine." This means that she was a legal but secondary wife whose children did not have inheritance rights. While female slaves sometimes did become the concubines of their masters, not every concubine was a female slave. Abimelech's mother seems to have come from a family of standing in Shechem; Gideon may have married her as a concubine rather than as a full wife because she was a foreigner, from the surviving Canaanite population of Shechem. So Jotham is disparaging her by calling her a **female slave**. His main point seems to be that Abimelech has no rights of inheritance and thus no claim to become king. (Unfortunately Gideon suggested otherwise when he named this son Abimelech, meaning "my father is king.") You could bring out this emphasis in your translation if that would be helpful to your readers. Alternate translation: [who has no rights of inheritance and so no claim to become king as Gideon's son]

Support Reference: Assumed Knowledge and Implicit Information

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is your brother (ULT)

is your relative (UST)

See how you translated the term **brother** in 9:3. Alternate translation: [is your kinsman]

Support Reference: Metaphor

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unfoldingWord® Translation Words

ULT

- Abimelech
- the house of
- and you have made … reign
- his female slave
- the lords of

UST

- Abimelech
- family
- And you have appointed … to be the king who will rule
- my father's slave girl, not of one of his full legal wives
- you people of

Judges 9:19

ULT:
now if you have acted in truth and in integrity with Jerubbaal and with his house this day, rejoice in Abimelech, and may he also rejoice in you.

UST:
Now if you truly have done the right thing toward Gideon and his family, then may you now be happy that Abimelech is your king, and may he also be happy that you are his subjects.

now if you have acted in truth and in integrity with Jerubbaal and with his house this day, rejoice in Abimelech, and may he also rejoice in you (ULT)

Now if you truly have done the right thing toward Gideon and his family, then may you now be happy that Abimelech is your king, and may he also be happy that you are his subjects (UST)

Jotham is concluding the long hypothetical statement he began in 9:16. He is repeating the **if** part of it for clarity, since he has said many other things after first stating that part. If it would be helpful in your language, you could explicitly state the implied "then" before that part of the statement. If you have been translating verses 16–19 as a series of shorter sentences, you could make this verse a sentence of its own and indicate that Jotham is introducing his conclusion here. Alternate translation: [So to conclude, if you have acted in truth and in integrity with Jerubbaal and with his house this day, then rejoice in Abimelech, and may he also rejoice in you]

Support Reference: Connect — Hypothetical Conditions

---

in truth and in integrity (ULT)

truly … the right thing (UST)

See how you translated the same expression in 9:16. Alternate translation: [in complete sincerity]

Support Reference: Doublet

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unfoldingWord® Translation Words

ULT

- in Abimelech
- his house
- rejoice
- and may … rejoice

UST

- that Abimelech is your king
- his family
- then may you … be happy
- and may … be happy

Judges 9:20

ULT:
But if not, may fire go forth from Abimelech, and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo, and may it consume Abimelech.”

UST:
But if what you did was not right, then I hope that Abimelech destroys you leaders of Shechem and you officers from the fort, and I hope that you destroy him!”

But if not, may fire go forth (ULT)

But if what you did was not right, then I hope that … destroys (UST)

Jotham is describing a further condition in which a second event would take place if a first event had. If it would be helpful in your language, you could explicitly state the implied “then” before the second part of this statement. Alternate translation: [But if not, then may fire go forth]

Support Reference: Connect — Hypothetical Conditions

But if not (ULT)

But if what you did was not right (UST)

Jotham 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: [But if you have not acted in truth and in integrity with Jerubbaal and with his house this day]

Support Reference: Ellipsis

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may fire go forth from Abimelech, and may it consume the lords of Shechem and Beth Millo, and may fire go forth from the lords of Shechem and from Beth Millo, and may it consume Abimelech (ULT)

then I hope that Abimelech destroys you leaders of Shechem and you officers from the fort, and I hope that you destroy him (UST)

Jotham is speaking as if **fire** would literally **go forth** from Abimelech and burn up the lords of Shechem and Beth Millo and as if fire from them would also burn up Abimelech. Jotham is using fire to represent the destruction of warfare. He means that, if Abimelech and the lords of Shechem have not treated Gideon and his family right, then he hopes and expects that they will turn against each other and fight a war and destroy each other. (Part of what he said actually was fulfilled literally, when Abimelech burned the tower of Shechem, as verse 49 describes.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [may Abimelech and you lords of Shechem fight a war against each other that destroys all of you]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Abimelech
- from Abimelech
- may … go forth
- and may it consume
- the lords of
- and Beth
- and may it consume

UST

- him
- Abimelech
- then I hope that … destroys
- then I hope that … destroys
- you leaders of
- and you officers from the fort
- and I hope that … destroy

Judges 9:21

ULT:
Then Jotham escaped and fled, and he went to Beer. And he dwelled there from the face of Abimelech his brother.

UST:
After Jotham finished saying all of this, the leaders of Shechem tried to capture him, but he got away from them. He ran away to the town of Beer. He stayed there so that his half-brother Abimelech would not be able to kill him.

Then Jotham escaped and fled (ULT)

After Jotham finished saying all of this, the leaders of Shechem tried to capture him, but he got away from them (UST)

While the words **escaped** and **fled** mean similar things, the author does not seem to be using them together for emphasis (for example, to mean "hurriedly ran away") or to express a single idea through them (for example, to mean "escaped by running away"). He seems to mean implicitly that Jotham **escaped** from Shechem, that is, he was able to shout his message without being captured, and then **fled** to the city of Beer where he was apparently safe from Abimelech. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then Jotham escaped from Shechem and fled for safety]

Support Reference: Assumed Knowledge and Implicit Information

---

from the face of (ULT)

so that … would not be able to kill him (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:3. Alternate translation: [away from the presence of]

Support Reference: Metonymy

---

his brother (ULT)

his half-brother (UST)

Jotham and Abimelech had the same father but not the same mother. Your language may have its own term or expression for this relationship. Alternate translation: [his father's son]

Support Reference: Kinship

---

unfoldingWord® Translation Words

ULT
- Jotham
- Abimelech

UST
- Jotham
- Abimelech

Judges 9:22

ULT:
And Abimelech ruled over Israel three years.

UST:
For the next three years, Abimelech ruled as the king of the city of Shechem. Many Israelites also accepted him as their king.

Israel (ULT)

Many Israelites also accepted him as their (UST)

The author is using all of **Israel** to mean one part of Israel. The narrative suggests that Abimelech ruled primarily over the city of Shechem and its surrounding towns. (Recall from 1:7 that in Canaan at this time, each city and town had a ruler who had the title of "king.") His authority and influence may have extended somewhat farther from there, through the territory of Ephraim and possibly into neighboring tribes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that part of Israel]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT
- Abimelech
- Israel

UST
- Abimelech
- Many Israelites also accepted him as their

Judges 9:23

ULT:
Then God sent a bad spirit between Abimelech and between the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,

UST:
Then God made Abimelech and the leaders of Shechem hostile toward each other. The leaders of Shechem started plotting against Abimelech.

Then God sent a bad spirit between Abimelech and between the lords of Shechem (ULT)

Then God made Abimelech and the leaders of Shechem hostile toward each other (UST)

See the discussion of this statement in the Introduction to this chapter. The word **spirit** could refer to: (1) the attitude that Abimelech and the lords of Shechem had towards one another. Alternate translation: [Then God caused hostility between Abimelech and the lords of Shechem]; (2) a spiritual being. Alternate translation: [Then God sent a spiritual being that caused Abimelech and the lords of Shechem to fight with each other]

Support Reference: Assumed Knowledge and Implicit Information

---

Then God sent (ULT)

Then God made … hostile toward each other (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Then**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

unfoldingWord® Translation Words

ULT
- with Abimelech
- Abimelech
- God
- a … spirit
- bad

- between the lords of
- the lords of

UST

- against Abimelech
- Abimelech
- God
- Then … made … hostile toward each other
- Then … made … hostile toward each other
- the leaders of
- The leaders of

Judges 9:24

ULT:
the violence of the 70 sons of Jerubbaal to come, and their blood to put, upon Abimelech their brother who killed them and upon the lords of Shechem who strengthened his hands to kill his brothers.

UST:
The 70 sons of Jerubbaal were Abimelech's half-brothers, but he hired men to kill them. The leaders of Shechem gave him the money to have men kill his half-brothers. {So God made them enemies so that} they would suffer violently, just as they had caused others to suffer violently. God did this to punish them for the murders they had committed.

the violence of the 70 sons of Jerubbaal to come, and their blood to put, upon Abimelech (ULT)

The 70 sons of Jerubbaal were Abimelech's … {So God made them enemies so that} they would suffer violently, just as they had caused others to suffer violently. God did this to punish them for the murders they had committed (UST)

This verse is giving the reason why God "sent a bad spirit," as the previous verse described. It is not indicating why or how the lords of Shechem "dealt treacherously" with Abimelech. You may wish to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: [God did this so that the violence of the 70 sons of Jerubbaal would come upon, and to put their blood upon, Abimelech]

Support Reference: Connect — Reason-and-Result Relationship

---

the violence of the 70 sons of Jerubbaal (ULT)

The 70 sons of Jerubbaal … {So God made them enemies so that} they would suffer violently, just as they had caused others to suffer violently (UST)

The author is using this possessive form to describe the **violence** that was committed against **the 70 sons of Jerubbaal**, not to describe any violence that they committed. It may be helpful to clarify this for your readers. Alternate translation: [the violence that was committed against the 70 sons of Jerubbaal] or [the violence that the 70 sons of Jerubbaal suffered]

Support Reference: Possession

---

and their blood to put, upon Abimelech their brother who killed them (ULT)

were Abimelech's half-brothers, but he hired men to kill them … God did this to punish them for the murders they had committed (UST)

The expression **to put** the **blood** of one person on another means to hold responsible and punish that other person for killing the first one. This expression uses the term **blood** by association to mean death. Alternate translation: [and to hold their brother Abimelech, who killed them, responsible for their deaths] or [and to avenge their deaths by punishing their brother Abimelech, who killed them]

Support Reference: Idiom

---

their brother … his brothers (ULT)

half-brothers … his half-brothers (UST)

See how you translated the term "brother" in 9:21. Alternate translation: [their father's son … his father's sons]

Support Reference: Kinship

---

who strengthened his hands (ULT)

gave him the money (UST)

This expression means that the lords of Shechem enabled Abimelech to do something he could not otherwise have done. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who enabled him] or [who gave him the means]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Abimelech
- the lords of

UST

- were Abimelech’s
- The leaders of

Judges 9:25

ULT:
And the lords of Shechem put ambushers against him on the tops of the hills, and they robbed everyone who passed by them on the road, and it was told to Abimelech.

UST:
The leaders of Shechem decided not to rely on Abimelech anymore. Instead, they had some of their men hide up high on the hills around the city. {From there these men could see travelers approaching, and they surprised them} and robbed them when they got close. Abimelech heard about what they were doing.

against him (ULT)

decided not to rely on Abimelech anymore (UST)

The phrase **against him** could mean: (1) to the disadvantage of Abimelech, that is, discrediting his authority and undermining the stability of his rule. Alternate translation: [to his disadvantage]; (2) to watch for Abimelech and try to capture him. Alternate translation: [to try to capture him]

Support Reference: Assumed Knowledge and Implicit Information

---

on the tops of the hills (ULT)

up high on the hills around the city (UST)

By **hills**, the author may mean Mount Gerizim and Mount Ebal. (This word can describe either hills or mountains.) The city of Shechem was in a valley between those two mountains. See how you translated the expression “on the top of Mount Gerizim” in 9:7. Alternate translation: [up high on Mount Gerizim and Mount Ebal]

Support Reference: Assumed Knowledge and Implicit Information

---

and it was told to Abimelech (ULT)

Abimelech heard about what they were doing (UST)

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 Abimelech about this]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT

- to Abimelech
- And … put
- the lords of

UST

- Abimelech
- Instead, they had some of their men hide
- The leaders of

Judges 9:26

ULT:
Then Gaal, the son of Ebed, came with his brothers and they went over into Shechem. And the lords of Shechem trusted in him.

UST:
Then Gaal son of Ebed moved into the city of Shechem along with a group of men he commanded. The leaders of Shechem liked him and welcomed him.

Gaal … Ebed (ULT)

Gaal … Ebed (UST)

The word **Ebed** is the name of a man.

Support Reference: How to Translate Names

---

with his brothers (ULT)

along with a group of men he commanded (UST)

Here the term **brothers** probably does not describe men who have the same parents. It could be referring to: (1) a band of men who traveled about with Gaal. Some of them may have been related to him, but they were not all necessarily his relatives. Alternate translation: [with a band of men]; (2) men who were related to Gaal but who were not all necessarily his literal brothers. Alternate translation: [with some of his kinsmen]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- and they went over
- the lords of

UST
- Then … moved into
- The leaders of

Judges 9:27

ULT:
And they went out {into} the field and cut off their vineyards and trod, and they made offerings and went {into} the house of their god, and they ate and drank and cursed Abimelech.

UST:
Then the people who lived in Shechem went out to their vineyards to pick some grapes. They pressed the grapes to make juice, and from the juice they made wine. They brought some of the wine as an offering into the temple of their god Baal-Berith. There they had a big feast and drank a lot of wine. Then they started cursing Abimelech.

And they went out (ULT)

Then the people who lived in Shechem went out (UST)

The author is using the pronoun **they** to mean the people of the city of Shechem. It may be helpful to clarify this for your readers. Alternate translation: [And the people of Shechem went out]

Support Reference: Pronouns — When to Use Them

---

and cut off their vineyards (ULT)

to pick some grapes (UST)

The author is using the term **vineyards** by association to mean the grapes on the vines in the vineyards. Alternate translation: [and cut clusters of grapes off the vines in their vineyards]

Support Reference: Metonymy

---

and trod (ULT)

They pressed the grapes to make juice, and from the juice they made wine (UST)

The author is leaving some information implicit that he assumes readers will understand. He means that the people of Shechem **trod** on the grapes that they had picked. That is, they

stepped on them to squeeze the juice out of them so that they could make wine from it. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and squeezed the grapes to make wine]

Support Reference: Assumed Knowledge and Implicit Information

---

and they made offerings (ULT)

They brought some of the wine as an offering (UST)

Based on its one other use in Leviticus 19:24, the term translated as **offerings** refers to fruit that people brought into a temple and ate, or drank as juice, as part of a harvest thanksgiving celebration. Alternate translation: [and they prepared fruit offerings to give thanks for their harvest]

Support Reference: Translate Unknowns

{into} the house of their god (ULT)

the temple of their god Baal-Berith (UST)

The author is speaking of the temple of the **god** that the people of Shechem worshiped as if it were a **house** in which that false god lived. See how you translated the similar expression in 9:4. Alternate translation: [into the temple of their god]

Support Reference: Metaphor

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unfoldingWord® Translation Words

ULT

- Abimelech
- their vineyards
- {into} the house of
- their god
- and they ate
- and cursed

UST

- Abimelech
- some grapes
- the temple of
- their god Baal-Berith

- There they had a big feast
- Then they started cursing

Judges 9:28

ULT:
Then Gaal, the son of Ebed, said, "Who {is} Abimelech, and who {is} Shechem, that we should serve him? {Is he} not the son of Jerubbaal, and {is not} Zebul his deputy? Serve the men of Hamor, the father of Shechem. But we, why should we serve him?

UST:
Gaal son of Ebed said, "We should not allow Abimelech to rule over us! His mother was from Shechem, but his father was Jerubbaal{, an Israelite}. So he is not really one of us! {We should not allow} Zebul {to rule over us either, since} it was Abimelech who appointed him as governor of our city. Instead, our ruler should be one of the descendants of Hamor, who founded our city of Shechem. We should not be allowing a foreigner like Abimelech to rule us.

Who {is} Abimelech, and who {is} Shechem, that we should serve him? {Is he} not the son of Jerubbaal, and {is not} Zebul his deputy (ULT)

We should not allow Abimelech to rule over us! His mother was from Shechem, but his father was Jerubbaal{, an Israelite}. So he is not really one of us! {We should not allow} Zebul {to rule over us either, since} it was Abimelech who appointed him as governor of our city … our (UST)

Gaal 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 these questions as statements or exclamations. Alternate translation: [We should not serve Abimelech, even though he is from Shechem! After all, he is the son of Jerubbaal! And Zebul is just somebody he appointed]

Support Reference: Rhetorical Question

Who {is} Abimelech, and who {is} Shechem, that we should serve him (ULT)

We should not allow Abimelech to rule over us! His mother was from Shechem (UST)

Gaal is using the name **Shechem** by association to mean Abimelech, probably because Abimelech is from Shechem. Alternate translation: [Who is Abimelech? Who is this man from Shechem, that we should serve him?]

Support Reference: Metonymy

Who {is} Abimelech, and who {is} Shechem, that we should serve him (ULT)

We should not allow Abimelech to rule over us! His mother was from Shechem (UST)

The first two phrases mean basically the same thing. Gaal is referring to the same person by the names **Abimelech** and **Shechem**. However, there is a slight difference in meaning. The second phrase makes a mild concession, indicating that perhaps there is some basis to serve Abimelech, since he is from the city of Shechem and his mother is related to the people who live there. (In 9:3, the people of the city say of Abimelech, "He is our brother," meaning "our kinsman.") You may wish to indicate this in your translation. Alternate translation: [Why should we serve Abimelech, even though he is from Shechem?]

Support Reference: Parallelism

---

we should serve him (ULT)

to rule over us (UST)

Gaal is using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

{Is he} not the son of Jerubbaal (ULT)

but his father was Jerubbaal{, an Israelite}. So he is not really one of us (UST)

Gaal is implicitly suggesting a reason why the people of Shechem should not serve Abimelech. His point is that Abimelech is the son of somebody outside their people group, an Israelite. Gaal may be using the name Jerubbaal instead of Gideon to make a further point, that Abimelech's father opposed the worship of Baal, while the people of Shechem are devoted to Baal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [He is the son of Jerubbaal, an Israelite who opposed the worship of Baal]

Support Reference: Assumed Knowledge and Implicit Information

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and {is not} Zebul his deputy (ULT)

{We should not allow} Zebul {to rule over us either, since} it was Abimelech who appointed him as governor of our city … our (UST)

The author could have indicated in 9:22, when he briefly described Abimelech's reign, that Abimelech appointed a man named Zebul as his **deputy** to govern Shechem whenever he was not present there. However, the author is instead reporting what Gaal said at this festival as a way of introducing **Zebul** as a new participant in the story. If this would not be clear to your readers, you could explain in a footnote that Zebul was a man whom Abimelech had appointed to govern Shechem whenever he himself was away from the city.

Support Reference: Introduction of New and Old Participants

---

and {is not} Zebul (ULT)

Zebul (UST)

The word **Zebul** is the name of a man.

Support Reference: How to Translate Names

Serve the men of Hamor (ULT)

Instead … ruler should be one of the descendants of Hamor … our (UST)

Gaal may be using the plural form **men** to indicate what the people of Shechem should regularly do. However, on this occasion, he means that they should serve a specific descendant of Hamor, their ancestor, instead of Abimelech. Alternate translation: [You should always be serving one of the descendants of Hamor] or [You should be serving a fellow descendant of Hamor instead]

Support Reference: Unusual Uses of the Plural

---

the father of Shechem (ULT)

who founded … city of Shechem (UST)

While a man named **Hamor** had literally been the **father** of a man named **Shechem** (Genesis 34:2), Gaal probably means that Hamor was the ancestor of the people who lived in Shechem. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the founder of Shechem] or [the ancestor of the people of Shechem]

Support Reference: Metaphor

But we, why should we serve him (ULT)

We should not be allowing a foreigner like Abimelech to rule us (UST)

Gaal is stating the pronoun **we** separately, even though the verb translated as **should we serve** already includes this meaning. He is doing that in order to contrast Abimelech's ancestry with the ancestry of the people of Shechem. If a speaker 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: [But why should we, who are descendants of Hamor, serve Abimelech, who is an Israelite?]

Support Reference: Pronouns — When to Use Them

But we, why should we serve him (ULT)

We should not be allowing a foreigner like Abimelech to rule us (UST)

Gaal 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: [But we, we should not serve Abimelech!]

Support Reference: Rhetorical Question

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unfoldingWord® Translation Words

ULT

- Hamor
- {is} Abimelech
- we should serve him
- his deputy
- Serve
- should we serve him

UST

- Hamor
- Abimelech
- to rule over us
- We should not allow … {to rule over us either, since} it was Abimelech who appointed him as governor of our city … our
- Instead … ruler should be … our
- allowing a foreigner like Abimelech to rule

Judges 9:29

ULT:
Now who will give this people into my hand? Then I would remove Abimelech." And he said to Abimelech, "Increase your army and come out."

UST:
If you appoint me to be your leader, I will make Abimelech stop being your leader." Then Gaal boasted that he would not be afraid to fight Abimelech and his whole army.

Now who will give this people into my hand (ULT)

If you appoint me to be your leader (UST)

The question **who will give** was a characteristic way for a Hebrew speaker to introduce a wish. If it would be helpful in your language, you could translate this question as a statement or exclamation expressing a wish. Alternate translation: [I wish that someone would give this people into my hand!]

Support Reference: Idiom

And he said to Abimelech, "Increase your army and come out (ULT)

Then Gaal boasted that he would not be afraid to fight Abimelech and his whole army (UST)

Gaal is speaking to Abimelech even though he is not present and cannot hear him. Gaal is doing this to show in a strong way how he feels about Abimelech. He is actually speaking to the people who can hear him, the others who are present at this feast. If your readers might not understand why Gaal is speaking to someone who is not present, you could translate his words as if he were speaking directly to others who are present. You could also describe what Gaal is doing here, as the UST does. Alternate translation, continuing the direct quotation: [I would fight against him and his whole army and defeat him!]

Support Reference: Apostrophe

Increase your army (ULT)

and his whole army (UST)

Gaal is probably not saying that Abimelech should seek a larger number of troops than are already at his disposal. He is probably saying that even if Abimelech summoned all of the men who would willingly serve in his army, he would not be afraid to fight a battle with him. (Abimelech probably ordinarily traveled with just a small number of bodyguards, and Gaal is boasting that he could defeat a much larger force than that.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [mobilize your forces]

Support Reference: Assumed Knowledge and Implicit Information

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unfoldingWord® Translation Words

ULT

- to Abimelech
- Abimelech

UST

- Abimelech
- Abimelech

Judges 9:30

ULT:
And Zebul, the ruler of the city, heard the words of Gaal, the son of Ebed, and his nose burned.

UST:
When Zebul, the governor of Shechem, heard Gaal son of Ebed talking {about Abimelech} this way, he became very angry.

the words of Gaal (ULT)

Gaal … talking {about Abimelech} this way (UST)

The author is using the term **words** to represent what Gaal said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what Gaal said]

Support Reference: Metonymy

---

and his nose burned (ULT)

he became very angry (UST)

See the discussion of this term in the Introduction to Judges, and see how you translated the similar expression in 2:14. Alternate translation: [and he became furious]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- the ruler of

UST
- the governor of

Judges 9:31

ULT:
And he sent messengers to Abimelech in deceit, saying, "Behold, Gaal, the son of Ebed, and his brothers {are} come to Shechem, and behold, {they are} inciting the city against you.

UST:
But Zebul did not show that he was angry. He sent messengers to warn Abimelech, but he pretended he was sending them for some other reason. The messengers told Abimelech, "Be careful! A certain man, Gaal son of Ebed, has brought a group of men that he commands to Shechem. You need to know that they are getting the people who live in Shechem to rebel against you.

in deceit (ULT)

but he pretended he was sending them for some other reason (UST)

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. The idea is that Zebul sent the messengers openly but pretended that he was sending them for some other reason. The idea is not that Zebul sent the messengers secretly so that no one knew he had sent them. Alternate translation: [deceitfully]

Support Reference: Abstract Nouns

Behold … and behold (ULT)

Be careful … You need to know that (UST)

See the discussion of this term in the Introduction to Judges, and see how you translated the similar expression in 1:2. Alternate translation: [Now listen … and pay attention]

Support Reference: Metaphor

---

and his brothers {are} come to Shechem (ULT)

has brought a group of men that he commands to Shechem (UST)

See how you translated the similar expression in 9:26. Alternate translation: [has come to Shechem with a band of men]

Support Reference: Metaphor

---

the city (ULT)

the people who live in Shechem (UST)

Zebul's messengers are using the term **city** by association to mean the people of the city. Alternate translation: [the people of the city]

Support Reference: Metonymy

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unfoldingWord® Translation Words

ULT
- Abimelech
- messengers

UST
- Abimelech
- messengers

Judges 9:32

ULT:
So now arise {at} night, you and the people who {are} with you, and hide in the field.

UST:
So you and your troops should come here at night{, when no one will see you,} and hide in the area outside the city.

So now (ULT)

So (UST)

The messengers are not using the word **now** to mean "at this moment." They are using the word to draw attention to the important point that follows. Alternate translation: [So this is what you should do:]

Support Reference: Connecting Words and Phrases

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arise … and hide (ULT)

should come here … and hide (UST)

While these are imperatives, the messengers are using them to communicate a recommendation from Zebul rather than a command. Translate them with a form that someone would use in your language to address a superior. Alternate translation: [I would recommend that you arise … and hide]

Support Reference: Irregular Use of Tenses

---

arise (ULT)

should come here (UST)

See how you translated the word **arise** in 4:14. While Abimelech and his troops would have to get up out of bed in order to travel to Shechem **at night**, the meaning is not simply that they should do that, but that they should take action to defeat the rebellion. Alternate translation: [get going] or, perhaps more deferentially, [take action]

Support Reference: Idiom

---

in the field (ULT)

in the area outside the city (UST)

Since 9:36 indicates that Abimelech and his troops launched their attack from "the tops of the hills," and the people of Shechem grew their crops in the valley between the hills, not up on the hills, the messengers are probably using the word **field** to mean the open area outside the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in the countryside]

Support Reference: Assumed Knowledge and Implicit Information

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Judges 9:33

ULT:
And it shall happen in the morning, as the sun rises, you shall start early and you shall rush against the city. And behold, he and the people who {are} with him {will be} coming out against you, and you shall do to him according to what your hand finds."

UST:
That way, in the morning, as soon as it becomes light, you can immediately attack the city. Gaal and his men will surely come out of the city to fight against you, and when they do, you can do whatever you want to him."

you shall start early and you shall rush … against you, and you shall do … your hand (ULT)

you can immediately attack … to fight against you, and when they do, you can do whatever you want to him (UST)

The words **you** and **your** are singular throughout this verse because the messengers are addressing Abimelech directly. However, they are speaking of what he and his troops will do, so it may be more natural for you to use plural forms if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

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he (ULT)

Gaal (UST)

The pronoun **he** refers to Gaal. It may be helpful to clarify this for your readers. Alternate translation: [Gaal]

Support Reference: Pronouns — When to Use Them

---

according to what your hand finds (ULT)

and when they do, you can do whatever you want to him (UST)

The messengers are using a common expression that means that Abimelech would do what the opportunity allowed and the situation directed. In other words, Zebul was not making any further recommendation about what Abimelech should do at this point but leaving it to his discretion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as the opportunity presents]

Support Reference: Idiom

And it shall happen in the morning, as the sun rises, you shall start early and you shall rush against the city (ULT)

That way, in the morning, as soon as it becomes light, you can immediately attack the city (UST)

The messengers are continuing to communicate a recommendation from Zebul. Translate this using forms that someone would use in your language to address a superior. Alternate translation: [And I would recommend that in the morning, as the sun rises, you start early and rush against the city]

Support Reference: Irregular Use of Tenses

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unfoldingWord® Translation Words

ULT

- {will be} coming out

UST

- will … come out of the city

Judges 9:34

ULT:
So Abimelech and all of the people who {were} with him arose {at} night, and they ambushed against Shechem, {in} four companies.

UST:
So Abimelech and all of his troops got up during the night. They divided into four groups and hid in the fields near Shechem.

So … arose (ULT)

So … got up (UST)

See how you translated the similar expression in 9:32. Alternate translation: [So … got going]

Support Reference: Idiom

---

and they ambushed against Shechem (ULT)

and hid in the fields near Shechem (UST)

The verb translated as **ambushed** here is the same one that was translated as "ambushers" in 9:25 and as "hide" in 9:32. Abimelech and his troops followed Zebul's advice to hide so that they could not be seen and so that they could launch a surprise attack in the morning. Alternate translation: [and they set up an ambush against Shechem]

Support Reference: Assumed Knowledge and Implicit Information

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unfoldingWord® Translation Words

ULT
- Abimelech

UST
- Abimelech

Judges 9:35

ULT:
And Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city, and Abimelech and the people who {were} with him arose from the ambush.

UST:
{The next morning,} Gaal went out and stood at the city gate. {While he was standing there,} Abimelech and his soldiers came out of their hiding places and started coming toward him.

And Gaal, the son of Ebed, went out and stood in the entrance of the gate of the city (ULT)

The next morning,} Gaal went out and stood at the city gate. {While he was standing there … } (UST)

See the discussion of this verse in the Introduction to this chapter. Since the author does not say explicitly why Gaal **stood in the entrance of the gate of the city**, it would probably be best to say no more about this in your translation than the original text does.

Support Reference: Assumed Knowledge and Implicit Information

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and … arose from the ambush (ULT)

came out of their hiding places and started coming toward him (UST)

In this context, the word **arose** does refer literally to standing up from a sitting or lying position. Alternate translation: [and … stood up from where they had been hiding]

Support Reference: Idiom

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unfoldingWord® Translation Words

ULT
- Abimelech
- the gate of

UST
- Abimelech
- at the … gate … he

Judges 9:36

ULT:
And Gaal saw the people and he said to Zebul, "Behold, a people {is} coming down from the tops of the hills!" But Zebul said to him, "The shadow of the hills, you {are} seeing as men."

UST:
When Gaal saw the soldiers, he said to Zebul, "Look! There is a group of people coming down from the hills!" But Zebul said, "You are just seeing the shadow that one hill casts on another as the sun gets higher in the sky. That dark shape is not a group of people. It only looks like one."

to Zebul (ULT)

to Zebul (UST)

The author expects readers to understand implicitly that Zebul had gone out to the city gate with Gaal. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to Zebul, who had gone out to the gate with him]

Support Reference: Assumed Knowledge and Implicit Information

---

But Zebul said to him (ULT)

But Zebul said (UST)

The author expects readers to understand implicitly that Zebul is not sharing an honest opinion with Gaal. Zebul is trying to deceive him into thinking that Abimelech has not yet arrived, so that Gaal will not be able to prepare his defenses sufficiently. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But Zebul said to him deceptively]

Support Reference: Assumed Knowledge and Implicit Information

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Judges 9:37

ULT:
And Gaal resumed to speak more and he said, "Behold, people {are} coming down from the navel of the land, and one company {is} coming along the way of the Oak of the Diviners."

UST:
But Gaal {kept watching and} spoke again. He said to Zebul, "Look! I do see groups of people coming down that central hill! I also see a group coming towards us along the road that goes past the Oak of the Diviners."

people {are} coming down (ULT)

groups of people coming down (UST)

Here the expression **coming down** is plural, even though the subject, **people**, is singular. In the previous verse, with the same subject, "coming down" was singular. This suggests that Gaal was speaking of a single group of people in the previous verse and that here he is using **people** in a collective sense to mean several groups of people. He is now able to distinguish the separate companies, as Abimelech's troops get closer. If it would be helpful to your readers, you may wish to reflect this distinction in your translation. The UST models one way to do that.

Support Reference: Unusual Uses of the Plural

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the navel of the land (ULT)

that central hill (UST)

This expression could be: (1) a description of some geographic feature. Alternate translation: [the center of the land] or [the crest of that hill]; (2) the name of one of the hills around Shechem. Gaal could be pointing out a specific location by name, as he does later in the verse by naming a large tree. If you represent this as a name, you could translate the meaning into your own language, or you could use the words of the Hebrew text and spell them the way they sound in your language. Alternate translation: [the Navel of the Land] or [Tabbur Haarets]

Support Reference: Copy or Borrow Words

---

the Oak of the Diviners (ULT)

the Oak of the Diviners (UST)

This expression could be: (1) the name of a large tree near Shechem. You could translate the meaning of this name into your own language, or you could use the words of the Hebrew text and spell them the way they sound in your language. Alternate translation: [the Fortunetellers' Tree] or [Elon Meonenim]; (2) a description of some geographic feature. Alternate translation: [that large tree over there where people tell fortunes]

Support Reference: Copy or Borrow Words

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unfoldingWord® Translation Words

ULT

- the land

UST

- that central hill

Judges 9:38

ULT:
Then Zebul said to him, "Where now {is} your mouth, {by} which you said, 'Who {is} Abimelech, that we should serve him?' {Is} this not the people that you despised? Indeed, go out now and fight with it."

UST:
Then Zebul said to Gaal, "Earlier you spoke boastfully. You said, 'We should not allow Abimelech to rule over us!' That is who you see coming: the army that you said you could easily defeat. So now that they are here, go out and fight them!"

Where now {is} your mouth (ULT)

Earlier you spoke boastfully (UST)

Zebul is referring to the confidence that led Gaal to boast against Abimelech by association with the **mouth** with which Gaal made this boast. Alternate translation: [Where now is your confidence]

Support Reference: Metonymy

Where now {is} your mouth, {by} which you said (ULT)

Earlier you spoke boastfully. You said (UST)

Zebul 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 no longer seem as confident as when you said]

Support Reference: Rhetorical Question

{by} which you said, ‘Who {is} Abimelech, that we should serve him (ULT)

Earlier you spoke boastfully. You said, ‘We should not allow Abimelech to rule over us (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [by which you asked who Abimelech was, that you should serve him]

Support Reference: Quotes within Quotes

Who {is} Abimelech, that we should serve him (ULT)

We should not allow Abimelech to rule over us (UST)

Gaal was 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: [We should not serve Abimelech!]

Support Reference: Rhetorical Question

---

that we should serve him (ULT)

to rule over us (UST)

In the statement he made in 9:28, which Zebul is quoting here, Gaal was using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. If you translate this statement as an indirect quotation, the word “you” that is equivalent to **we** should be plural.

Support Reference: Exclusive and Inclusive ‘We’

{Is} this not the people that you despised (ULT)

That is who you see coming: the army that you said you could easily defeat (UST)

Zebul 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 is the people that you despised!]

Support Reference: Rhetorical Question

{Is} this not the people … with it (ULT)

That is who you see coming: the army … them (UST)

Gaal is thinking of these **people** as a group and so he is using the singular pronoun **it**. It may be more natural in your language to use a plural pronoun. Alternate translation: [Are these not the people … with them]

Support Reference: Collective Nouns

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unfoldingWord® Translation Words

ULT

- {is} Abimelech
- we should serve him
- go out

UST

- Abimelech
- to rule over us
- go out

Judges 9:39

ULT:
So Gaal went out to the face of the lords of Shechem, and he fought with Abimelech.

UST:
So Gaal and his men went out of the city and fought against the army of Abimelech. The leaders of Shechem were watching {to see what would happen}.

So Gaal went out … and he fought with Abimelech (ULT)

So Gaal and his men went out of the city and fought against the army of Abimelech (UST)

As the Introduction to Judges discusses, the author is using **Gaal** and **Abimelech** to represent them and their armies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So Gaal led his soldiers into battle … against Abimelech and his soldiers]

Support Reference: Synecdoche

---

to the face of the lords of Shechem (ULT)

The leaders of Shechem were watching {to see what would happen} (UST)

See the discussion of the term **to the face** in the Introduction to Judges. Alternate translation: [before the lords of Shechem]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- with Abimelech
- the lords of

UST
- against the army of Abimelech
- The leaders of

Judges 9:40

ULT:
And Abimelech pursued him, and he fled from his face. And many wounded fell, up to the entrance of the gate.

UST:
Abimelech and his men {defeated them and} chased them when they ran away. They stabbed and killed many of Gaal's men all the way back to the city gate of Shechem.

And Abimelech pursued him (ULT)

Abimelech and his men {defeated them and} chased them (UST)

The author is using the last thing that happened in this battle to mean everything that happened in the battle. Abimelech and his army defeated Gaal and his men, so they retreated, and Abimelech **pursued** them. Alternate translation: [And Abimelech routed him] or [And Abimelech defeated him so that he gave up and retreated]

Support Reference: Synecdoche

---

wounded (ULT)

They stabbed (UST)

The author is using the adjective **wounded** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [wounded soldiers]

Support Reference: Nominal Adjectives

And … fell (ULT)

and killed (UST)

The author is using the word **fell** to mean "died," by association with the way that people fall down when they die. Alternate translation: [And … died]

Support Reference: Metonymy

---

up to the entrance of the gate (ULT)

all the way back to the city gate of Shechem (UST)

The implication is that Gaal's men would have been safe if they had been able to go through the **gate** back into the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [before they could get safely back inside the city gate]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Abimelech
- And … fell
- the gate

UST
- Abimelech and his men
- and killed
- the city gate of Shechem

Judges 9:41

ULT:
Then Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers from dwelling in Shechem.

UST:
Abimelech then went to the nearby town of Arumah. Zebul forced Gaal and the group of men he commanded to leave Shechem, where they had been living.

in Arumah (ULT)

to the nearby town of Arumah (UST)

The word **Arumah** is the name of a town. It was about five miles away from Shechem.

Support Reference: How to Translate Names

---

and his brothers (ULT)

and the group of men he commanded (UST)

See how you translated the same expression in 9:26. Alternate translation: [and his band of men]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- Abimelech

UST
- Abimelech

Judges 9:42

ULT:
And it happened on the next day that the people went out {to} the field, and they reported {this} to Abimelech.

UST:
Then, the next day, the people of Shechem were getting ready to leave the city and go out and work in their fields. Someone told Abimelech what they were going to do.

that … went out (ULT)

were getting ready to leave the city and go out (UST)

It is clear from the narrative that this action was not completed by the time it was **reported** to Abimelech. It was something that the people were planning to do and that was in process. It may be more natural in your language to use a different verb tense to indicate this. Alternate translation: [that … were going out]

Support Reference: Irregular Use of Tenses

{to} the field (ULT)

and work in their fields (UST)

The author is using the word **field** to mean all of the cultivated land around Shechem. It may be more natural in your language to use the plural form of that word, here and in the next two verses. Alternate translation: [to the fields]

Support Reference: Collective Nouns

---

and they reported {this} to Abimelech (ULT)

Someone told Abimelech what they were going to do (UST)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [and the people reported this to Abimelech] or [and this was reported to Abimelech]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- to Abimelech

UST

- Abimelech

Judges 9:43

ULT:
So he took the people and divided them into three companies and hid in the field. Then he saw and behold, the people {were} gone out from the city, and he arose against them and killed them.

UST:
So Abimelech divided his men into three groups and had them hide in the fields around Shechem. Then, once they saw that the people were out in the fields away from the city, they got up and attacked them.

the people … the people (ULT)

his men … the people (UST)

In its first instance in this verse, the expression **the people** refers to Abimelech's army, as in 9:34–38. In its second instance, this expression refers to the citizens of Shechem, as in 9:42. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

---

and hid (ULT)

and had them hide (UST)

See how you translated the word "hide" in 9:32. Alternate translation: [and set an ambush]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- {were} gone out

UST
- were out in the fields

Judges 9:44

ULT:
For Abimelech and the companies that {were} with him rushed out. And they stood {at} the entrance of the gate of the city, while two of the companies rushed against all who {were} in the field and killed them.

UST:
When Abimelech and his soldiers came out of hiding, he and one group of them ran to the city gate {and blocked it}. The other two groups of soldiers ran out to the fields and killed the people of Shechem who were there.

For Abimelech (ULT)

When Abimelech (UST)

In this verse, the author provides fuller details about how Abimelech and his soldiers killed the people of Shechem who had gone out into the fields, as he described briefly at the end of the previous verse. The ULT indicates this with the word **For**. Your language may have a connecting word or phrase that you can use in your translation to indicate that this verse is providing fuller details about what the author has just said. Alternate translation: [They were able to do this because Abimelech]

Support Reference: Connecting Words and Phrases

And they stood (ULT)

he and one group of them ran … and blocked it (UST)

The context indicates that the pronoun **they** refers to Abimelech and the soldiers who were with him in one of the three **companies** into which he had divided his army. It may be helpful to clarify this for your readers. Alternate translation: [And Abimelech and the men who were with him in one company stood]

Support Reference: Pronouns — When to Use Them

{at} the entrance of the gate of the city (ULT)

to the city gate (UST)

The author means implicitly that Abimelech and one group of soldiers went to the **gate of the city** to keep anyone who was in the fields from getting back into the city for safety. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [at the entrance of the gate of the city to keep anyone from getting back into the city for safety]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- For Abimelech
- the gate of
- the companies

UST

- When Abimelech
- to the … gate
- The … groups of soldiers

Judges 9:45

ULT:
And Abimelech fought with the city all of that day. And he captured the city, and he killed the people who {were} in it. Then he tore down the city and sowed it {with} salt.

UST:
Abimelech and his soldiers fought against the people of Shechem all that day. When they finally conquered the city, they killed all the people who lived there. They tore down all of the buildings. Then they threw salt over the ruins to show that they never wanted anyone to live there again.

and sowed it {with} salt (ULT)

Then they threw salt over the ruins to show that they never wanted anyone to live there again (UST)

The author is speaking as if Abimelech literally took **salt** and **sowed** it as seed that would grow up from the ground. He means that Abimelech scattered salt all over the ruins of Shechem the way people in this culture scattered seed that they were planting. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and scattered salt all over it]

Support Reference: Metaphor

---

and sowed it {with} salt (ULT)

Then they threw salt over the ruins to show that they never wanted anyone to live there again (UST)

Scattering salt all over the ruins of Shechem was a symbolic action. Abimelech did this to express the wish that the city would always be an uninhabited wasteland, like a salt desert. It was as if he was saying, “May no one ever live here again.” If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [and sowed it with salt to express the wish that it would always be an uninhabited wasteland]

Support Reference: Symbolic Action

---

unfoldingWord® Translation Words

ULT

- And Abimelech

UST

- Abimelech and his soldiers

Judges 9:46

ULT:
And all of the lords of the tower of Shechem heard, and they entered into the citadel of the house of El-Berith.

UST:
A group of soldiers lived in a fortress near Shechem that had a defensive tower. When their commanders heard what had happened, all of them went inside the fortress, which was also a temple of their god El-Berith.

the lords of the tower of Shechem (ULT)

A group of soldiers lived in a fortress near Shechem that had a defensive tower (UST)

Here the author is probably re-introducing participants to the story whom he has mentioned earlier. They seem to be the same people who are described in 9:6 as "Beth Millo," officers from a military post near the city that included its defensive tower. If your language has its own way of re-introducing participants, you can use it here in your translation. Alternate translation: [the officers of the military post that included the tower of Shechem]

Support Reference: Introduction of New and Old Participants

---

the house of (ULT)

which was also a temple (UST)

See how you translated the same expression in 9:4. Alternate translation: [the temple of]

Support Reference: Metaphor

El-Berith (ULT)

of their god El-Berith (UST)

The expression **El-Berith** seems to be another name for the false god that is called Baal-Berith in 8:33 and 9:4. El-Berith means "god of the covenant," while Baal-Berith means "master of the covenant." So that readers will know that this is the same false god, you

could use the name Baal-Berith here, or you could use a general expression. Alternate translation: [their false god]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- the lords of
- the house of

UST

- A group of soldiers lived
- which was also a temple

Judges 9:47

ULT:
And it was reported to Abimelech that all of the lords of the tower of Shechem had assembled themselves.

UST:
Somebody told Abimelech that the commanders of the fortress near Shechem had all gone inside it.

And it was reported to Abimelech (ULT)

Somebody told Abimelech (UST)

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 reported to Abimelech]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- to Abimelech
- the lords of

UST
- Abimelech
- the commanders of

Judges 9:48

ULT:
So Abimelech went up Mount Zalmon, he and all of the people who {were} with him, and Abimelech took axes in his hand. And he cut a branch of the trees and lifted it and set {it} on his shoulder and said to the people who {were} with him, "What you have seen I have done, hurry, do like me."

UST:
So Abimelech and all of his soldiers went onto the slopes of {nearby} Mount Zalmon. They brought axes with them. Abimelech cut a large branch from a tree and put it on his shoulder. He told all of his soldiers, "Quickly, all of you cut branches as you just saw me do!"

and Abimelech took axes in his hand (ULT)

They brought axes with them (UST)

In this context, as the similar uses in 1 Samuel 14:34 and Jeremiah 38:10 show, this expression means that Abimelech brought axes with him. That is, he had his men bring as many axes with them as they could. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Abimelech brought axes with him] or [and Abimelech had his men bring axes with them]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Abimelech
- Abimelech
- and set {it}

UST
- They
- Abimelech
- and put it

Judges 9:49

ULT:
So all the people also cut, a man a branch, and they went after Abimelech. And they set {them} against the citadel, and they burned the citadel upon them with fire. So all of the men of the tower of Shechem also died, about 1,000 men and women.

UST:
So each one of the soldiers also cut a branch, {and they carried them down the mountain,} following Abimelech. They went to the fortress and piled the branches against its walls. Then they set the branches on fire. About 1,000 men and women were inside the tower near Shechem. The fire burned up the fortress and killed all of them too.

and they burned the citadel upon them with fire (ULT)

Then they set the branches on fire … The fire burned up the fortress (UST)

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 used them to set fire to the citadel] or [and they burned the citadel with them]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- Abimelech
- And they set {them}

UST
- Abimelech
- They went … and piled the branches

Judges 9:50

ULT:
Then Abimelech went to Thebez and encamped against Thebez, and he captured it.

UST:
After that, Abimelech and his soldiers went to the town of Thebez{, whose people had also rebelled against him}. They surrounded it and conquered it.

Then Abimelech went to Thebez and encamped against Thebez (ULT)

After that, Abimelech and his soldiers went to the town of Thebez{, whose people had also rebelled against him}. They surrounded it (UST)

The author is leaving some information implicit that he assumes readers will understand. The people of **Thebez** had apparently also rebelled against Abimelech. You could indicate this explicitly in your translation if that would be helpful to your readers. The UST models one way to do this.

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Abimelech

UST
- Abimelech and his soldiers

Judges 9:51

ULT:
But a strong tower was in the midst of the city, and all of the men and women and all of the lords of the city fled there. And they closed {it} behind them and went up onto the roof of the tower.

UST:
But the people of that city had built a tower where they would be safe if someone attacked them. Many men and women from the city, including its leaders, ran to the tower. Once they were inside, they locked the door. Then they climbed up to the roof of the tower.

all of the men and women and all of the lords of the city (ULT)

Many men and women from the city, including its leaders (UST)

The author 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: [and a large number of the men and women and of the lords of the city]

Support Reference: Hyperbole

---

unfoldingWord® Translation Words

ULT
- the lords of

UST
- leaders

Judges 9:52

ULT:
Then Abimelech came to the tower and fought with it. And he came near to the entrance of the tower to burn it with fire.

UST:
Abimelech and his soldiers came to the tower to try to kill the people who were in it. Abimelech went right up to the tower to start a fire that would burn it down.

and fought with it (ULT)

to try to kill the people who were in it (UST)

The author is using the tower, represented by the pronoun **it**, by association to mean the people who were in the tower. Alternate translation: [and fought with the people who were in the tower]

Support Reference: Metonymy

---

to burn it with fire (ULT)

to start a fire that would burn it down (UST)

See how you translated the similar expression in 9:49. Alternate translation: [to set it on fire] or [to burn it down]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- Abimelech

UST
- Abimelech and his soldiers

Judges 9:53

ULT:
But one woman threw an upper millstone onto the head of Abimelech, and it crushed his skull.

UST:
But when Abimelech came near the tower, a woman who was on the roof dropped a large grinding stone on his head. It cracked the bone of his skull.

one woman (ULT)

a woman who was on the roof (UST)

The author is using the phrase **one woman** to introduce this woman as a participant in the story. While she has only a brief role, it is an important one. If your language has its own way of introducing new participants, you can use it here in your translation. Alternate translation: [a certain woman]

Support Reference: Introduction of New and Old Participants

---

an upper millstone (ULT)

a large grinding stone (UST)

A **millstone** was a large, flat, round stone that was used to grind grain. Two of these stones were used together, with the grain between them. The **upper millstone** was the top one that was rolled on the lower one to crush the grain. If your readers would not be familiar with this object, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [a heavy stone]

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT
- Abimelech

UST

- his

Judges 9:54

ULT:
Then he cried hastily to the young man bearing his armor and said to him, "Draw your sword and kill me, lest they say about me, 'A woman killed him.'" So his young man stabbed him, and he died.

UST:
The servant who was carrying Abimelech's weapons was nearby. Abimelech quickly ordered him, "Pull out your sword and kill me with it! I do not want people to say about me, 'A woman killed Abimelech.'" So the servant stabbed Abimelech with his sword, and that killed him.

lest they say about me, 'A woman killed him (ULT)

I do not want people to say about me, 'A woman killed Abimelech (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [lest they say about me that a woman killed me]

Support Reference: Quotes within Quotes

---

unfoldingWord® Translation Words

ULT
- Then he cried
- the young man
- your sword
- his young man

UST
- Abimelech … ordered
- The servant
- your sword
- the servant

Judges 9:55

ULT:
And the men of Israel saw that Abimelech had died, and they went away, a man to his place.

UST:
When the Israelite soldiers saw that Abimelech was dead, they all returned to their homes.

the men of Israel (ULT)

the Israelite soldiers (UST)

The author assumes that his readers will know that the people of Thebez were Canaanites and that he can therefore use the phrase **the men of Israel** to mean the soldiers who were fighting with Abimelech against Thebez. (Apparently many Israelites were loyal to Abimelech, even though it was the Canaanites who lived in Shechem who first made him king on the basis that he had a Canaanite mother.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Israelites who had been supporting Abimelech]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Abimelech
- Israel

UST
- Abimelech
- Israelite

Judges 9:56

ULT:
So God turned back the evil of Abimelech, which he did to his father by killing his 70 brothers.

UST:
In that way, God punished Abimelech for murdering all 70 of his brothers. When Abimelech did that, he did a wicked thing to his father.

So God turned back the evil of Abimelech, which he did to his father by killing his 70 brothers (ULT)

In that way, God punished Abimelech for murdering all 70 of his brothers. When Abimelech did that, he did a wicked thing to his father (UST)

In this verse and the next one, the author concludes the story by explaining that God punished Abimelech and the men of Shechem for what they did to Gideon's family. Your language may have its own way of concluding a story.

Support Reference: End of Story

So God turned back the evil of Abimelech, which he did to his father by killing his 70 brothers (ULT)

In that way, God punished Abimelech for murdering all 70 of his brothers. When Abimelech did that, he did a wicked thing to his father (UST)

The author is speaking as if the **evil** that Abimelech did had literally been moving away from him and God **turned** it **back** so that it returned to him and harmed him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So God made Abimelech experience the same kind of harm he had done to his father by killing his 70 brothers]

Support Reference: Metaphor

---

the evil of Abimelech, which he did to his father (ULT)

Abimelech … When Abimelech did that, he did a wicked thing to his father (UST)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [the evil thing that Abimelech had done to his father]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- Abimelech
- God
- the evil of

UST

- Abimelech
- God
- a wicked thing

Judges 9:57

ULT:
And all of the evil of the men of Shechem, God turned back upon their head, and the curse of Jotham, the son of Jerubbaal, came upon them.

UST:
God also punished the people of Shechem for all the wicked things that they had done. Jotham son of Gideon had said that Abimelech would destroy them, and that is what happened.

And all of the evil of the men of Shechem, God turned back upon their head (ULT)

God also punished the people of Shechem for all the wicked things that they had done (UST)

The expression **turned back** has the same meaning here as in the previous verse, except that the author speaks more fully of the **evil** that the **men of Shechem** did as if God literally made it come back and land **upon their head**. While he is using one part of them, their **head**, to represent all of them, this expression is especially apt in light of the story, in which Abimelech dies when a heavy stone lands on his head. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And God also made the people of Shechem experience painfully the same kind of harm that they had done to other people]

Support Reference: Metaphor

And all of the evil of the men of Shechem (ULT)

also … the people of Shechem … all the wicked things that they had done (UST)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [And all of the evil things that the men of Shechem had done]

Support Reference: Abstract Nouns

---

the men of Shechem (ULT)

the people of Shechem (UST)

Here the masculine term **men** seems to have a generic sense. The author specifies in 9:49 that both "men and women" died when the tower of Shechem burned, so this summary reference to that punishment would include both men and women. Alternate translation: [the people of Shechem]

Support Reference: When Masculine Words Include Women

---

upon their head (ULT)

punished … for (UST)

Since the author is referring to a group of people, if you retain this image in your translation, it might be more natural in your language to use the plural form of **head**. Alternate translation: [upon their heads]

Support Reference: Collective Nouns

---

and the curse of Jotham, the son of Jerubbaal, came upon them (ULT)

Jotham son of Gideon had said that Abimelech would destroy them, and that is what happened (UST)

The author is speaking as if the **curse of Jotham** literally **came upon** the people of Shechem. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and everything happened to them just as Jotham, the son of Jerubbaal, said it would when he cursed them]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- Jotham
- the evil of
- turned back

- God

UST

- Jotham
- the wicked things that they had done
- punished … for
- God

Judges 10

Judges 10 Chapter Introduction

Structure and Formatting

This chapter introduces the account of Jephthah, which continues in Chapters 11 and 12.

Literary devices that point to structure

Possessive forms

Within the list of people groups in 10:6, the author uses slightly different possessive forms to make a distinction that is significant for what happens as the book continues. He uses the name of a country or city to speak of the gods of Aram, Sidon, and Moab. But he describes the inhabitants of a country or cities when he speaks of the gods of "the sons of Ammon" and "the Philistines." This is because, as the next verse indicates, it was the Ammonites and the Philistines who next conquered and oppressed the Israelites and whom the next two judges opposed. Jephthah defeated the Ammonites, as chapters 11 and 12 describe, and Samson fought against the Philistines, as chapters 13–16 describe. If possible, use slightly different possessive forms in your own translation to reflect this distinction. The UST models one way to do this.

Order of information

In 10:7, the author presents new information in a particular order for a specific reason. In the book, he relates the oppression by the Ammonites and the deliverance by Jephthah in chapters 10–12, before he describes the oppression by the Philistines and the resistance of Samson in chapters 13–16. But in this verse he is creating a special arrangement between the phrase "into the hand of the Philistines and into the hand of the sons of Ammon" and those next sections of the book. This arrangement is known as a chiasm. In it, the first and last parts match and the middle parts match. In other words, the author is creating this arrangement: Philistines—Ammonites (this phrase); Ammonites—Philistines (the next sections of the book). However, if it would better help your readers to recognize how this phrase introduces the following accounts of Jephthah and Samson, you could name these people groups in the order in which they feature in the narrative. You might say, in other words, "into the hand of the sons of Ammon and into the hand of the Philistines"

Judges 10:1

ULT:
Now after Abimelech, Tola, the son of Puah, the son of Dodo, a man of Issachar, arose to save Israel. And he {was} dwelling in Shamir, in the hill country of Ephraim.

UST:
After Abimelech died, Tola, the son of Puah and grandson of Dodo became a leader. He rescued the Israelites from their enemies. He belonged to the tribe of Issachar. However, he lived in the town of Shamir in the hilly area where the descendants of Ephraim live.

Tola … Puah … Dodo (ULT)

Tola … Puah … Dodo (UST)

The words **Tola**, **Puah**, and **Dodo** are the names of men.

Support Reference: How to Translate Names

Now after Abimelech, Tola … arose to save Israel (ULT)

After Abimelech died, Tola … became a leader. He rescued the Israelites from their enemies (UST)

See the discussion of the term **arose** in the Introduction to Judges, and see how you translated the similar expression in 5:7. Alternate translation: [Now After Abimelech, Tola … became the next person to deliver Israel]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Issachar
- Abimelech
- Israel
- Ephraim

UST
- the tribe of Issachar
- Abimelech
- the Israelites

- the descendants of Ephraim

Judges 10:2

ULT:
And he judged Israel 23 years. Then he died and was buried in Shamir.

UST:
Tola was the leader of the Israelites for 23 years. When he died, his family buried him in Shamir.

and was buried (ULT)

his family buried him (UST)

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 buried him]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- And he judged
- Israel

UST
- Tola was the leader of
- the Israelites

Judges 10:3

ULT:
And after him Jair the Gileadite arose. And he judged Israel 22 years.

UST:
After Tola died, Jair from the region of Gilead became a leader. He was the leader of the Israelites for 22 years.

Jair (ULT)

Jair (UST)

The word **Jair** is the name of a man.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- the Gileadite
- And he judged
- Israel

UST

- from the region of Gilead
- He was the leader of
- the Israelites

Judges 10:4

ULT:
And it was to him 30 sons, riding on 30 donkeys. And 30 cities {were} to them, they call them Havvoth Jair to this day, which {are} in the land of Gilead.

UST:
He had 30 sons, and he gave each of them his own donkey to ride on. They lived in 30 cities in the region of Gilead. People still call those cities Havvoth Jair.

riding on 30 donkeys (ULT)

and he gave each of them his own donkey to ride on (UST)

In this culture at this time, Jair's sons **riding** on these **donkeys** was a symbolic action that indicated that they were young men of wealth and status. This, in turn, indicated that Jair himself was wealthy and influential. Alternate translation: [each of whom he could afford to give a donkey to ride]

Support Reference: Symbolic Action

---

they call them (ULT)

People … call those cities (UST)

Here the author is using **they** to refer to people in general. Use an expression for this that would be natural in your language. Alternate translation: [people call them] or [they are called]

Support Reference: Pronouns — When to Use Them

Havvoth Jair (ULT)

Havvoth Jair (UST)

Havvoth Jair is the name of a group of cities.

Support Reference: How to Translate Names

Havvoth Jair (ULT)

Havvoth Jair (UST)

In your translation, you could spell this name the way it sounds in your language, the way the ULT does. However, this name means the Cities of Jair, and if it would be helpful to your readers, you could say that in your translation instead. Alternate translation: [the Cities of Jair]

Support Reference: Copy or Borrow Words

---

to this day (ULT)

still (UST)

By **this day**, the author means the time when he was writing. He and his audience knew when that was, but we are not entirely sure of it today. It may be helpful to use a general expression in your translation. Alternate translation: [at this time]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- they call
- Gilead

UST
- People … call
- Gilead

Judges 10:5

ULT:
Then Jair died, and he was buried in Kamon.

UST:
When Jair died, his family buried him in the town of Kamon.

and he was buried (ULT)

his family buried him (UST)

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 buried him]

Support Reference: Active or Passive

Judges 10:6

ULT:
Then the sons of Israel resumed to do evil in the eyes of Yahweh. And they served the Baals and the Ashtoreths and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the Philistines. And they forsook Yahweh and did not serve him.

UST:
Once again the Israelites did things that Yahweh said were very wicked. They worshiped various idols that represented gods such as Baal. They also worshiped female fertility goddesses such as Ashtoreth. They also worshiped the gods that people worshiped in the countries of Aram and Moab and in the city of Sidon. And they worshiped the gods that the Ammonites and Philistines worshiped. But they did not worship Yahweh at all anymore.

the sons of Israel (ULT)

the Israelites (UST)

See the discussion of this phrase in the Introduction to Judges, and see how you translated the similar expression in 2:4

Support Reference: Metaphor

---

in the eyes of Yahweh (ULT)

that Yahweh said were (UST)

See the discussion of the phrase **in the eyes of** in the Introduction to Judges, and see how you translated the similar expression in 2:11.

Support Reference: Idiom

---

the Baals and the Ashtoreths (ULT)

various idols that represented gods such as Baal. They also worshiped female fertility goddesses such as Ashtoreth (UST)

See how you translated the similar expression in 2:11. Alternate translation: [many false gods and goddesses]

Support Reference: How to Translate Names

---

and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the sons of Ammon and the gods of the Philistines (ULT)

They also worshiped the gods that people worshiped in the countries of Aram and Moab and in the city of Sidon. And they worshiped the gods that the Ammonites and Philistines worshiped (UST)

See the discussion in the Introduction to this chapter for a suggestion about how to use slightly different possessive forms here in your translation to reflect a distinction that the author is making.

Support Reference: Possession

And they forsook Yahweh and did not serve him (ULT)

But they did not worship Yahweh at all anymore (UST)

For emphasis, the author is saying basically the same thing twice, first positively and then negatively. If it would be clearer in your language, you could combine these statements. Alternate translation: [And they completely stopped worshiping Yahweh]

Support Reference: Parallelism

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- the gods of
- the gods of

- the gods of
- Moab
- the gods of
- the gods of
- the Philistines
- Yahweh
- did … serve him

UST

- the Israelites
- Yahweh
- the gods that people worshiped in the countries of
- the gods that people worshiped in the countries of
- the gods that people worshiped in the countries of
- Moab
- the gods that … worshiped
- the gods that … worshiped
- Philistines
- Yahweh
- they did … worship

Judges 10:7

ULT:
Then the nose of Yahweh burned against Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon.

UST:
So Yahweh became very angry with the Israelites, and he allowed the Philistines and Ammonites to conquer them.

Then the nose of Yahweh burned against Israel, and he sold them into the hand of the Philistines and into the hand of the sons of Ammon (ULT)

So Yahweh became very angry with the Israelites, and he allowed the Philistines and Ammonites to conquer them (UST)

See how you translated the expressions “the nose of Yahweh burned” and “he sold them into the hand of” in 3:8. Alternate translation: [Then Yahweh became furious with Israel, and he made them subjects of the Philistines and the Ammonites]

Support Reference: Idiom

Then the nose of Yahweh burned (ULT)

So Yahweh became very angry (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Then**. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

into the hand of the Philistines and into the hand of the sons of Ammon (ULT)

and he allowed the Philistines and Ammonites to conquer them (UST)

See the discussion in the Introduction to this chapter of the order in which the author presents this information. Alternate translation: [into the hand of the sons of Ammon and into the hand of the Philistines]

Support Reference: Information Structure

---

unfoldingWord® Translation Words

ULT

- Yahweh
- against Israel
- the Philistines

UST

- Yahweh
- with the Israelites
- the Philistines

Judges 10:8

ULT:
And they shattered and crushed the sons of Israel in that year. {For} 18 years, all the sons of Israel who {were} on the other side of the Jordan in the land of the Amorites, which {is} in Gilead.

UST:
For 18 years, the Amorites had already been oppressing all the people of Israel who lived in the area east of the Jordan River. That land formerly belonged to the Amorites. (People also call it Gilead.) But now they began to oppress all of the Israelites severely.

And they shattered and crushed the sons of Israel in that year. {For} 18 years, all the sons of Israel who {were} on the other side of the Jordan in the land of the Amorites, which {is} in Gilead (ULT)

For 18 years, the Amorites had already been oppressing all the people of Israel who lived in the area east of the Jordan River. That land formerly belonged to the Amorites. (People also call it Gilead.) But now they began to oppress all of the Israelites severely (UST)

The author is describing one event before describing an event that preceded it. In your translation, you may wish to relate these events in the order in which they happened. The UST models one way to do this.

Support Reference: Order of Events

And they shattered and crushed the sons of Israel in that year (ULT)

the Amorites had already been oppressing … But now they began to oppress all of the Israelites severely (UST)

The author is using the phrase **in that year** to mean implicitly that the Ammonites began to oppress all of the Israelites, not just the ones living east of the Jordan, as soon as Yahweh decided in his anger to punish and discipline the Israelites. If you decide to relate the events in this verse in the same order that the author does, you could indicate this explicitly in your translation. Alternate translation: [Right away the Ammonites began to shatter and crush all of the Israelites]

Support Reference: Assumed Knowledge and Implicit Information

---

And they shattered and crushed (ULT)

the Amorites had already been oppressing … they began to oppress … severely (UST)

The pronoun **they** refers to the "sons of Ammon" or Ammonites, as the next verse makes clear. It may be helpful to clarify this for your readers. Alternate translation: [And the Ammonites shattered and crushed]

Support Reference: Pronouns — When to Use Them

And they shattered and crushed (ULT)

the Amorites had already been oppressing … they began to oppress … severely (UST)

The author is speaking as if the Israelites had literally been an object such as a clay jar that could be **shattered** or a skull that could be **crushed**. (The author uses the same verb for "crush" in 9:53 to describe what the millstone did to Abimelech's skull.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they afflicted and oppressed]

Support Reference: Metaphor

And they shattered and crushed (ULT)

the Amorites had already been oppressing … they began to oppress … severely (UST)

The terms **shattered** and **crushed** 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 they severely oppressed]

Support Reference: Doublet

{For} 18 years, all the sons of Israel who {were} on the other side of the Jordan (ULT)

For 18 years … all the people of Israel who lived in the area east of the Jordan River (UST)

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: [For the previous 18 years, they had oppressed all the sons of Israel who were on the other side of the Jordan]

Support Reference: Ellipsis

{were} on the other side of the Jordan (ULT)

lived in the area east of the Jordan River (UST)

The author is speaking from a vantage point west of the Jordan River, so **the other side** implicitly means the east side. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [were on the east side of the Jordan]

Support Reference: Assumed Knowledge and Implicit Information

---

in the land of the Amorites (ULT)

That land formerly belonged to the Amorites (UST)

The author is using this possessive form to provide a more specific description of where these Israelites were living. He is referring to the land that the Israelites conquered from the Amorites. It may be helpful to clarify this for your readers. Alternate translation: [in the land that the Israelites conquered from the Amorites]

Support Reference: Possession

---

which {is} in Gilead (ULT)

People also call it Gilead (UST)

The author is using this phrase to indicate that the land he is describing is the area that his readers probably know better as **Gilead**. Alternate translation: [which is now known as Gilead]

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT

- Israel
- Israel
- the Jordan
- the Amorites

UST

- all of the Israelites
- Israel
- the Jordan River
- the Amorites

Judges 10:9

ULT:
Then the sons of Ammon crossed the Jordan to fight also with Judah and with Benjamin and with the house of Ephraim, and it narrowed to Israel greatly.

UST:
The Ammonites crossed over the Jordan River and also fought against the people of the tribes of Judah, Benjamin, and Ephraim. They made the Israelites suffer terribly.

and with the house of Ephraim (ULT)

and Ephraim (UST)

The author is using the word **house** to mean all the people descended from a particular person. So by **the house of Ephraim**, he means all the people descended from Ephraim, who was one of the twelve sons of Jacob. It is not clear why he uses this expression for this tribe but not for the other two tribes he mentions. In your translation, you could speak of **Ephraim** the same way the author speaks of **Judah** and **Benjamin**. Alternate translation: [and with Ephraim]

Support Reference: Metaphor

---

and it narrowed to Israel greatly (ULT)

They made the Israelites suffer terribly (UST)

See how you translated the same expression in 2:15. Alternate translation: [and Israel was in great distress]

Support Reference: Metaphor

---

and it narrowed to Israel greatly (ULT)

They made the Israelites suffer terribly (UST)

See the discussion in the Introduction to Judges of the use of a person's name to mean his descendants, and see how you translated the similar expression in 1:1. Alternate translation: [and the Israelites were in great distress]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- and with Benjamin
- Then … crossed
- the Jordan
- with Judah
- Ephraim
- to Israel

UST

- Benjamin
- crossed over
- the Jordan River
- against the people of the tribes of Judah
- Ephraim
- the Israelites

Judges 10:10

ULT:
Then the sons of Israel cried out to Yahweh, saying, "We have sinned against you, for we have forsaken our God and served the Baals."

UST:
So the Israelites prayed desperately to Yahweh. They said, "We have sinned against you. We have stopped worshiping you, and instead we have been worshiping idols representing false gods such as Baal."

our God (ULT)

you (UST)

Although the Israelites are praying to Yahweh, they are speaking about him in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [you, our God]

Support Reference: First, Second or Third Person

---

unfoldingWord® Translation Words

ULT

- Then … cried out
- Israel
- Yahweh
- We have sinned
- we have forsaken
- our God

UST

- So … prayed desperately
- the Israelites
- Yahweh
- We have sinned
- We have stopped worshiping
- you

Judges 10:11

ULT:
Then Yahweh said to the sons of Israel, "{Was it} not from the Egyptians and from the Amorite and from the sons of Ammon and from the Philistines

UST:
Yahweh answered them, saying, "{In the past,} the Egyptians, Amorites, Ammonites, Philistines,

Then Yahweh said to the sons of Israel, "{Was it} not from the Egyptians and from the Amorite and from the sons of Ammon and from the Philistines … and the Sidonians and Amalek and Maon, {when} they oppressed you, that you cried out to me and I saved you from their hand (10:11-12) (ULT)

Yahweh answered them, saying, "{In the past,} the Egyptians, Amorites, Ammonites, Philistines … Sidonians, Amalekites, and Maonites were treating you badly. You prayed desperately to me, and I rescued you from them (10:11-12) (UST)

In this verse and the next verse, Yahweh is asking the Israelites a long question, 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. In order to do that, you could create a verse bridge for verses 11–12. Alternate translation: [When the Egyptians and Amorites and Ammonites and Philistines and Sidonians and Amalekites and Maonites oppressed you, you cried out to me, and I saved you from their hand!]

Support Reference: Verse Bridges

---

unfoldingWord® Translation Words

ULT
- Yahweh
- Israel
- from the Egyptians
- the Amorite
- the Philistines

UST
- Yahweh
- them
- the Egyptians
- Amorites
- Philistines

Judges 10:12

ULT:
and the Sidonians and Amalek and Maon, {when} they oppressed you, that you cried out to me and I saved you from their hand?

UST:
Sidonians, Amalekites, and Maonites were treating you badly. You prayed desperately to me, and I rescued you from them.

and Maon (ULT)

and Maonites (UST)

The word **Maon** is the name of a people group.

Support Reference: How to Translate Names

---

from their hand (ULT)

from them (UST)

See how you translated the same expression in 2:14. Alternate translation: [from their power]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- and I saved

UST
- and I rescued

Judges 10:13

ULT:
Yet you have forsaken me and served other gods. Therefore I will not continue to save you.

UST:
But even after that, you stopped worshiping me. You worshiped other gods instead. So I am not going to keep rescuing you.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT
- have forsaken
- gods

UST
- stopped worshiping
- gods

Judges 10:14

ULT:
Go and cry out to the gods upon whom you have chosen. Let them save you in the time of your distress.”

UST:
See whether the gods you are worshiping can rescue you now that you are in trouble again!”

Go and cry out to the gods upon whom you have chosen. Let them save you in the time of your distress (ULT)

See whether the gods you are worshiping can rescue you now that you are in trouble again (UST)

Yahweh does not really want the Israelites to **cry out** to other **gods** for help. He means to communicate emphatically the opposite of the literal meaning of his words. Alternate translation: [Just try crying out to the gods you have chosen! They will not be able to save you in the time of your distress]

Support Reference: Irony

---

upon whom you have chosen (ULT)

you are worshiping (UST)

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: [that you have chosen]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- and cry out
- the gods
- Let … save
- your distress

UST

- See whether
- the gods
- can rescue
- you are in trouble again

Judges 10:15

ULT:
But the sons of Israel said to Yahweh, "We have sinned. You do to us according to all of the good in your eyes. Only please deliver us this day."

UST:
But the people of Israel said to Yahweh, "We confess that we have sinned. Punish us in whatever way you wish. But please rescue us now!"

according to all of the good in your eyes (ULT)

in whatever way you wish (UST)

See how you translated the similar expression in 2:11. Alternate translation: [according to everything that you judge to be good]

Support Reference: Metonymy

---

this day (ULT)

now (UST)

The Israelites are using the term **day** to refer to a specific time. They are not asking Yahweh to **deliver** them on that specific day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at this time] or [right away]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Israel
- Yahweh
- We have sinned
- the good

UST
- Israel
- Yahweh
- We confess that we have sinned

- in whatever way

Judges 10:16

ULT:
And they removed the foreign gods from the midst of them, and they served Yahweh. And his soul wore out with the trouble of Israel.

UST:
Then the Israelites threw away the idols that represented the foreign gods they had been worshiping. They worshiped Yahweh instead. Yahweh saw that they were suffering greatly. He felt compassion for them and decided to help them.

the foreign gods (ULT)

the idols that represented the foreign gods (UST)

The author is using the expression **foreign gods** by association to mean idols that represented these gods. Alternate translation: [the idols]

Support Reference: Metonymy

And his soul wore out with the trouble of Israel (ULT)

Yahweh saw that they were suffering greatly. He felt compassion for them and decided to help them (UST)

The author is speaking as if Yahweh's **soul** were an item of clothing that **wore out** from continual use. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And Yahweh did not want the Israelites to suffer any longer]

Support Reference: Metaphor

And his soul wore out with the trouble of Israel (ULT)

Yahweh saw that they were suffering greatly. He felt compassion for them and decided to help them (UST)

The author is using one part of Yahweh, his **soul**, to mean all of him. Alternate translation: [And the trouble of Israel was too much for him to bear]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- the … gods
- Yahweh
- Israel

UST

- the idols that represented the … gods
- Yahweh
- they

Judges 10:17

ULT:
Now the sons of Ammon were summoned, and they encamped in Gilead. So the sons of Israel gathered themselves, and they encamped at Mizpah.

UST:
Ammonite soldiers gathered {to fight against the Israelites}. They set up their tents in the region of Gilead. So the Israelite soldiers gathered {to fight against them}. They set up their tents near the city of Mizpah.

Now the sons of Ammon were summoned (ULT)

Ammonite soldiers gathered {to fight against the Israelites} (UST)

The author is introducing a new event in the story. The ULT indicates this with the word **Now.** Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

Now the sons of Ammon were summoned (ULT)

Ammonite soldiers gathered {to fight against the Israelites} (UST)

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: [Now the Ammonite commanders summoned their soldiers]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- Israel

UST
- Israelite

Judges 10:18

ULT:
Then the people, the leaders of Gilead, said, a man to his fellow, "Who {is} the man who will begin to fight with the sons of Ammon? He will be the head for all of the dwellers of Gilead."

UST:
The leaders of the people of Gilead said to each other, "Who will lead our attack against the Ammonite army? If someone will do that, we will make him the leader of everyone who lives in the region of Gilead."

Then the people, the leaders of Gilead, said (ULT)

The leaders of the people of Gilead said (UST)

This could mean: (1) that the author is using the term **people** to introduce these **leaders** as new participants in the story. (This would be similar to the usage in 4:4, where the author describes Deborah as "a woman, a prophetess.") Alternate translation: [Then the people who were the leaders of Gilead said]; (2) that the author is describing how both the ordinary **people** and the **leaders** of Gilead met to discuss this question. Alternate translation: [Then the people and leaders of Gilead said]

Support Reference: Introduction of New and Old Participants

Then … said, a man to his fellow (ULT)

said to each other (UST)

See how you translated the same expression in 6:29. Alternate translation: [Then … all asked each other]

Support Reference: Idiom

Who {is} the man who will begin to fight with the sons of Ammon (ULT)

Who will lead our attack against the Ammonite army (UST)

The leaders of Gilead are using a common expression to ask who should lead their army against the Ammonites. They are not asking which soldier will be the first to engage in combat with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Who will lead our army to fight against the Ammonites?]

Support Reference: Idiom

---

the head (ULT)

the leader of (UST)

The leaders of Gilead are using the word **head** to mean "ruler," not just "military commander," as 11:11 shows, where the people make Jephthah both their "head" (ruler) and commander. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the ruler]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- the leaders of

UST

- The leaders of

Judges 11

Judges 11 Chapter Introduction

Structure and Formatting

The account of Jephthah continues in this chapter.

Religious and Cultural Concepts in This Chapter

Why did Jephthah sacrifice his daughter?

The story of Jephthah defeating the Ammonites has a tragic ending. He vows that if Yahweh will give him victory, upon his return, he will sacrifice the first person who comes out of his house as a burnt offering. This person turns out to be his daughter, his only child. But he fulfills his vow anyway and sacrifices her. Part of the explanation for this is that Jephthah's half-brothers drove him away from their home in Israel so that he had to live in Syria. The Syrians practiced human sacrifice, and Jephthah apparently came to regard it as a way of influencing a deity. The rest of the explanation is that Jephthah did not know the provisions of the law of Moses. In Leviticus 27:1–8, Yahweh tells Moses that if someone dedicates a person, he must redeem that person by paying a certain amount of silver shekels. That is what Jephthah was supposed to do. It was all right for him to devote a family member to Yahweh as long as he then redeemed that person. The author of Judges is using this story to show what happens when, as he says in 17:6 and 21:25, everyone does what is right in his own eyes, rather than what Yahweh has commanded. This supports the overall argument of the book that Israel should have a good king who makes sure that the Israelites follow the law of Moses.

Judges 11:1

ULT:
Now Jephthah the Gileadite was a warrior of valor, but he {was} the son of a whoring woman. Now Gilead had begotten Jephthah.

UST:
There was a man from the region of Gilead whose name was Jephthah. He was a great soldier. But his mother was a prostitute. His father was a man whose name was Gilead.

Now Jephthah the Gileadite was a warrior of valor, but he {was} the son of a whoring woman. Now Gilead had begotten Jephthah (ULT)

There was a man from the region of Gilead whose name was Jephthah. He was a great soldier. But his mother was a prostitute. His father was a man whose name was Gilead (UST)

Here and in the next two verses, the author is providing background information to 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.

Support Reference: Background Information

Now Jephthah the Gileadite was a warrior of valor (ULT)

There was a man from the region of Gilead whose name was Jephthah. He was a great soldier (UST)

The author is using introducing **Jephthah** 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: [Now there was a man named Jephthah, a Gileadite, who was a warrior of valor]

Support Reference: Introduction of New and Old Participants

---

a warrior of valor (ULT)

was a great soldier (UST)

See how you translated the same expression in 6:12. Alternate translation: [a valiant warrior]

Support Reference: Abstract Nouns

Gilead (ULT)

was a man whose name was Gilead (UST)

Here the word **Gilead** is the name of a man, not the name of a region. But the word **Gileadite** does refer to someone who came from the region called Gilead.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT

- Jephthah
- Now Jephthah
- the Gileadite
- a warrior of
- valor
- whoring

UST

- His
- whose name was Jephthah
- There was a man from the region of Gilead
- was a … soldier
- great
- a prostitute

Judges 11:2

ULT:
And the wife of Gilead bore sons to him, and the sons of the wife grew up, and they drove out Jephthah and said to him, "You will not inherit in the house of our father, for you are the son of another woman."

UST:
Gilead also had a legal wife who gave birth to several sons. When they became adults, they forced Jephthah to leave. They told him, "You are not the son of our father's legal wife, so you have no right to inherit any of his property."

And the wife of Gilead bore sons to him (ULT)

Gilead also had a legal wife who gave birth to several sons (UST)

The author does not say specifically whether Gilead became the father of Jephthah before or after he was married. However, the story seems to suggest that it was before and that Jephthah was somewhat older than his half-brothers, since they had to wait until they grew up to drive him away from the family. Your language may have a connecting phrase that you can use to indicate this. Alternate translation: [Later, when Gilead had a wife, she bore sons to him]

Support Reference: Connect — Sequential Time Relationship

---

and they drove out Jephthah and said to him, "You will not inherit in the house of our father, for you are the son of another woman (ULT)

they forced Jephthah to leave. They told him, "You are not the son of our father's legal wife, so you have no right to inherit any of his property (UST)

Since the **sons of the wife** said this to Jephthah before they **drove** him **out**, in your translation you may wish to relate these events in the order in which they happened. Alternate translation: [and they said to Jephthah, "You will not inherit in the house of our father, for you are the son of another woman." And they drove him out]

Support Reference: Order of Events

---

in the house of our father (ULT)

any of his property (UST)

Here, **house** represents the family of Gilead. (He may have died by this point, since it appears that Jephthah was a member of the household while he was alive.) Alternate translation: [as if you were a proper member of family]

Support Reference: Metaphor

---

in the house of our father (ULT)

any of his property (UST)

Gilead was the father of Jephthah and his half-brothers, so it may be natural for you to use the inclusive form of **our** if your language marks that distinction. However, since the half-brothers are describing **the house of our father** to Jephthah as something that he has no place in, some languages, considering the entire phrase, might use the exclusive form.

Support Reference: Exclusive and Inclusive 'We'

---

unfoldingWord® Translation Words

ULT

- Jephthah
- You will … inherit
- in the house of

UST

- Jephthah
- you have … right to inherit
- any of … property

Judges 11:3

ULT:
So Jephthah fled from the face of his brothers, and he dwelled in the land of Tob. And worthless men collected themselves to Jephthah, and they went out with him.

UST:
So Jephthah ran away from his brothers. He settled in the region of Tob. He attracted a group of lawless men, and they went out raiding together.

from the face of (ULT)

from (UST)

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 account of] or [because of]

Support Reference: Idiom

---

his brothers (ULT)

his brothers (UST)

These brothers were sons of Jephthah's father but not of his mother. Your language may have its own term or expression for this relationship. Alternate translation: [his half-brothers]

Support Reference: Kinship

Tob (ULT)

Tob (UST)

The word **Tob** is the name of a region. It seems to have been a part of Aram (Syria) that was near Gilead.

Support Reference: How to Translate Names

---

and they went out with him (ULT)

and they went out raiding together (UST)

This expression means that Jephthah led these men on raids to get plunder. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they all formed a gang of bandits]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Jephthah
- And … collected themselves

UST

- Jephthah
- attracted

Judges 11:4

ULT:
Now it happened after some days that the sons of Ammon fought with Israel.

UST:
Some time later, the soldiers of the Ammon people group attacked the people of Israel.

Now it happened after some days that the sons of Ammon fought with Israel (ULT)

Some time later, the soldiers of the Ammon people group attacked the people of Israel (UST)

The author is using this phrase to return to the main story after providing background information about Jephthah. This is the same event that was described in 10:17. Alternate translation: [It was some days after that when the sons of Ammon fought with Israel]

Support Reference: Introduction of a New Event

---

after some days (ULT)

Some time later (UST)

The author is using the term **days** to mean "time." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [after some time]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Israel

UST
- the people of Israel

Judges 11:5

ULT:
And it happened, when the sons of Ammon fought with Israel, that the elders of Gilead went to get Jephthah from the land of Tob.

UST:
The Israelites needed someone to lead their soldiers to fight against the Ammonites. So the leaders of the region of Gilead went to the land of Tob. They wanted to bring Jephthah back {to be their commander}.

And it happened (ULT)

to fight (UST)

The author is using this phrase to introduce a further development in the story. Use a word, phrase, or other method in your language that is natural for this purpose.

Support Reference: Introduction of a New Event

---

unfoldingWord® Translation Words

ULT
- Jephthah
- Israel
- the elders of

UST
- Jephthah
- The Israelites needed someone to lead their soldiers
- the leaders of

Judges 11:6

ULT:
And they said to Jephthah, “Come, and you shall be a commander for us so we may fight with the sons of Ammon.”

UST:
They said to him, “Come back with us and lead our army. That way we will be able to defeat the Ammonite army.”

Come, and you shall be a commander for us (ULT)

Come back with us and lead our army (UST)

The elders are making a polite request of Jephthah. Translate this with a form that is suitable for a polite request in your language. Alternate translation: [Please come and be our commander]

Support Reference: Irregular Use of Tenses

---

unfoldingWord® Translation Words

ULT
- to Jephthah

UST
- to him

Judges 11:7

ULT:
But Jephthah said to the elders of Gilead, "Do you not hate me, since you drove me from the house of my father? So why have you come to me now, when trouble {is} to you?"

UST:
But Jephthah told the leaders of Gilead, "You rejected me! You let my brothers force me to leave home {without any inheritance}! So you should not come and expect me to help you now that you are in trouble."

Do you not hate me, since you drove me from the house of my father (ULT)

You rejected me! You let my brothers force me to leave home {without any inheritance} (UST)

Jephthah 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: [It is clear that hate me, since you drove me from the house of my father!]

Support Reference: Rhetorical Question

Do you not hate me, since you drove me from the house of my father (ULT)

You rejected me! You let my brothers force me to leave home {without any inheritance} (UST)

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: [You drove me from the house of my father, and that shows that you hate me!]

Support Reference: Connect — Reason-and-Result Relationship

---

since you drove me from the house of my father (ULT)

You let my brothers force me to leave home {without any inheritance} (UST)

It was Jephthah's half-brothers, not the elders of Gilead, who drove him from the house of his father. Jephthah may mean that the elders were implicated in this action because they did nothing to help him. Alternate translation: [since you did nothing to help me when my brothers drove me from the house of my father]

Support Reference: Metonymy

---

from the house of my father (ULT)

without any inheritance (UST)

See how you translated the similar expression in 11:2. Alternate translation: [from my family]

Support Reference: Metaphor

So why have you come to me now, when trouble {is} to you (ULT)

So you should not come and expect me to help you now that you are in trouble (UST)

Jephthah 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. The UST models one way to do this.

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- Jephthah
- to the elders of
- from the house of
- trouble

UST

- Jephthah
- the leaders of
- without any inheritance
- trouble

Judges 11:8

ULT:
Then the elders of Gilead said to Jephthah, "Therefore we have now returned to you. So you shall come with us and fight with the sons of Ammon, and you shall be for us the head of all of the dwellers of Gilead."

UST:
The leaders of Gilead said to Jephthah, "That is exactly why we are coming to you now{, because we are in trouble}. Come back with us and lead our soldiers against the Ammonite army. If you do, we will make you the leader over everyone who lives in Gilead."

Therefore we have now returned to you (ULT)

That is exactly why we are coming to you now{, because we are in trouble} (UST)

The elders are using the word translated as **Therefore** to acknowledge the reason why they have **returned** to Jephthah to ask for his help. They do not mean that they have come because they hate Jephthah or because they drove him out. They mean that they have come because they have trouble. It may be helpful to clarify this for your readers. Alternate translation: [Yes, it is because we are in trouble that we have returned to you]

Support Reference: Connect — Reason-and-Result Relationship

So you shall come with us and fight with the sons of Ammon, and you shall be for us the head of all of the dwellers of Gilead (ULT)

Come back with us and lead our soldiers against the army. If you do, we will make you the leader over everyone who lives in Gilead (UST)

The elders are actually describing a condition in which a second event will take place if a first event does. Alternate translation: [Now if you come with us and fight with the sons of Ammon, then you shall be for us the head of all of the dwellers of Gilead]

Support Reference: Connect — Hypothetical Conditions

---

the head of (ULT)

the leader (UST)

See how you translated the same term in 10:18. Alternate translation: [the ruler]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Jephthah
- the elders of
- we have … returned

UST

- Jephthah
- The leaders of
- we are coming

Judges 11:9

ULT:
Then Jephthah said to the elders of Gilead, "If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you."

UST:
Jephthah answered them, "So if I go back to Gilead with you to fight against the army of Ammon, and if Yahweh helps us to defeat them, then I will be your leader."

If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you (ULT)

So if I go back to Gilead with you to fight against the army of Ammon, and if Yahweh helps us to defeat them, then I will be your leader (UST)

This could mean: (1) that Jephthah is restating the condition that the elders described in order to confirm it. Your language may have an expression that you can use to indicate this. Alternate translation: [Now let me get this straight: If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, I will be the head for you]; (2) that Jephthah is asking the elders to confirm the description they have described. Alternate translation: [If you have brought me back to fight with the sons of Ammon and Yahweh gives them over to my face, will I really be the head for you?]

Support Reference: Connect — Hypothetical Conditions

---

and Yahweh gives them over to my face (ULT)

and if Yahweh helps us to defeat them (UST)

Jephthah is using this expression to mean that Yahweh would enable him to defeat the Ammonites. (Gideon used a very similar expression in 8:7 when he spoke of Yahweh "giving" Zebah and Zalmunna into his "hand.") If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and Yahweh enables me to defeat them]

Support Reference: Idiom

---

the head for you (ULT)

your leader (UST)

See how you translated the same term in the previous verse. Alternate translation: [your ruler]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Jephthah
- the elders of
- have brought … back
- Yahweh
- I

UST

- Jephthah
- them
- go back to Gilead
- Yahweh
- then I

Judges 11:10

ULT:
And the elders of Gilead said to Jephthah, "May Yahweh be hearing {the things} between us if not, according to your word, thus we do!"

UST:
The leaders of Gilead told Jephthah, "We swear that we will do what you have just described. Yahweh is a witness of the promises we are making to you. May he punish us if we do not keep those promises!"

May Yahweh be hearing {the things} between us if not, according to your word, thus we do (ULT)

We swear that we will do what you have just described. Yahweh is a witness of the promises we are making to you. May he punish us if we do not keep those promises (UST)

The elders are swearing an oath by describing a condition. If it would be clearer in your language, you could put the first part of the condition (**if**) before the second part of the condition (the implied "then"). Alternate translation: [If we do not do according to your word, then may Yahweh be hearing the things between us]

Support Reference: Oath Formulas

May Yahweh be hearing {the things} between us if not, according to your word, thus we do (ULT)

We swear that we will do what you have just described. Yahweh is a witness of the promises we are making to you. May he punish us if we do not keep those promises (UST)

In this context, the idea of Yahweh **hearing** includes the aspect of Yahweh judging and punishing people for not doing the things he has heard them promise. Alternate translation: [If we do not do according to your word, then may Yahweh punish us for not keeping the promises he has heard us make to you]

Support Reference: Assumed Knowledge and Implicit Information

---

{the things} between us (ULT)

of the promises we are making to you (UST)

The elders are speaking of the commitments that they and Jephthah have made to each other as if they were literally something that had taken on actual form in the space **between** them. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [the things that have passed between us] or [the commitments we have made to each other]

Support Reference: Metaphor

---

if not, according to your word, thus we do (ULT)

We swear that we will do what you have just described … May he punish us if we do not keep those promises (UST)

The elders are using the term **word** to represent what Jephthah has just said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [if we do not do exactly what you have said]

Support Reference: Metonymy

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unfoldingWord® Translation Words

ULT

- Jephthah
- the elders of
- Yahweh

UST

- Jephthah
- The leaders of
- Yahweh

Judges 11:11

ULT:
So Jephthah went with the elders of Gilead, and the people set him over them as head and as commander. And Jephthah spoke all of his words to the face of Yahweh at Mizpah.

UST:
So Jephthah went with the leaders back to Gilead. {In a religious gathering} at Mizpah, Jephthah repeated to Yahweh the terms of the agreement they had made. Then the people appointed him to be their leader and the commander of their army.

and the people set him over them as head and as commander. And Jephthah spoke all of his words to the face of Yahweh at Mizpah (ULT)

{In a religious gathering} at Mizpah, Jephthah repeated to Yahweh the terms of the agreement they had made. Then the people appointed him to be their leader and the commander of their army (UST)

It may be that Jephthah reaffirmed the commitments that he and the elders had made to each other before he formally became the **head** and **commander** of the **people**. In your translation, you may wish to relate these events in that order. Alternate translation: [And after Jephthah spoke all of his words to the face of Yahweh at Mizpah, the people set him over them as head and as commander]

Support Reference: Order of Events

---

as head and as commander (ULT)

to be … leader and the commander of their army (UST)

See how you translated the word **head** in 11:8–9. Alternate translation: [not only as their military commander but also as their ruler]

Support Reference: Metaphor

---

all of his words (ULT)

the terms of the agreement they had made (UST)

The author is using the term **words** to represent something that Jephthah said by using words. It seems that he repeated **at Mizpah** the same thing he said to the elders in 11:9. Alternate translation: [the same thing he had said to the elders]

Support Reference: Metonymy

---

to the face of Yahweh (ULT)

to Yahweh (UST)

Here, **to the face of** represents being in the presence of Yahweh. This is probably a reference to a solemn assembly of **the people**, where it was understood that Yahweh would be present. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in a solemn assembly of the people, where Yahweh was present]

Support Reference: Metonymy

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unfoldingWord® Translation Words

ULT

- Jephthah
- Jephthah
- the elders of
- and … set
- Yahweh

UST

- Jephthah
- Jephthah
- the leaders
- Then … appointed
- Yahweh

Judges 11:12

ULT:
Then Jephthah sent messengers to the king of the sons of Ammon, saying, "What to me and to you, that you have come against me to fight in my land?"

UST:
Jephthah sent messengers to the king of the Ammonites. They asked the king, "What have we done to make you angry, so that your army has invaded our land to fight against us?"

What to me and to you, that you have come against me to fight in my land (ULT)

What have we done to make you angry, so that your army has invaded our land to fight against us (UST)

Jephthah's messengers are speaking on his behalf, and so they use the singular pronouns **me** and **my**. They are addressing the Ammonite king, so **you** is also singular. However, Jephthah is speaking as a representative of all the Israelites, and he is addressing the Ammonite king as a representative of his own people and army. So it may be more natural in your language to use the plural pronouns "us" and "our" and plural forms of **you** if your language marks that distinction.

Support Reference: Singular Pronouns that refer to Groups

What to me and to you, that you have come against me to fight in my land (ULT)

What have we done to make you angry, so that your army has invaded our land to fight against us (UST)

Jephthah 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 to me and to you, that you should come against me to fight in my land!]

Support Reference: Rhetorical Question

What to me and to you (ULT)

What have we done to make you angry (UST)

This is a common expression that, in this context, inquires what quarrel the Ammonite king has with Jephthah, who represents the Israelites. The implication is that he really has no just cause to invade their land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [What quarrel is there between us] or [There is no quarrel between us]

Support Reference: Idiom

---

in my land (ULT)

our land (UST)

This could mean: (1) that Jephthah is objecting to the presence of the Ammonite army on Israelite territory. Alternate translation: [and have invaded my land]; (2) that Jephthah is using the term **land** by association to mean the people who live in the land. Alternate translation: [against my people]; (3) that Jephthah is saying that the Ammonite king wants to contest possession of the land. Alternate translation: [over my land]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Jephthah
- messengers
- the king of

UST
- Jephthah
- messengers
- the king of

Judges 11:13

ULT:
And the king of the sons of Ammon said to the messengers of Jephthah, "Because Israel took my land in his coming up from Egypt, from the Arnon and to the Jabbok and to the Jordan. So now return them in peace."

UST:
The Ammonite king replied to Jephthah's messengers, "I am invading because you Israelites took our land when you came here from Egypt. You took all of our land east of the Jordan River, from the Arnon River in the south to the Jabbok River in the north. So now give it back to us without a fight."

Because Israel took my land (ULT)

I am invading because you Israelites took our land … You took all of our land (UST)

The Ammonite king 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: [I have come against you to fight because Israel took my land]

Support Reference: Ellipsis

---

them (ULT)

it (UST)

The Ammonite king is using the plural pronoun **them** to refer to the areas bounded by the rivers he names. However, since he uses the singular term **land** to describe this entire territory, it may be more natural in your language to use a singular pronoun. Alternate translation: [it]

Support Reference: Pronouns — When to Use Them

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in peace (ULT)

without a fight (UST)

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]

Support Reference: Abstract Nouns

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unfoldingWord® Translation Words

ULT

- Jephthah
- the king of
- the messengers of
- Israel
- my land
- from Egypt
- the Jordan
- return

UST

- Jephthah's
- The … king
- messengers
- you Israelites … You
- our land … all of our land
- from Egypt
- east of the Jordan River
- give … back to us

Judges 11:14

ULT:
Then Jephthah resumed and sent messengers again to the king of the sons of Ammon,

UST:
But Jephthah sent his messengers back to the Ammonite king.

Then Jephthah resumed and sent messengers again (ULT)

But Jephthah sent his messengers back (UST)

It might seem that saying both **resumed** and **again** would be to state extra information that would be unnatural to express in your language. If so, you could represent just one of these terms. Alternate translation: [Then Jephthah sent messengers once again] or [Jephthah continued to send messengers]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

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unfoldingWord® Translation Words

ULT
- Jephthah
- messengers
- the king of

UST
- Jephthah
- his messengers
- the … king

Judges 11:15

ULT:
and said to him, “Thus says Jephthah: ‘Israel did not take the land of Moab or the land of the sons of Ammon.

UST:
They said to him, “Jephthah told us to tell you: ‘Israel did not take any land that belonged to the Moabites or the Ammonites.

and said (ULT)

They said (UST)

The verb **said** is singular. It refers to Jephthah, and it means that Jephthah said this to the king of Ammon through his messengers. However, since a group of messengers actually spoke these words to the king, it might be more natural in your language to use the pronoun “they” with a plural verb. Alternate translation: [and they said]

Support Reference: Pronouns — When to Use Them

Thus says Jephthah: ‘Israel did not take the land of Moab or the land of the sons of Ammon (ULT)

Jephthah told us to tell you: ‘Israel did not take any land that belonged to the Moabites or the Ammonites (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Jephthah says that Israel did not take the land of Moab or the land of the sons of Ammon]

Support Reference: Quotes within Quotes

Israel did not take the land of Moab or the land of the sons of Ammon (ULT)

Israel did not take any land that belonged to the Moabites or the Ammonites (UST)

Jephthah recognizes that the Ammonite king is speaking of land that formerly belonged partly to Ammon and partly to Moab. It appears that at this time, the Moabites were either allies or subjects of the Ammonites, and so the Ammonite king regards the Moabites' interests as his own. The author assumes that his readers will have this knowledge and so he does not explain it as background information. But you could indicate it in your translation if that would be helpful to your readers. Alternate translation: [Israel did not take any land from you Ammonites or from your allies the Moabites]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- Jephthah
- Israel
- the land of
- Moab
- the land of

UST

- Jephthah
- Israel
- any land that belonged to
- the Moabites
- any land that belonged to

Judges 11:16

ULT:
But in their coming up from Egypt, Israel went through the wilderness to the Sea of Reeds, and he came to Kadesh.

UST:
Here is what actually happened. When the Israelite people came out of Egypt, they walked through the desert to the Sea of Reeds. From there they traveled to the town of Kadesh {at the border of the region of Edom}.

in their coming up … and he came (ULT)

When … came … From there they traveled to (UST)

The messengers are using both plural (**their**) and singular (**he**) pronouns to refer to **Israel**, as a group of people and as a nation. It may be more natural in your language to use either plural or singular pronouns consistently. Alternate translation: [when they came up … and they came] or [when he came up … and he came]

Support Reference: Collective Nouns

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unfoldingWord® Translation Words

ULT
- from Egypt
- Israel
- through the wilderness

UST
- out of Egypt
- the Israelite people
- through the desert

Judges 11:17

ULT:
Then Israel sent messengers to the king of Edom, saying, "Please may I pass through your land." But the king of Edom did not listen. And he also sent to the king of Moab, but he did not consent. So Israel dwelled in Kadesh.

UST:
From there the Israelites sent messengers to the king of the Edomites. They asked him, "Please allow us to walk across your land." But the king of the Edomites refused. When they sent the same message to the king of the Moabites, he also refused to allow them to go through his land. So the Israelites stayed at Kadesh for a long time.

saying, "Please may I pass through your land (ULT)

They asked him, "Please allow us to walk across your land (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asking for permission to pass through his land]

Support Reference: Quotes within Quotes

But … did not listen (ULT)

But … refused (UST)

The word translated as **listen** here is the same one that is translated as **heard** in 2:2 and similar contexts. As the Introduction to Judges discusses, in these contexts the word has the specific sense of complying with what someone has said, by association with the way someone would need to hear what was said in order to obey it. Alternate translation: [But … did not consent]

Support Reference: Assumed Knowledge and Implicit Information

---

And he also sent to the king of Moab (ULT)

When they sent the same message to the king of the Moabites (UST)

The messengers 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: [And the Israelites also sent messengers to the king of Moab requesting safe passage through his country]

Support Reference: Ellipsis

So Israel dwelled in Kadesh (ULT)

So the Israelites stayed at Kadesh for a long time (UST)

The messengers are leaving some information implicit that they assume the Ammonite king will understand. This information supports Jephthah's claim that the Israelites did not take any territory from the Ammonites or their allies the Moabites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [In response, the Israelites did not try to force their way through Edom or Moab. Instead, they waited in Kadesh and considered what they should do next]

Support Reference: Assumed Knowledge and Implicit Information

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unfoldingWord® Translation Words

ULT
- Israel
- messengers
- the king of
- the king of
- the king of
- Moab
- Israel

UST
- the Israelites
- messengers
- the king of
- the king of
- the king of
- the Moabites

- the Israelites

Judges 11:18

ULT:
Then he went through the wilderness and circled the land of Edom and the land of Moab, and he went from the rising of the sun to the land of Moab. And they encamped on the other side of the Arnon, but they did not enter within the border of Moab, for the Arnon {was} the border of Moab.

UST:
Then the Israelites went into the desert and walked outside the borders of Edom and Moab. They stayed to the east of Moab, and they did not set up their camp until they were north of the Arnon River. That means that they never went into the territory of Moab, since the Arnon River is the {northern} border of Moab.

and he went from the rising of the sun to the land of Moab (ULT)

They stayed to the east of Moab (UST)

The messengers are describing the location of one place relative to another in the way that is characteristic of their culture. In your translation, express this in the way your culture customarily describes the location of places relative to one another. See how you translated the comparable expression in 8:11. Alternate translation: [and he traveled to the east of the land of Moab]

Support Reference: Idiom

---

on the other side of the Arnon (ULT)

north of the Arnon River (UST)

The messengers are speaking from a vantage point south of the Arnon River, since the Israelites approached it from the south on their journey from Egypt. So **the other side** implicitly means the north side. You could indicate this explicitly in your translation if that would be helpful to your readers. See how you translated the similar expression in 10:8. Alternate translation: [on the north side of the Arnon River]

Support Reference: Assumed Knowledge and Implicit Information

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unfoldingWord® Translation Words

ULT

- through the wilderness
- the land of
- the land of
- Moab
- Moab
- Moab
- Moab

UST

- into the desert
- the borders of
- the borders of
- Moab
- Moab
- Moab
- Moab

Judges 11:19

ULT:
Then Israel sent messengers to Sihon, the king of the Amorite, the king of Heshbon, and Israel said to him, "Please, may we pass through your land to my place?"

UST:
Then the leaders of Israel sent a message to the king of the Amorites. His name was Sihon. He ruled in the city of Heshbon. They asked him, "Please allow us Israelite people to cross through your land so we may go into the land that is ours."

and Israel said to him, "Please, may we pass through your land to my place (ULT)

They asked him, "Please allow us Israelite people to cross through your land so we may go into the land that is ours (UST)

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 Israel asked him for permission to pass through his land to his own place]

Support Reference: Quotes within Quotes

---

and Israel said to him, "Please, may we pass through your land to my place (ULT)

They asked him, "Please allow us Israelite people to cross through your land so we may go into the land that is ours (UST)

Jephthah's messengers are speaking of **Israel** as if it were an individual person who could speak to Sihon. They mean that the messengers whom the Israelites sent to him spoke this message. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the messengers said to him, "Please, may we Israelites pass through your land unto our place]

Support Reference: Personification

---

may we pass through your land to my place (ULT)

allow us Israelite people to cross through your land so we may go into the land that is ours (UST)

The Israelite messengers used both plural (**we**) and singular (**my**) pronouns to refer to themselves, as a group of people and as a nation. It may be more natural in your language to use either plural or singular pronouns consistently. Alternate translation: [may we pass through your land unto our place] or [may I pass through your land unto my place]

Support Reference: Collective Nouns

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unfoldingWord® Translation Words

ULT

- Israel
- messengers
- the king of
- the Amorite
- the king of
- Israel

UST

- the leaders of Israel
- a message
- the king of
- the Amorites
- He ruled in
- They

Judges 11:20

ULT:
But Sihon did not trust Israel passing through his border. So Sihon assembled all of his people, and they encamped at Jahaz, and he fought with Israel.

UST:
But Sihon thought that if he allowed the Israelites to come into his land, they would try to conquer it. So he gathered his whole army. His soldiers set up their tents at the town of Jahaz. From there, they attacked the Israelite people.

passing through his border (ULT)

to come into his land (UST)

Jephthah's messengers are using the term **border** by association to refer to all of Sihon's territory. However, it is significant that they do not say "land," as they report the Israelite messengers saying in the previous verse. The idea is that not only did Sihon not want the Israelites to walk across his land, he did not want them even to cross the border and come into any part of his territory. Alternate translation: [coming into his territory]

Support Reference: Metonymy

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unfoldingWord® Translation Words

ULT
- did … trust
- Israel
- Israel

UST
- thought that if he allowed … they would try to conquer it
- the Israelites
- the Israelite people

Judges 11:21

ULT:
Then Yahweh, the God of Israel, gave Sihon and all of his people into the hand of Israel, and they struck them. So Israel possessed all of the land of the Amorite inhabiting that land.

UST:
But Yahweh, the God of Israel, made the Israelite army stronger than the army of Sihon. So the Israelites destroyed that enemy army. Then they took possession of all the land where those Amorites had lived.

and they struck them (ULT)

So the Israelites destroyed that enemy army (UST)

See how you translated the same expression in 1:5. Alternate translation: [and they beat them] or [and they defeated them]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Yahweh
- the God of
- Israel
- Israel
- So … possessed
- Israel
- the land of
- the Amorite
- land

UST

- Yahweh
- the God of
- Israel
- the Israelite army
- Then … took possession of
- they
- the land
- those Amorites
- where … had lived

Judges 11:22

ULT:
And they possessed all of the border of the Amorite, from the Arnon to the Jabbok and from the wilderness to the Jordan.

UST:
Yes, the Israelites took all the land that belonged to those Amorites. It extended from the Arnon River in the south to the Jabbok River in the north, and from the desert in the east to the Jordan River in the west.

And they possessed (ULT)

Yes, the Israelites took (UST)

In this verse, Jephthah's messengers are saying the same thing as in the last sentence of the previous verse. They are describing the same territory as "all the land of the Amorite." However, they are naming the same specific borders that the Ammonite king did in 11:13 in order to establish Israel's claim to that land. So it would be good to include this information. However, it may be clearer in your language to introduce it with a word other than **And** in order to show that this sentence is not saying something additional to the last sentence of the previous verse. It is repeating the meaning, although with further information. Alternate translation: [Indeed, they possessed]

Support Reference: Parallelism

---

all of the border of the Amorite (ULT)

all the land that belonged to those Amorites (UST)

The messengers are using the term **border** by association to mean the territory that was enclosed within the borders they describe. Alternate translation: [the entire territory of those Amorites]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- And they possessed

- the Amorite
- the Jordan

UST

- Yes, the Israelites took
- those Amorites
- the Jordan River in the west

Judges 11:23

ULT:
And now, Yahweh, the God of Israel, has dispossessed the Amorite from the face of his people Israel. So will you possess it?

UST:
So it was Yahweh, the God of Israel, who forced the Amorites to leave the land in which they were living. Yahweh allowed the Israelites to live there instead. So you cannot claim that land as if it belonged to you.

And now (ULT)

So it (UST)

The phrase translated as **And now** is an expression that was used in letters and messages of this time to introduce the main topic that the sender wished to address. If your language has a comparable expression that it uses for this same purpose, you can use it in your translation. If not, you do not have to translate this phrase explicitly; you can indicate in other ways that this is the main point that Jephthah wanted his messengers to make. Alternate translation: [Here is my main point:]

Support Reference: Connecting Words and Phrases

So will you possess it (ULT)

So you cannot claim that land as if it belonged to you (UST)

Jephthah's messengers 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: [So do not think that you can possess it!]

Support Reference: Rhetorical Question

So will you possess it (ULT)

So you cannot claim that land as if it belonged to you (UST)

As in 11:19, the word **you** is singular here, and it is also singular for the rest of this speech (with one exception that these notes will indicate), because the messengers are addressing the Ammonite king. So use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

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unfoldingWord® Translation Words

ULT

- Yahweh
- the God of
- Israel
- the Amorite
- Israel

UST

- was Yahweh
- the God of
- Israel
- the Amorites
- the Israelites

Judges 11:24

ULT:
What Chemosh your god causes you to possess, will you not possess it? And all of what Yahweh our God has dispossessed from our face, we will possess it.

UST:
You have the right to live in any land that your god Chemosh may give to you. But Yahweh our God forced others to leave this entire land so that we could live in it. And we are going to keep living in it!

What Chemosh your god causes you to possess, will you not possess it (ULT)

You have the right to live in any land that your god Chemosh may give to you (UST)

The messengers 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 just possess what Chemosh, your god, causes you to possess]

Support Reference: Rhetorical Question

Chemosh (ULT)

Chemosh (UST)

The word **Chemosh** is the name of a false god.

Support Reference: How to Translate Names

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unfoldingWord® Translation Words

ULT
- your god
- Yahweh
- our God

UST
- your god
- Yahweh

- our God

Judges 11:25

ULT:
And now, being better, are you being better than Balak, the son of Zippor, the king of Moab? Contending, did he contend with Israel, or fighting, did he fight with them?

UST:
You are not greater than Balak son of Zippor, the king of Moab. He never disputed that this land now belonged to the Israelites. He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites}.

And now (ULT)

“וְעַתָּה” (ORIG QUOTE) (UST)

See how you translated the same expression in 11:23. Alternate translation: [And here is another important point:]

Support Reference: Idiom

---

being better, are you being better than Balak … Contending, did he contend with Israel, or fighting, did he fight with them (ULT)

You are not greater than Balak … He never disputed that this land now belonged to the Israelites. He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites} (UST)

The messengers are repeating forms of the verbs translated as **being better**, **Contending**, and **fighting** in order to intensify the ideas that they express. 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: [are you really better than Balak …? Did he contend at all with Israel, or did he fight with them at all?]

Support Reference: Reduplication

---

being better, are you being better than Balak … Contending, did he contend with Israel, or fighting, did he fight with them (ULT)

You are not greater than Balak … He never disputed that this land now belonged to the Israelites. He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites} (UST)

The messengers 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 these questions as statements or as exclamations. Alternate translation: [you are not really better than Balak …! He did not contend at all with Israel, no, he did not fight with them at all!]

Support Reference: Rhetorical Question

---

did he fight with them (ULT)

He never fought against the Israelites to try to take the land from them{, even though it once belonged to the Moabites and Ammonites} (UST)

The messengers are leaving some information implicit that they know the Ammonite king will understand. Most modern readers, however, will not have this information. It is that the land that the Israelites acquired when they defeated Sihon had previously belonged to the Moabites and Ammonites. Sihon had taken it from them. But Balak did not try to get it back. The implication is that unless the Ammonite king thinks that he is greater than Balak, he should not try to get it back either. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [did he fight with them to get back the part of that land that Sihon had earlier taken from the Moabites and Ammonites? No, and you should not either!]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- being better
- the king of
- Moab
- Israel

UST
- are not greater

- the king of
- Moab
- this land now belonged to the Israelites

Judges 11:26

ULT:
In the dwelling of Israel in Heshbon and in its daughters and in Aroer and in its daughters and in all of the cities that {are} upon the banks of the Arnon, 300 years, why then did you not deliver during that time?

UST:
The Israelites have been living for the past 300 years in the city of Heshbon and the town of Aroer and in the villages around them. They have also been living in settlements along the Arnon River. But during all of that time, you Ammonites have not tried to capture those areas for yourselves.

and in its daughters … and in its daughters (ULT)

and in the villages around them (UST)

See how you translated the same expression in 1:27. Alternate translation: [and in the surrounding villages … and in the surrounding villages]

Support Reference: Metaphor

---

why then did you not deliver during that time (ULT)

But during all of that time, you Ammonites have not tried to capture those areas for yourselves (UST)

The messengers 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: [but you did not deliver during that time!]

Support Reference: Rhetorical Question

---

did you not deliver (ULT)

you Ammonites have not tried to capture those areas for yourselves (UST)

The word **you** is plural here because the messengers are asking why none of the Ammonites tried to recapture the land during the time they are describing. If your language

marks that distinction, you could use the plural form in your translation. Other languages may have other ways of indicating this. Alternate translation: [did you Ammonites not deliver]

Support Reference: Forms of 'You' — Singular

---

unfoldingWord® Translation Words

ULT

- Israel

UST

- The Israelites … They

Judges 11:27

ULT:
So I have not sinned against you, but you are doing me wrong by fighting with me. Yahweh, the judge, will judge today between the sons of Israel and between the sons of Ammon.'"

UST:
So we Israelites have not harmed you {by taking any land from you}. But you Ammonites are doing something bad to us by attacking us {to try to conquer our land}. Yahweh {our God} makes sure that people treat each other properly. If we fight, he will enable our Israelite army to defeat your Ammonite army, because we have done what is right and you are doing what is wrong.'"

but you are doing me wrong (ULT)

But you Ammonites are doing something bad to us (UST)

If your language does not use an abstract noun for the idea of **wrong**, you could express the same idea in another way. Alternate translation: [but you are doing to me what is wrong]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- have … sinned
- wrong
- Yahweh
- the judge
- Israel

UST

- have … harmed … by taking any land from you
- something bad
- Yahweh {our God}
- makes sure that people treat each other properly
- our Israelite

Judges 11:28

ULT:
But the king of the sons of Ammon did not listen to the words of Jephthah that he sent to him.

UST:
But even though Jephthah sent him this message, the king of Ammon did not command his army to stop fighting against the Israelites.

But … did not listen to (ULT)

But even though … did not command his army to stop fighting against the Israelites (UST)

See how you translated the word "listen" in 11:17. It has the same meaning here. Alternate translation: [But … did not agree not to fight after he heard]

Support Reference: Assumed Knowledge and Implicit Information

---

the words of Jephthah that he sent to him (ULT)

Jephthah sent him this message (UST)

The author is using the term **words** to represent what Jephthah said by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the message that Jephthah sent to him]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Jephthah
- the king of

UST
- Jephthah
- the king of

Judges 11:29

ULT:
Then the Spirit of Yahweh was upon Jephthah, and he passed through Gilead and Manasseh, and he passed through Mizpah of Gilead, and from Mizpah of Gilead he passed through {to} the sons of Ammon.

UST:
Then the Spirit of Yahweh gave Jephthah special strength and courage. He went through the region of Gilead and through the area east of the Jordan River where the tribe of Manasseh lived {to enlist men for his army}. He brought all those soldiers to the city of Mizpah in Gilead{, where some of the Israelites had already gathered}. From there, they would go to fight against the Ammonites.

Then the Spirit of Yahweh was upon Jephthah (ULT)

Then the Spirit of Yahweh gave Jephthah special strength and courage (UST)

See how you translated the similar expression about Othniel in 3:10. Alternate translation: [Then the Spirit of Yahweh powerfully influenced Jephthah]

Support Reference: Metaphor

---

and he passed through Gilead and Manasseh (ULT)

He went through … and through the area east of the Jordan River where the tribe of Manasseh lived {to enlist men for his army} … in Gilead (UST)

The author means implicitly that Jephthah **passed through** these areas to summon Israelite men to fight, as Barak did in 4:10 and Gideon did in 6:34–35. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he passed through Gilead and Manasseh summoning troops to fight against the Ammonites]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Jephthah
- the Spirit of
- Yahweh

- and he passed through
- Gilead
- and he passed through

UST

- Jephthah
- the Spirit of
- Yahweh
- He went through … to enlist men for his army
- the region of Gilead
- He brought all those soldiers to … where some of the Israelites had already gathered

---

Judges 11:30

ULT:
And Jephthah vowed a vow to Yahweh and said, "If giving, you will give the sons of Ammon into my hand,

UST:
There Jephthah made a solemn promise to Yahweh. He said, "If you will enable my army to defeat the Ammonites,

And Jephthah vowed a vow to Yahweh and said (ULT)

There Jephthah made a solemn promise to Yahweh. He said (UST)

Here the author is providing background information to help readers understand what happens in the story. Since the first sentence of 11:32 describes the same thing as the last sentence of 11:29, the Israelite attack against the Ammonites, this verse and the next one are describing something that happened just before that. It may be helpful to clarify this for your readers. Alternate translation: [But before he led that attack against the Ammonites, Jephthah vowed a vow to Yahweh and said]

Support Reference: Background Information

And Jephthah vowed a vow to Yahweh and said (ULT)

There Jephthah made a solemn promise to Yahweh. He said (UST)

This phrase expresses a single idea by using two words connected with **and**. The vowing and saying were not two different actions. The word **vowed** indicates what Jephthah was doing when he **said** this. Alternate translation: [And Jephthah solemnly promised Yahweh]

Support Reference: Hendiadys

And Jephthah vowed a vow (ULT)

There Jephthah made a solemn promise (UST)

It might seem that the expression **vowed a vow** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And Jephthah made a vow]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

If giving, you will give (ULT)

If you will enable my army to defeat (UST)

Jephthah is repeating forms of the verb **give** 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 in fact you give]

Support Reference: Reduplication

---

unfoldingWord® Translation Words

ULT
- Jephthah
- to Yahweh

UST
- Jephthah
- to Yahweh

Judges 11:31

ULT:
then it shall be, the one coming out, whoever comes out of the doors of my house to greet me in my returning in peace from the sons of Ammon, that he will be to Yahweh, and I will offer him {as} a burnt offering."

UST:
when I return safely from defeating the Ammonites, then I will devote to you the first person who comes out of my house to greet me. I will sacrifice that person by burning him up completely on an altar."

whoever comes out of the doors of my house to greet me (ULT)

who comes out of my house to greet me (UST)

Jephthah is using one part of his **house**, its **doors**, to mean all of the house as a place for human habitation. In other words, he is specifying a person, rather than an animal that might come from a field or a stall. (See the discussion in the Introduction to this chapter of how wrong Jephthah was to offer a human sacrifice and for what purpose the author includes this account in the book of Judges.) Alternate translation: [the first member of my household who comes out to greet me]

Support Reference: Synecdoche

---

in peace (ULT)

safely (UST)

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]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- comes out
- my house
- to Yahweh
- {as} a burnt offering

UST

- comes out of
- my house
- then I will devote to you
- by burning him up completely on an altar

Judges 11:32

ULT:
Then Jephthah passed through to the sons of Ammon to fight with them, and Yahweh gave them into his hand.

UST:
Then Jephthah and his soldiers went from Mizpah to attack the Ammonites. Yahweh enabled his army to defeat them.

Then Jephthah passed through to the sons of Ammon to fight with them (ULT)

Then Jephthah and his soldiers went from Mizpah to attack the Ammonites (UST)

Here the author is returning to the main story after providing background information in 11:30–31. It may be helpful to clarify this for your readers. Alternate translation: [It was after making this vow that Jephthah passed through to the sons of Ammon to fight with them]

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT

- Jephthah
- Then … passed through
- Yahweh

UST

- Jephthah and his soldiers
- Then … went from Mizpah
- Yahweh

Judges 11:33

ULT:
And he struck them from Aroer and to your coming {to} Minnith, twenty cities, and to Abel Keramim, a very great slaughter. So the sons of Ammon were subdued from the face of the sons of Israel.

UST:
Jephthah and his men defeated the Ammonites at the town of Aroer. Then they pursued them all the way to the area around the city of Minnith. They destroyed 20 settlements, as far as the city of Abel Keramim. The Israelites killed a very great number of Ammonites. After that the Ammonites could no longer oppose the Israelites.

So the sons of Ammon were subdued from the face of the sons of Israel (ULT)

After that the Ammonites could no longer oppose the Israelites (UST)

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: [So the sons of Israel subdued the sons of Ammon before their face]

Support Reference: Active or Passive

---

from the face of (ULT)

After that … could no longer oppose (UST)

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]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Israel

UST

- the Israelites

Judges 11:34

ULT:
Then Jephthah came to Mizpah, to his house, and behold, his daughter was coming out to greet him with timbrels and with dances. And except her alone, {there was} not to him a son or daughter apart from her.

UST:
When Jephthah returned to his home in Mizpah, his daughter was the first one to come out of the house to meet him. She was joyfully playing a tambourine and dancing. Since he had no other sons or daughters, she was his only child.

with timbrels and with dances (ULT)

She was joyfully playing a tambourine and dancing (UST)

Jephthah's daughter was probably not carrying and playing several **timbrels**. The author may be using the plural forms **timbrels** and **dances** to indicate that she was leading a group of young women from the community who were together celebrating Jephthah's victory. (This would be similar to what happens in 1 Samuel 18:6.) Alternate translation: [leading a group of women who were playing timbrels and dancing]

Support Reference: Unusual Uses of the Plural

---

with timbrels (ULT)

She was joyfully playing a tambourine (UST)

The term **timbrels** describes small percussion instruments. A timbrel is a hand-held drum that may also have pieces of metal around its sides that make sounds when a person shakes or hits the drum. If your readers would not be familiar with what a timbrel is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression.

Support Reference: Translate Unknowns

And except her alone, {there was} not to him a son or daughter apart from her (ULT)

Since he had no other sons or daughters, she was his only child (UST)

It might seem that this sentence contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [And except for her, he did not have a son or daughter] or [And he did not have a son or daughter apart from her]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT

- Jephthah
- to Mizpah
- his house
- was coming out

UST

- Jephthah
- in Mizpah
- his home
- to come out of the house

Judges 11:35

ULT:
And it happened, as he saw her, that he tore his garments and said, "Alas, my daughter! Causing to bow, you have caused me to bow, and you are among the ones troubling me! For I have opened my mouth to Yahweh, and I am not able to turn back."

UST:
When Jephthah saw his daughter, he tore his clothes to show that he was very sad about what he thought he had to do. He said to her, "Oh, no! My daughter, you have made me terribly distressed {by being the first one to greet me}. You are troubling me just as the Ammonites did. I made a solemn promise to Yahweh {to sacrifice the first person who came out of my house}, and I have to do what I promised."

that he tore his garments (ULT)

he tore his clothes to show that he was very sad about what he thought he had to do (UST)

When Jephthah **tore his garments**, this was a symbolic action that expressed great distress and grief. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [that he tore his garments to show his great distress]

Support Reference: Symbolic Action

Causing to bow, you have caused me to bow (ULT)

you have made me terribly distressed {by being the first one to greet me} (UST)

Jephthah is repeating forms of the verb **Causing to bow** 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 have certainly caused me to bow]

Support Reference: Reduplication

Causing to bow, you have caused me to bow (ULT)

you have made me terribly distressed {by being the first one to greet me} (UST)

Jephthah probably does not mean that he is literally bowing down. He is speaking of his grief and distress as if those emotions were so strong that they were keeping him from standing up. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [You have brought me very low] or [You have caused me very great grief]

Support Reference: Metaphor

---

and you are among the ones troubling me (ULT)

You are troubling me just as the Ammonites did (UST)

Jephthah may be implicitly comparing his distress at seeing his daughter with the distress that the Ammonites caused the Israelites when they invading their land. (In 11:7, Jephthah complained to the elders of Gilead that they were only seeking his help because they were in "trouble." The author speaks similarly in 10:16 of the Ammonite invasion as "the trouble of Israel.") You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and my distress at seeing you is as great as the distress that the Ammonites caused us]

Support Reference: Assumed Knowledge and Implicit Information

---

For I have opened my mouth to Yahweh (ULT)

I made a solemn promise to Yahweh {to sacrifice the first person who came out of my house} (UST)

Jephthah is referring to what he vowed to Yahweh, by association with the way he **opened** his **mouth** in order to speak his vow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [For I have spoken a vow to Yahweh]

Support Reference: Metonymy

---

and I am not able to turn back (ULT)

and I have to do what I promised (UST)

Jephthah is speaking as if he were literally walking somewhere and could not **turn back** to return to where he was before he started walking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I am not able to break my vow]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Causing to bow
- you have caused me to bow
- Yahweh
- to turn back

UST

- you have made me terribly distressed {by being the first one to greet me}
- you have made me terribly distressed {by being the first one to greet me}
- Yahweh
- and I have to do what I promised

Judges 11:36

ULT:
But she said to him, "My father, you have opened your mouth to Yahweh. Do to me according to what came forth from your mouth, after what Yahweh has done for you: vengeances against your enemies, against the sons of Ammon."

UST:
His daughter said, "Father, you made a solemn promise to Yahweh. So you must do to me what you promised, because you said that you would do that if Yahweh helped you to defeat your enemies, the Ammonites."

you have opened your mouth to Yahweh (ULT)

you made a solemn promise to Yahweh (UST)

See how you translated the same expression in 11:35. Alternate translation: [you have spoken a vow to Yahweh]

Support Reference: Metonymy

---

according to what came forth from your mouth (ULT)

what you promised (UST)

Jephthah's daughter is referring to what he said, by association with the way it **came forth from** his **mouth** when he said it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [according to what you said]

Support Reference: Metonymy

---

vengeances (ULT)

to defeat (UST)

Jephthah's daughter is using the plural form **vengeances** in a context where the singular term "vengeance" would suffice. This suggests that she is using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: [great vengeance]

Support Reference: Unusual Uses of the Plural

---

unfoldingWord® Translation Words

ULT

- Yahweh
- came forth
- Yahweh
- against your enemies

UST

- Yahweh
- you promised
- Yahweh
- your enemies

Judges 11:37

ULT:
Then she said to her father, "May this thing be done for me. Refrain from me two months so I may go, and I will go down upon the hills and weep upon my virginity, I and my companions."

UST:
But then she asked him, "Please do something for me first. Do not offer me as a sacrifice right away. Let me go into the hills and wander around with my friends for two months. Let me grieve with them the fact that I will never get married and have children."

May this thing be done for me (ULT)

Please do something for me first (UST)

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: [Please do this thing for me]

Support Reference: Active or Passive

---

and I will go down upon the hills (ULT)

into the hills and wander around (UST)

As the Introduction to Judges 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. The town of Mizpah was located at a high elevation, and Jephthah's daughter is indicating that she would like to go down from there and wander the hills in the area. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and I will wander the hills in this area]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- I

UST

- with my friends … with them

Judges 11:38

ULT:
And he said, “Go.” Then he sent her away {for} two months. And she went, she and her companions, and she wept upon her virginity on the hills.

UST:
Jephthah told her, “You may go.” And he let her leave for two months. So she and her friends wandered in the hills, and they all cried for her because she would never get married and have children.

(There are no notes for this verse)

Judges 11:39

ULT:
And it happened at the end of two months that she returned to her father, and he did to her his vow that he had vowed. And she had not known a man. And it became a custom in Israel.

UST:
After two months, she returned to her father Jephthah, and he did to her what he had solemnly promised. So his daughter never married. Because of that, the Israelites now have a custom.

and he did to her his vow that he had vowed (ULT)

and he did to her what he had solemnly promised (UST)

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: [and he did to her what he had vowed to do]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

And she had not known a man (ULT)

So his daughter never married (UST)

The author is using this expression to speak of a private matter in a delicate way. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: [And she had never slept with a man] or [And she had never had sexual relations with a man]

Support Reference: Euphemism

---

unfoldingWord® Translation Words

ULT
- had … known
- a custom
- in Israel

UST
- married

- now have a custom
- the Israelites

Judges 11:40

ULT:
From days to days the daughters of Israel go to commemorate the daughter of Jephthah the Gileadite, four days in the year.

UST:
The young Israelite women go into the hills for four days each year. There they sadly remember what happened to the daughter of Jephthah from the region of Gilead.

From days to days (ULT)

each year (UST)

This is a common expression that means “every year.” (In this context, **days** in the plural means “year.” The usual word for “year” occurs at the end of the verse.) Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Year by year] or [Every year]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Jephthah
- Israel
- the Gileadite

UST
- Jephthah
- Israelite
- from the region of Gilead

Judges 12

Judges 12 Chapter Introduction

Structure and Formatting

12:1–7 Jephthah (conclusion)

12:8–10 Ibzan

12:11–12 Elon

12:13–15 Abdon

This short chapter concludes the story of Jephthah and gives brief accounts of three further judges, Ibzan, Elon, and Abdon.

Judges 12:1

ULT:
And a man of Ephraim was summoned, and he crossed over northward. And they said to Jephthah, "Why did you cross over to fight with the sons of Ammon but did not call us to go with you? We will burn your house over you with fire."

UST:
The men of the tribe of Ephraim got ready for battle. They crossed the Jordan River and went northeast to where Jephthah was. They said to Jephthah, "You should not have gone to fight the Ammonites without asking us to help you. We will burn down your house with you inside it!"

And a man of Ephraim was summoned, and he crossed over (ULT)

The men of the tribe of Ephraim got ready for battle. They crossed the Jordan River (UST)

The phrase **a man of Ephraim** is referring to all the fighting men of the tribe of Ephraim, not just one man. If it would be clearer in your language, you could express this meaning with a plural form. Alternate translation: [The men of Ephraim were summoned, and they crossed over]

Support Reference: Collective Nouns

And a man of Ephraim was summoned, and he crossed over (ULT)

The men of the tribe of Ephraim got ready for battle. They crossed the Jordan River (UST)

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 the leaders of Ephraim summoned their men, and they crossed over]

Support Reference: Active or Passive

---

and he crossed over (ULT)

They crossed the Jordan River (UST)

The author assumes that his readers will understand that the Ephraimites **crossed over** the Jordan River. Alternate translation: [and they went across the Jordan River]

Support Reference: Assumed Knowledge and Implicit Information

---

northward (ULT)

and went northeast to where Jephthah was (UST)

The author is describing the Ephraimites' travel from the perspective of their location. After crossing the Jordan River, they went northeast to Mizpah, where Jephthah was. Alternate translation: [and went to Mizpah]

Support Reference: Assumed Knowledge and Implicit Information

---

with the sons of (ULT)

the Ammonites (UST)

See the Notes to this chapter for a discussion of this phrase. Alternate translation: [with the descendants of]

Support Reference: Metaphor

We will burn your house over you with fire (ULT)

We will burn down your house with you inside it (UST)

It might seem that the expression **burn … with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [We will burn down your house around you] or [We will set fire to your house with you in it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT

- to Jephthah
- Ephraim
- Ammon
- and he crossed over
- did … call
- your house

UST

- to Jephthah
- the tribe of Ephraim
- the Ammonites
- They crossed the Jordan River
- asking
- your house

Judges 12:2

ULT:
And Jephthah said to them, "I was a man of strife, I and my people and the sons of Ammon, exceedingly. And I summoned you, but you did not save me from their hand.

UST:
Jephthah replied to them, "My people and I were in a big fight with the Ammonites. I called for you to help me against them, but you did not come.

I was a man of strife, I and my people and the sons of Ammon, exceedingly (ULT)

My people and I were in a big fight with the Ammonites (UST)

If your language does not use an abstract noun for the idea of **strife**, you could express the same idea in another way. Alternate translation: [I and my people were fighting a great war against the sons of Ammon]

Support Reference: Abstract Nouns

---

from their hand (ULT)

against them (UST)

See the introduction to Judges for a discussion of this meaning of the word **hand**. Alternate translation: [from them]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Jephthah
- And I summoned
- you did … save

UST
- Jephthah
- I called for … to … come
- help … you did

Judges 12:3

ULT:
And I saw that you {were} not a savior, and I put my life in my palm and crossed over against the sons of Ammon, and Yahweh gave them into my hand. So why have you come up to me this day to fight with me?"

UST:
When I saw that you would not help me, I risked my own life and led my men against the Ammonites. Yahweh helped me defeat them. So you should not have come to fight against me today!"

you {were} not a savior (ULT)

you would not help me (UST)

If your language does not use an abstract noun for the idea of **savior**, you could express the same idea in another way. Alternate translation: [you were not going to save me]

Support Reference: Abstract Nouns

---

and I put my life in my palm (ULT)

I risked my own life (UST)

Gideon is using a common expression to indicate that he risked his life. Alternate translation: [so I risked my life]

Support Reference: Idiom

---

and crossed over against (ULT)

led my men against (UST)

The author assumes that his readers will understand that Jephthah **crossed over** the Jordan River to fight the Ammonites. Alternate translation: [and crossed the Jordan River to fight]

Support Reference: Assumed Knowledge and Implicit Information

---

So why have you come up to me this day to fight with me (ULT)

So you should not have come to fight against me today (UST)

Jephthah is using the question form for emphasis. If it would be clearer in your language, you could translate this as a statement or exclamation. Alternate translation: [So you should not have come to fight with me today!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- a savior
- and I put
- and crossed over
- Yahweh

UST

- you would … help
- I risked my own life
- led my men
- Yahweh

Judges 12:4

ULT:
And Jephthah assembled all of the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim because they said, "You, Gilead, {are} fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh."

UST:
The Ephraimites insulted the Gileadites. They said, "You Gileadites are just runaway people from Ephraim. You live between Ephraim and Manasseh." {Because the Ephraimites insulted them,} Jephthah gathered all the men of Gilead. They fought against the men of Ephraim and defeated them.

And Jephthah assembled all of the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim because they said, "You, Gilead, {are} fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh (ULT)

The Ephraimites insulted the Gileadites. They said, "You Gileadites are just runaway people from Ephraim. You live between Ephraim and Manasseh." {Because the Ephraimites insulted them,} Jephthah gathered all the men of Gilead. They fought against the men of Ephraim and defeated them (UST)

If it would be more natural in your language, you could put the last clause first in the verse, since it gives the reason for the actions that the other clauses describe. Alternate translation: [Then the men of Ephraim said, "You, Gilead, are fugitives of Ephraim in the midst of Ephraim, in the midst of Manasseh." For that, Jephthah assembled all of the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim]

Support Reference: Connect — Reason-and-Result Relationship

---

all of the men of Gilead (ULT)

all the men of Gilead (UST)

The author is making an overstatement for emphasis. Alternate translation: [his entire Gileadite army]

Support Reference: Hyperbole

And the men of Gilead struck (ULT)

and defeated (UST)

See the introduction to Judges for a discussion of this meaning of the word **struck**. Alternate translation: [And the men of Gilead attacked]

Support Reference: Metonymy

---

they said (ULT)

The Ephraimites insulted the Gileadites. They said (UST)

Since the referent for **they** might be unclear, you could state it explicitly. Alternate translation: [the Ephraimites had said]

Support Reference: Pronouns — When to Use Them

---

in the midst of Ephraim, in the midst of Manasseh (ULT)

You live between Ephraim and Manasseh (UST)

The people of this culture commonly used the expression **in the midst of … in the midst of** to mean "in between." The Ephraimites from the west side of the Jordan River are insulting the Gileadites by suggesting they are **fugitives** with no permanent territory. Alternate translation: [who live between Ephraim and Manasseh]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Jephthah
- Gilead
- Ephraim
- Gilead
- Ephraim
- Gilead
- Ephraim
- Ephraim

- Manasseh

UST

- gathered
- Gilead
- the men of Ephraim
- and defeated
- them
- Gileadites
- from Ephraim
- Ephraim
- Manasseh

Judges 12:5

ULT:
And Gilead captured the fords of the Jordan to Ephraim. And it happened, when the fugitives of Ephraim said, "Let me cross over," then the men of Gilead said to him, "{Are} you an Ephraimite?" If he said, "No,"

UST:
The men of Gilead blocked the places where people could cross the Jordan River. They did this to stop the Ephraimites from escaping. Some of the soldiers from Ephraim tried to cross the river. The men of Gilead asked everyone who wanted to cross, "Are you from the tribe of Ephraim?" If a man said "No,"

to Ephraim (ULT)

They did this to stop the Ephraimites from escaping (UST)

The author is using the name **Ephraim** to mean something associated with that tribe. This could mean: (1) Alternate translation: [at the place where people would cross into the territory of the tribe of Ephraim]; (2) Alternate translation: [before the soldiers from the tribe of Ephraim could reach them and cross safely back over]

Support Reference: Metonymy

---

the fugitives of Ephraim (ULT)

everyone (UST)

The author is using a plural form to refer to individuals. If it would be clearer in your language, you could express this with a singular form. Alternate translation: [a fugitive of Ephraim]

Support Reference: Collective Nouns

---

unfoldingWord® Translation Words

ULT
- the Jordan
- Ephraim

UST
- the Jordan River

- everyone

Judges 12:6

ULT:
then they said to him, “Please say ‘Shibboleth.’” And he said “Sibboleth,” for he was not able to pronounce {it} correctly. Then they seized him and slaughtered him at the fords of the Jordan. And at that time 42,000 from Ephraim fell.

UST:
the men of Gilead would tell him, “Say the word ‘Shibboleth.’” The Ephraimites could not pronounce that word correctly. They would say “Sibboleth” instead. When they said that, the men of Gilead knew they were from Ephraim. Then they would catch them and kill them at the river crossing. At that time they killed 42,000 people from the tribe of Ephraim.

Please say ‘Shibboleth (ULT)

Say the word ‘Shibboleth (UST)

The word **Shibboleth** could mean either a stream or an ear of corn, but the meaning of the word was not important. What mattered was its pronunciation. Alternate translation: [Please say ‘Shibboleth,’” because they wanted to hear whether he could make the “sh” sound]

Support Reference: Assumed Knowledge and Implicit Information

---

And at that time 42,000 from Ephraim fell (ULT)

At that time they killed 42,000 people from the tribe of Ephraim (UST)

The author is using the action of falling to represent dying in battle, by association with the way soldiers fall down when they die. Alternate translation: [And at that time 42,000 from Ephraim died in battle]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- and slaughtered him
- the Jordan
- And … fell

UST
- and kill them

- river
- they killed

Judges 12:7

ULT:
And Jephthah judged Israel six years. And Jephthah the Gileadite died and was buried among the cities of Gilead.

UST:
Jephthah, who came from the region of Gilead, led the people of Israel for six years. Then he died. People buried him in one of the towns of Gilead.

and was buried (ULT)

People buried him (UST)

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 his family buried him]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- Jephthah
- Jephthah
- And … judged
- Israel
- the Gileadite

UST
- he
- Jephthah
- led
- the people of Israel
- who came from the region of Gilead

Judges 12:8

ULT:
And after him Ibzan from Bethlehem judged Israel.

UST:
After Jephthah died, a man whose name was Ibzan became the next leader of Israel. Ibzan was from the town of Bethlehem.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- And … judged
- Israel

UST

- became the next leader of
- Israel

Judges 12:9

ULT:
And 30 sons were to him. And 30 daughters he sent outside, and 30 daughters he brought in for his sons from outside. And he judged Israel seven years.

UST:
Ibzan had 30 sons and 30 daughters. He let all his daughters marry men from other clans. He brought in 30 young women from other clans to marry his sons. Ibzan led Israel for seven years.

And 30 daughters he sent outside (ULT)

and 30 daughters. He let all his daughters marry men from other clans (UST)

The expression **sent outside** is one that people of this culture commonly used to describe marriages outside of one's clan. However, Israelites had to arrange marriages for their children within their own tribe. Alternate translation: [And he arranged marriages for his 30 daughters with families that were from his tribe but not part of his clan]

Support Reference: Idiom

---

and 30 daughters he brought in for his sons from outside (ULT)

He brought in 30 young women from other clans to marry his sons (UST)

See how you translated the similar expression earlier in the verse. Alternate translation: [and he arranged for his 30 sons to marry women from families that were from his tribe but not part of his clan]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- And he judged
- Israel

UST
- Ibzan led

- Israel

Judges 12:10

ULT:
Then Ibzan died and was buried in Bethlehem.

UST:
Then Ibzan died, and people buried him in the town of Bethlehem.

and was buried (ULT)

and people buried him (UST)

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 his family buried him]

Support Reference: Active or Passive

Judges 12:11

ULT:
And after him Elon the Zebulunite judged Israel. And he judged Israel ten years.

UST:
After Ibzan died, a man whose name was Elon became the next leader of Israel. Elon was from the tribe of Zebulun. He led Israel for ten years.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT
- And … judged
- Israel
- And he judged
- Israel

UST
- became the next leader of
- Israel
- He led
- Israel

Judges 12:12

ULT:
Then Elon the Zebulunite died and was buried in Aijalon in the land of Zebulun.

UST:
Then Elon the Zebulunite died. People buried him in the town of Aijalon. That town was in the territory that belonged to the tribe of Zebulun.

and was buried (ULT)

People buried him (UST)

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 his family buried him]

Support Reference: Active or Passive

Judges 12:13

ULT:
And after him Abdon, the son of Hillel, the Pirathonite, judged Israel.

UST:
After Elon died, a man whose name was Abdon became the next leader of Israel. Abdon was the son of Hillel. He came from the town of Pirathon.

Abdon … Hillel (ULT)

a man whose name was Abdon … Hillel (UST)

The words **Abdon** and **Hillel** are the names of men.

Support Reference: How to Translate Names

---

the Pirathonite (ULT)

He came from the town of Pirathon (UST)

The word **Pirathonite** is a name for a person from the town of Pirathon.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- And … judged
- Israel

UST
- became the next leader of
- Israel

Judges 12:14

ULT:
And 40 sons and 30 sons of sons were to him, riding on 70 donkeys. And he judged Israel eight years.

UST:
Abdon had 40 sons and 30 grandsons. He was rich enough to buy donkeys for all of them to ride. Abdon led Israel for eight years.

sons of sons (ULT)

grandsons (UST)

Your language may have its own term or expression for this relationship. The UST demonstrates how this relationship is expressed in English.

Support Reference: Kinship

---

riding on 70 donkeys (ULT)

He was rich enough to buy donkeys for all of them to ride (UST)

In this culture at this time, Abdon's sons **riding** on these **donkeys** was a symbolic action that indicated that they were young men of wealth and status. This, in turn, indicated that Abdon himself was wealthy and influential. Alternate translation: [each of whom he could afford to give a donkey to ride]

Support Reference: Symbolic Action

---

unfoldingWord® Translation Words

ULT
- And he judged
- Israel

UST
- Abdon led
- Israel

Judges 12:15

ULT:
Then Abdon, the son of Hillel, the Pirathonite, died and was buried in Pirathon in the land of Ephraim, in the hill country of the Amalekite.

UST:
Then Abdon son of Hillel died, and people buried him in his home town of Pirathon. This town was in the territory that belonged to the tribe of Ephraim. It was in the hill country where the Amalekite people used to live.

and was buried (ULT)

and people buried him (UST)

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 his family buried him]

Support Reference: Active or Passive

---

the Amalekite (ULT)

where the Amalekite people used to live (UST)

The author is using a singular noun to refer to a group. If it would be clearer in your language, you could express this with a plural form. Alternate translation: [the Amalekites]

Support Reference: Generic Noun Phrases

---

unfoldingWord® Translation Words

ULT
- Ephraim

UST
- the tribe of Ephraim

Judges 13

Judges 13 Chapter Introduction

Structure and Formatting

This chapter begins the account of Samson, which continues through chapter 16.

Religious and Cultural Concepts in This Chapter

Warning not to cut Samson's hair

The angel of Yahweh gave Samson's parents special instructions about how they were to raise the boy they would have. They were to make a Nazirite vow, a special type of vow dedicating Samson to Yahweh. Part of this vow prohibited cutting the person's hair. The person also could not drink beer or wine or even eat grapes. Samson's mother was to observe those prohibitions even while she was pregnant, since anything she ate or drank would also nourish the baby in her womb. (See: Nazirite, Nazirite vow, and TW ARTICLE FOR kt :: oath NOT FOUND!)

Translation Issues in This Chapter

The angel of Yahweh

A character whom the author calls "the angel of Yahweh" figures prominently in this chapter. See the discussion of this phrase in the Introduction to Judges and see how you translated the phrase "the angel of Yahweh" in Chapters 2, 5, and 6.

Judges 13:1

ULT:
Then the sons of Israel resumed to do evil in the eyes of Yahweh, so Yahweh gave them into the hand of the Philistines 40 years.

UST:
The Israelites again did what Yahweh had said was wicked. So Yahweh allowed the Philistines to rule over them for 40 years.

the sons of (ULT)

The Israelites (UST)

See the Notes to this chapter for a discussion of this phrase. Alternate translation: [the descendants of]

Support Reference: Metaphor

---

evil in the eyes of Yahweh (ULT)

what Yahweh had said was wicked (UST)

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. See how you translated the same expression in 2:11. Alternate translation: [what Yahweh considered to be evil] or [what was evil in Yahweh's judgment]

Support Reference: Abstract Nouns

---

so Yahweh gave them into the hand of the Philistines (ULT)

So Yahweh allowed the Philistines to rule over them (UST)

See the introduction to Judges for a discussion of the meaning of the phrase **into the hand of**.

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- Yahweh
- the Philistines

UST

- The Israelites
- Yahweh
- Yahweh
- the Philistines

Judges 13:2

ULT:
Now there was one man from Zorah, from the clan of the Danite, and his name {was} Manoah. And his wife {was} barren and had not given birth.

UST:
There was a man whose name was Manoah who lived in the town of Zorah. He belonged to the tribe of Dan. His wife could not have children.

Now there was one man from Zorah (ULT)

There was a man … who lived in the town of Zorah (UST)

The author is introducing a new character to the story. Use a natural way in your language to introduce new characters in a story. Alternate translation: [Now there was a certain man from Zorah]

Support Reference: Introduction of New and Old Participants

---

from the clan of the Danite (ULT)

He belonged to the tribe of Dan (UST)

The author assumes that his readers will understand that he is referring to the tribe of Dan as a **clan** because it was a small tribe. He also uses the term **clan** elsewhere in the book, but sometimes he also uses the term “tribe” Alternate translation: [from the tribe of Dan]

Support Reference: Assumed Knowledge and Implicit Information

---

the Danite (ULT)

Dan (UST)

The author is using a singular noun to refer to a group. If it would be clearer in your language, you could express this with a plural form. Alternate translation: [the Danites]

Support Reference: Generic Noun Phrases

{was} barren and had not given birth (ULT)

could not have children (UST)

These phrases mean similar things. The author is using them together for emphasis. If it would be clearer in your language, you could express the meaning with a single phrase. Alternate translation: [was unable to have children]

Support Reference: Doublet

---

unfoldingWord® Translation Words

ULT

- from the clan of

UST

- He belonged to the tribe of

Judges 13:3

ULT:
And the angel of Yahweh appeared to the woman and said to her, "Behold, please, you {are} barren and have not given birth, but you will conceive and bear a son.

UST:
One day, an angel representing Yahweh appeared to Manoah's wife. The angel told her, "Please pay attention to this. You have not been able to have children. But you will soon become pregnant and have a son.

the angel of Yahweh (ULT)

an angel representing Yahweh (UST)

See the Notes to this chapter for a discussion of this phrase.

Behold (ULT)

pay attention to this (UST)

See the introduction to Judges for a discussion of **Behold**. If you have a word you use in your language for the purpose of drawing attention to something, consider using it here.

Support Reference: Metaphor

---

you {are} barren and have not given birth (ULT)

You have not been able to have children (UST)

See how you translated the similar expression in 13:2.

Support Reference: Doublet

---

unfoldingWord® Translation Words

ULT
- the angel of

- Yahweh

UST

- an angel representing
- Yahweh

Judges 13:4

ULT:
And now, please be careful and do not drink wine or beer, and do not eat any unclean {thing}.

UST:
Please make sure that from now until he is born, you do not drink any wine or beer. Also, do not eat any food that God has said is unclean.

And now (ULT)

from now until he is born (UST)

This is an expression that people of this culture commonly used to mean “Now here is my main point.” See how you translated the same expression in 11:23.

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- be careful
- wine
- do … eat

UST

- make sure that
- any wine
- do … eat

Judges 13:5

ULT:
For behold, you will conceive and bear a son. And a razor will not go up on his head, for the boy will be a Nazirite of God from the womb. And he will begin to save Israel from the hand of the Philistines."

UST:
You must do this because you are going to become pregnant and have a son {who must not drink or eat these things}. You must dedicate him to God as a Nazirite as soon as you give birth to him. Therefore you must never cut his hair. He will begin to stop the Philistines from ruling the Israelites."

And a razor will not go up on his head (ULT)

you must never cut his hair (UST)

This is an expression that people of this culture commonly used to describe cutting the hair on a person's head. Alternate translation: [He must never cut his hair]

Support Reference: Idiom

And a razor will not go up on his head (ULT)

you must never cut his hair (UST)

See the discussion in the Notes to this chapter of what Samson's long hair symbolized.

Support Reference: Symbolic Action

---

from the womb (ULT)

as soon as you give birth to him (UST)

The author is using the term **womb** by association to mean "birth." Alternate translation: [from birth]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- God
- the boy
- Israel
- the Philistines

UST

- to God
- him
- Israelites
- Philistines … the

Judges 13:6

ULT:
And the woman came and said to her husband, saying, "A man of God came to me, and his appearance {was} like the appearance of the angel of God, very awesome. And I did not ask him from where he {was}, and he did not declare his name to me.

UST:
The woman ran and told her husband, "A man from God came to me. He looked like an angel from God. Looking at him made me afraid. I did not ask where he came from, and he did not tell me his name.

saying (ULT)

and told (UST)

The author is using the term **saying** to introduce a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [as follows:]

Support Reference: Quotations and Quote Margins

---

unfoldingWord® Translation Words

ULT
- God
- the angel of
- God
- awesome

UST
- God
- an angel from
- God
- afraid

Judges 13:7

ULT:
And he said to me, ‘Behold, you will conceive and bear a son. And now, do not drink wine or beer, and do not eat any unclean {thing}, for the boy will be a Nazirite of God from the womb until the day of his death.’”

UST:
But he told me, ‘Pay attention to this. You will become pregnant and have a son. From now until he is born, do not drink any wine or beer. Do not eat any food that God has said is unclean. You must do this because you are to dedicate your son to God as a Nazirite as soon as you give birth to him. He must continue to be a Nazirite for his entire life.’”

And he said to me, ‘Behold, you will conceive and bear a son. And now, do not drink wine or beer, and do not eat any unclean {thing}, for the boy will be a Nazirite of God from the womb until the day of his death (ULT)

But he told me, ‘Pay attention to this. You will become pregnant and have a son. From now until he is born, do drink any wine or beer. Do not eat any food that God has said is unclean. You must do this because you are to dedicate your son to God as a Nazirite as soon as you give birth to him. He must continue to be a Nazirite for his entire life (UST)

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 he told me that I would conceive and bear a son, and that I should not drink wine or beer or eat any unclean thing, because the boy would be a Nazirite of God from birth until the day of his death]

Support Reference: Quotes within Quotes

---

unfoldingWord® Translation Words

ULT
- wine
- do … eat
- God
- the boy

UST
- any wine
- Do … eat
- to God
- your son

Judges 13:8

ULT:
And Manoah prayed to Yahweh and said, "Please, my Lord, the man of God whom you sent, please let him come again to us and teach us what we should do for the boy, the one to be born."

UST:
Then Manoah prayed to Yahweh, "Please, Lord, let the man you sent who looked like an angel come back to us. We want him to teach us how to raise the son my wife will have."

the one to be born (ULT)

my wife will have (UST)

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 one whom my wife will bear]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- Yahweh
- my Lord
- God
- for the boy

UST
- Yahweh
- Lord
- who looked like an angel
- the son

Judges 13:9

ULT:
And God listened to the voice of Manoah, and the angel of God came again to the woman. And she {was} abiding in the field, but Manoah her husband {was} not with her.

UST:
God did what Manoah asked. The angel representing God came again to the woman while she was out working in the field. But her husband Manoah was not with her.

And God listened to the voice of Manoah (ULT)

God did what Manoah asked (UST)

The author is using the term **listened** to mean that God answered the prayer, by association with the way that a person must listen to or hear a request in order to grant it. Alternate translation: [And God answered Manoah's prayer]

Support Reference: Metonymy

And God listened to the voice of Manoah (ULT)

God did what Manoah asked (UST)

The author is using the term **voice** by association to mean the prayer that Manoah used his voice to speak. Alternate translation: [And God listened to Manoah's prayer]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- God
- the angel of
- God

UST
- God
- The angel representing
- God

Judges 13:10

ULT:
And the woman hurried and ran and declared to her husband and said to him, "Behold, the man has appeared to me who came to me on a day."

UST:
The woman ran quickly and told her husband, "Listen to this! The man who appeared to me the other day has come back!"

hurried and ran (ULT)

ran quickly (UST)

The author is expressing a single idea by using two words connected with **and**. The word **hurried** tells in what way Manoah's wife **ran** as shown by the UST.

Support Reference: Hendiadys

---

and declared to her husband and said to him (ULT)

and told her husband (UST)

The author is using two phrases to emphasize a single idea. If it would be clearer in your language, you could express the meaning with a single phrase. Alternate translation: [and said excitedly to her husband]

Support Reference: Doublet

---

on a day (ULT)

the other day (UST)

This is an expression that people of this culture commonly used to refer to a day or time that their listener would recognize. Your language may have a comparable expression of its own that you can use in your translation.

Support Reference: Idiom

Judges 13:11

ULT:
And Manoah arose and went after his wife. And he came to the man and said to him, "{Are} you the man who spoke to this woman?" And he said, "I {am}."

UST:
Manoah went out with his wife right away. When he came to the man, he asked him, "Are you the one who talked to my wife?" The man replied, "Yes, I am."

this woman (ULT)

my wife (UST)

This was how a man in this culture would refer to his wife when speaking with another man he did not know well. In your translation, use the term for this kinship relationship that would be appropriate in your culture.

Support Reference: Kinship

Judges 13:12

ULT:
And Manoah said, "Now may your words come {to pass}. What will be the manner of the boy and his work?"

UST:
Manoah asked him, "When what you have said comes true, what rules should the boy follow? What work should he do?"

your words (ULT)

what you have said (UST)

Manoah is using the term **words** by association to mean what the angel said by using words. Alternate translation: [what you have said]

Support Reference: Metonymy

---

may … come {to pass} (ULT)

comes true (UST)

This is an expression that people of this culture commonly used to mean "happen." Alternate translation: [may … happen]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- the manner of
- the boy

UST
- rules
- the boy … he

Judges 13:13

ULT:
And the angel of Yahweh said to Manoah, "Of all that I said to this woman, let her be careful.

UST:
The angel representing Yahweh said to Manoah, "Your wife must be careful to do everything I told her.

this woman (ULT)

Your wife … her (UST)

See how you translated this in 13:11. Alternate translation: [your wife]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- the angel of
- Yahweh
- let her be careful

UST
- The angel representing
- Yahweh
- must be careful to do

Judges 13:14

ULT:
Of all that comes forth from the vine of wine, she shall not eat, and wine or beer, she shall not drink, and any unclean {thing}, she shall not eat. All that I have commanded her, she shall keep."

UST:
She must not eat any grapes or raisins or drink grape juice. She must not drink any wine or beer. And she must not eat any food that God has said is unclean. She must obey everything I have told her."

Of all that comes forth from the vine of wine (ULT)

any grapes or raisins … grape juice (UST)

It might seem that the expression **comes forth from the vine of wine** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [Of all that comes from grapes]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- comes forth
- wine
- she shall … eat
- and wine
- she shall … eat
- she shall keep

UST
- grapes or raisins … grape juice
- grapes or raisins … grape juice
- She must … eat … or drink
- any wine
- she must … eat
- She must obey

Judges 13:15

ULT:
And Manoah said to the angel of Yahweh, "Please let us detain you, and we will prepare to your face a kid of goats."

UST:
Manoah said to the angel, "Please stay here for a while. We would like to prepare a young goat for you to eat."

Please let us detain you, and we will prepare (ULT)

Please stay here for a while. We would like to prepare (UST)

Manoah is politely inviting the angel to receive his hospitality and asking him to wait while he and his wife prepare a meal. In your translation, use comparable forms for these purposes in your own language. Alternate translation: [Please be so kind as to wait while we prepare]

Support Reference: Politeness

---

to your face (ULT)

for you (UST)

Here, **face** represents the presence of a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in your presence] or [before you]

Support Reference: Metonymy

---

a kid of goats (ULT)

a young goat … to eat (UST)

This is an expression that people of this culture commonly used to mean "a young goat." Alternate translation: [a young goat]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- the angel of
- Yahweh

UST

- the angel
- the angel

Judges 13:16

ULT:
And the angel of Yahweh said to Manoah, "If you detain me, I will not eat of your bread. But if you prepare a burnt offering, to Yahweh you shall offer it." For Manoah did not know that he {was} the angel of Yahweh.

UST:
The angel replied, "All right, I will stay, but I will not eat a meal. If you want to prepare something, you should offer it as a burnt offering to Yahweh." Now Manoah did not realize that this was an angel representing Yahweh.

If you detain me (ULT)

All right, I will stay, but (UST)

The angel is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the angel is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [I will wait while you prepare a meal, but]

Support Reference: Connect — Factual Conditions

---

of your bread (ULT)

a meal (UST)

The angel is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of your food]

Support Reference: Synecdoche

For Manoah did not know (ULT)

Now Manoah did not realize (UST)

Here the author is using the word **For** to introduce an explanation of why Manoah invited the **angel of Yahweh** to stay for a meal even though he would not eat it. Alternate translation: [Now Manoah had invited him not knowing]

Support Reference: Connecting Words and Phrases

---

unfoldingWord® Translation Words

ULT

- the angel of
- Yahweh
- I will … eat
- a burnt offering
- to Yahweh
- did … know
- {was} the angel of
- Yahweh

UST

- The angel
- The angel
- I will … eat
- as a burnt offering
- to Yahweh
- did … realize
- an angel representing
- Yahweh

Judges 13:17

ULT:
Then Manoah said to the angel of Yahweh, "What {is} your name, {that} when your words come {to pass}, then we may honor you?"

UST:
Then Manoah asked the angel, "What is your name? We want to honor you when what you have said comes true."

that} when your words come {to pass} (ULT)

when what you have said comes true (UST)

See how you translated the similar expressions in 13:12. Alternate translation: [that when what you have said happens]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- the angel of
- Yahweh

UST
- the angel
- the angel

Judges 13:18

ULT:
And the angel of Yahweh said to him, "Why do you ask this about my name, since it {is} wonderful?"

UST:
The angel told him, "You should not ask me my name. It is a mysterious name that I do not tell other people."

Why do you ask this about my name, since it {is} wonderful (ULT)

You should not ask me my name. It is a mysterious name that I do not tell other people (UST)

The angel is using the question form for emphasis. If it would be clearer in your language, you could translate this as a statement. Alternate translation: [You should not ask about my name, because it is too wonderful for you to understand]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT
- the angel of
- Yahweh

UST
- The angel
- The angel

Judges 13:19

ULT:
And Manoah took the kid of goats and the grain offering and offered {them} on a rock to Yahweh. And he was being wonderful in doing, and Manoah and his wife {were} watching.

UST:
Then Manoah took a young goat and a grain offering and offered them on a rock to Yahweh. As Manoah and his wife were watching, the angel did something amazing.

And he was being wonderful in doing (ULT)

the angel did something amazing (UST)

The author is introducing a significant development in the story. He gives the details of it in the next verse. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [And then the angel did an amazing thing]

Support Reference: Introduction of a New Event

And he was being wonderful in doing (ULT)

the angel did something amazing (UST)

The author assumes that his readers will understand that **he** refers to the angel. Alternate translation: [And the angel was being wonderful in doing]

Support Reference: Pronouns — When to Use Them

And he was being wonderful in doing (ULT)

the angel did something amazing (UST)

Here, the verb **being wonderful** tells in what way the angel was **doing** something. If it would be clearer in your language, you could express this in a different way. Alternate translation: [And he was doing wondrously]

Support Reference: Hendiadys

---

unfoldingWord® Translation Words

ULT

- the grain offering
- to Yahweh

UST

- a grain offering
- to Yahweh

Judges 13:20

ULT:
For it happened, in the going up of the flame from the altar toward the heavens, that the angel of Yahweh went up in the flame of the altar. And Manoah and his wife {were} watching, and they fell on their faces to the ground.

UST:
As the flame went up from the altar toward the sky, the angel went up in the flame. When Manoah and his wife saw this, they knelt down and put their faces to the ground {as an act of humble worship}.

For it happened (ULT)

As (UST)

The author is using this phrase to introduce the details of the significant development he mentioned in the previous verse. Use a word, phrase, or other method in your language that is natural for providing such details.

Support Reference: Introduction of a New Event

---

and they fell on their faces to the ground (ULT)

they knelt down and put their faces to the ground {as an act of humble worship} (UST)

The expression **fell on their faces** means that Manoah and his wife intentionally got down on their knees and bowed their faces **to the ground** as a symbolic action. In that culture, this act was an expression of reverence and worship. It 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 purpose of this action. Alternate translation: [and they bowed down to the ground in fear and reverence]

Support Reference: Symbolic Action

---

unfoldingWord® Translation Words

ULT
- the altar

- toward the heavens
- the angel of
- Yahweh
- the altar
- and they fell
- to the ground

UST

- the altar
- toward the sky
- the angel
- the angel
- in the flame
- they knelt down … as an act of humble worship
- to the ground

Judges 13:21

ULT:
And the angel of Yahweh did not resume again to appear to Manoah and to his wife. Then Manoah knew that he {was} the angel of Yahweh.

UST:
The angel did not appear to Manoah and his wife again. Then Manoah realized that the angel had been representing Yahweh.

And the angel of Yahweh did not resume again to appear (ULT)

The angel did not appear … again (UST)

It might seem that this expression contains extra information that would not be natural to express in your language. If so, you can shorten it. Alternate translation: [And the angel of Yahweh did not appear again]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- the angel of
- Yahweh
- knew
- {was} the angel of
- Yahweh

UST
- The angel
- The angel
- realized
- the angel had been representing
- Yahweh

Judges 13:22

ULT:
And Manoah said to his wife, “Dying, we shall die, for we have seen God.”

UST:
Manoah said to his wife, “We have seen God, so we are going to die!”

Dying, we shall die (ULT)

we are going to die (UST)

The author is using repetition for emphasis. If your language uses repetition for emphasis, it would be appropriate to use it here. If not, you can use another way of emphasizing the idea. Alternate translation: [We will certainly die]

Support Reference: Reduplication

---

unfoldingWord® Translation Words

ULT
- God

UST
- God

Judges 13:23

ULT:
But his wife said to him, "If Yahweh desired to kill us, he would not have taken from our hand a burnt offering and a grain offering, and he would not have shown us all these {things}, and at {this} time he would not have made us hear {things} like this."

UST:
But his wife said to him, "If Yahweh had wanted to kill us, he would not have accepted our burnt offering and grain offering {to show that he is pleased with us}. He also would not have done this remarkable sign for us. And he would not have told us that we were going to have a baby even before I conceived him and gave birth to him."

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- desired
- Yahweh
- a burnt offering
- and a grain offering

UST

- had wanted
- Yahweh
- burnt offering
- and grain offering

Judges 13:24

ULT:
And the woman bore a son, and she called his name Samson. And the boy grew, and Yahweh blessed him.

UST:
Then the woman did have a son{, just as the angel had said}. She named him Samson. As the boy was growing up, Yahweh did good things for him {to show that he was going to use him to help the Israelites}.

and she called his name (ULT)

She named him (UST)

It might seem that the expression **called his name** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [and she called him] or [and she gave him the name]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT

- Samson
- and she called
- the boy
- and … blessed him
- Yahweh

UST

- Samson
- She
- the boy
- did good things for him {to show that he was going to use him to help the Israelites}
- Yahweh

Judges 13:25

ULT:
And the Spirit of Yahweh began to agitate him in Mahaneh Dan, between Zorah and between Eshtaol.

UST:
Samson went to live in the town of Mahaneh Dan, between the towns of Zorah and Eshtaol. There the Spirit of Yahweh began to make him want to stop the Philistines from ruling the Israelites.

And the Spirit of Yahweh began to agitate him (ULT)

There the Spirit of Yahweh began to make him want to stop the Philistines from ruling the Israelites (UST)

Here and in the last sentence of the previous verse, the author is saying what happened at the end of the story of Samson's birth. He leads into the stories of Samson's young adulthood in the following chapters by saying that "the boy grew" and "Yahweh blessed him" and noting that the **Spirit of Yahweh** began to **agitate** him, that is, to make him dissatisfied with living under Philistine occupation. Your language may have its own way of bringing one part of a story to a close and introducing the next part.

Support Reference: End of Story

---

unfoldingWord® Translation Words

ULT
- And … began
- the Spirit of
- Yahweh

UST
- There … began
- the Spirit of
- Yahweh

Judges 14

Judges 14 Chapter Introduction

Structure and Formatting

The story of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text. The ULT does this with the poetry in 14:14 and 14:18.

Religious and Cultural Concepts in This Chapter

Why did Samson's parents not want him to marry a Philistine woman?

The law of Moses forbade Israelites to marry a Canaanite or anyone from a different people group. This is why Samson's parents did not want him to marry a Philistine woman.

How could Samson do such great feats of strength?

The author says of Samson in 14:6 and 14:19 that "the Spirit of Yahweh rushed on him." This means that Yahweh gave Samson extraordinary strength. Samson's power was the power of Yahweh himself. He was an agent of Yahweh's judgment against the Philistines.

Judges 14:1

ULT:
And Samson went down to Timnah, and he saw a woman in Timnah from the daughters of the Philistines.

UST:
Samson went to the town of Timnah. There he saw a young Philistine woman.

from the daughters of the Philistines (ULT)

young Philistine (UST)

This expression is similar to the common use in this culture of the term “sons” to mean the members of a people group, but here it seems to have a more specific meaning. Alternate translation: [among the Philistine young women]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Samson
- the Philistines

UST
- Samson
- Philistine

Judges 14:2

ULT:
And he went up and declared to his father and to his mother and said, "I saw a woman in Timnah from the daughters of the Philistines. And now, get her for me for a wife."

UST:
Samson went back home and told his parents, "I saw a young Philistine woman in Timnah. I want you to arrange for me to marry her."

and declared to his father and to his mother and said (ULT)

and told his parents (UST)

The expression **and said** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [and told his father and mother about this, saying]

Support Reference: Quotations and Quote Margins

And now (ULT)

I want you to arrange (UST)

As a note to 11:22 explains, the phrase **And now** introduces a speaker's main point. See how you translated it there. Alternate translation: [So this is what I want you to do for me:]

Support Reference: Connecting Words and Phrases

---

get her for me for a wife (ULT)

I want you to arrange for me to marry her (UST)

Samson assumes that his parents will know that by **get her for me for a wife** he means that he wants them to arrange with this woman's family a marriage between him and this woman. You could say that explicitly if it would be helpful to your readers. Alternate translation: [arrange with her family a marriage between me and her]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- the Philistines

UST

- Philistine

Judges 14:3

ULT:
And his father and his mother said to him, "{Is there} not among the daughters of your brothers and among all of my people a woman, that you {are} going to take a wife from the uncircumcised Philistines?" And Samson said to his father, "Get her for me, for she {is} right in my eyes."

UST:
His parents said to him, "There are many young women in our own tribe of Dan and among our people of Israel. You can marry one of them. You should not marry someone from a people group that does not worship Yahweh." But Samson told his father, "No, I like her very much, and so I want you to arrange for me to marry her."

{Is there} not among the daughters of your brothers and among all of my people a woman, that you {are} going to take a wife from the uncircumcised Philistines (ULT)

There are many young women in our own tribe of Dan and among our people of Israel. You can marry one of them. You should not marry someone from a people group that does not worship Yahweh (UST)

Samson's parents 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: [Surely there must be a suitable woman among our own relatives or among all our people. You should not take a wife from the uncircumcised Philistines!]

Support Reference: Rhetorical Question

---

among the daughters of your brothers (ULT)

young women in our own tribe of Dan (UST)

Your language may have its own term or expression for this relationship. Alternate translation: [among the young women of our own tribe]

Support Reference: Kinship

---

my people (ULT)

our people of Israel (UST)

Since Samson and his father belong to the same **people**, it may be more natural in your language to use an inclusive plural pronoun here. Alternate translation: [our people]

Support Reference: Pronouns — When to Use Them

---

a woman (ULT)

You can marry one of them (UST)

Samson's parents assume that Samson will know that by **a woman** they mean a woman he could marry. You could say that explicitly if it would be helpful to your readers. Alternate translation: [a woman you could marry]

Support Reference: Assumed Knowledge and Implicit Information

---

from the uncircumcised Philistines (ULT)

from a people group that does not worship Yahweh (UST)

Samson's father is using the word **uncircumcised** by association to refer to the Philistines as a group that did not worship Yahweh, since they did not practice circumcision, as Yahweh's covenant with the Israelites required. The Philistines did not follow the law of Moses at all, and they worshiped other gods. Alternate translation: [from the Philistines, who do not worship Yahweh]

Support Reference: Metonymy

---

for she {is} right in my eyes (ULT)

I like her very much, and so (UST)

See the discussion of the related phrase, “in the eyes of” in the Introduction to Judges.
Alternate translation: [for I think she is the right one for me]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Samson

UST
- Samson

Judges 14:4

ULT:
But his father and his mother did not know that it {was} from Yahweh, for he {was} seeking an occasion against the Philistines. For at that time the Philistines {were} ruling over Israel.

UST:
His parents did not know that Yahweh wanted this to happen. Yahweh was looking for a way to act against the Philistines because they were oppressing Israel at that time.

But his father and his mother did not know that it {was} from Yahweh, for he {was} seeking an occasion against the Philistines. For at that time the Philistines {were} ruling over Israel (ULT)

His parents did not know that Yahweh wanted this to happen. Yahweh was looking for a way to act against the Philistines because they were oppressing Israel at that time (UST)

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: [Now at that time the Philistines were ruling over Israel, and Yahweh was seeking an occasion against them. That was why this happened. But his father and mother did not realize that]

Support Reference: Connect — Reason-and-Result Relationship

For at that time the Philistines {were} ruling over Israel (ULT)

because they were oppressing Israel at that time (UST)

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.

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT
- did … know

- {was} seeking
- the Philistines
- {were} ruling
- over Israel

UST

- did … know
- a way to act against
- they
- were oppressing
- Israel

Judges 14:5

ULT:
And Samson went down, and his father and his mother, to Timnah. And they came to the vineyards of Timnah, and behold, a young lion of lions {was} roaring to meet him.

UST:
Samson went to Timnah with his parents. As they came near the vineyards of Timnah, suddenly a young lion attacked Samson {as he was walking alone}.

and behold (ULT)

suddenly (UST)

See the introduction to Judges for a discussion of **behold**. If you have a word you use in your language for the purpose of drawing attention to something, consider using it here.

Support Reference: Metaphor

---

a young lion of lions (ULT)

a young lion (UST)

This possessive form is similar in meaning to the expression "a kid of goats" in 6:19. See how you translated that expression. Alternate translation: [a lion in the prime of its youth]

Support Reference: Possession

{was} roaring to meet him (ULT)

attacked Samson {as he was walking alone} (UST)

While the author says that both Samson and his parents went to Timnah, he uses the singular pronoun **him** here. The implication is that Samson was walking somewhere alone at this point. You could indicate that explicitly if it would be helpful to your readers. Alternate translation: [roared and attacked Samson as he was walking alone]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- Samson
- the vineyards of

UST

- Samson
- the vineyards of

Judges 14:6

ULT:
Then the Spirit of Yahweh rushed on him, and he tore it as the tearing of a kid, and {there was} not anything in his hand. And he did not declare to his father or to his mother what he had done.

UST:
The Spirit of Yahweh gave Samson great strength. He ripped the lion apart with his bare hands as easily as if it had been a young goat. But he did not tell his parents what he had done.

Then the Spirit of Yahweh rushed on him (ULT)

The Spirit of Yahweh gave Samson great strength (UST)

This expression indicates that the Spirit of Yahweh empowered Samson. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Then the Spirit of Yahweh filled him] or [Then the Spirit of Yahweh came and empowered him]

Support Reference: Idiom

---

and he tore it as the tearing of a kid, and {there was} not anything in his hand (ULT)

He ripped the lion apart with his bare hands as easily as if it had been a young goat (UST)

In the second clause, the author provides background information to help readers appreciate what a feat of strength and courage this was. You may find it more natural to provide the background information first. Alternate translation: [and even though he was bare-handed, he tore it as easily as he could have torn a young goat]

Support Reference: Information Structure

---

unfoldingWord® Translation Words

ULT
- the Spirit of
- Yahweh

UST

- The Spirit of
- Yahweh

Judges 14:7

ULT:
And he went down and spoke to the woman, and she was right in the eyes of Samson.

UST:
When they arrived in Timnah, Samson talked with the young woman, and he liked her very much. {So his father made arrangements for the wedding.}

and she was right in the eyes of Samson (ULT)

and he liked her very much. {So his father made arrangements for the wedding … } (UST)

See the discussion of the expression "in the eyes of" in the Introduction to Judges. Alternate translation: [and Samson thought that she was the right one for him]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Samson

UST
- he

Judges 14:8

ULT:
And he returned after some days to take her, and he turned to see the carcass of the lion, and behold, a swarm of bees was {in} the body of the lion, and honey.

UST:
Later, Samson went back to marry her. On the way, he went to look at the dead lion. He saw that a swarm of bees had made a nest in the lion's body and produced some honey.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- and honey

UST

- and produced some honey

Judges 14:9

ULT:
And he scraped it into his palms, and going, he walked, and eating, he walked, to his father and to his mother. And he gave to them, and they ate, but he did not declare to them that he had scraped the honey from the body of the lion.

UST:
Samson scooped out some of the honey with his hands. He ate some as he walked along. When he came to his parents, he gave them some, and they ate it too. But he did not tell them that he had taken the honey from the lion's body.

and going, he walked, and eating, he walked (ULT)

He ate some as he walked along (UST)

The author is repeating the verb **walked** to indicate that Samson did not stop to eat the honey but instead ate it as he continued on his way. Alternate translation: [and he kept walking, eating as he went]

Support Reference: Reduplication

---

unfoldingWord® Translation Words

ULT
- and eating
- and they ate

UST
- He ate some
- and they ate it too

Judges 14:10

ULT:
And his father went down to the woman, and Samson made a feast there, for thus the young men would do.

UST:
Samson's father went to arrange the marriage with the woman's family. Samson gave a feast for the young men in that area. That was what young men did when they married someone.

to the woman (ULT)

with the woman's family (UST)

When the author says that Samson's father went and met with **the woman**, he means by association that he met with her family. Alternate translation: [to speak with the woman's family]

Support Reference: Metonymy

---

and Samson made a feast there, for thus the young men would do (ULT)

Samson gave a feast for the young men in that area. That was what young men did when they married someone (UST)

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 since it was customary for young men who were getting married to host a feast, that is what Samson did]

Support Reference: Connect — Reason-and-Result Relationship

---

unfoldingWord® Translation Words

ULT
- Samson
- a feast

UST
- Samson

- a feast

Judges 14:11

ULT:
And it happened, in their seeing him, that they took 30 companions, and they were with him.

UST:
The family of the woman saw that Samson had not brought any other young men with him. So they had 30 of their own young men accompany him at the feast.

And it happened (ULT)

The family of the woman saw (UST)

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.

Support Reference: Introduction of a New Event

---

in their seeing him (ULT)

The family of the woman saw that Samson had not brought any other young men with him (UST)

The phrase **in their seeing him** could mean: (1) that the young Philistine men provided **30 companions** for Samson when they saw that he had not brought any young men to accompany him. Alternate translation: [when they saw that he had not brought any young men to accompany him]; (2) that they did this for their own safety when they saw how strong and powerful Samson was. Alternate translation: [when they saw how strong and powerful he was]

Support Reference: Assumed Knowledge and Implicit Information

---

that they took 30 companions, and they were with him (ULT)

So they had 30 of their own young men accompany him at the feast (UST)

Your language may have its own term or expression for the relationship between a man who is getting married and the other men who accompany him. Alternate translation: [that they provided 30 of their own young men to be his bridegroom's party]

Support Reference: Kinship

Judges 14:12

ULT:
And Samson said to them, "Please let me put a riddle to you. If declaring, you declare it to me {during} the seven days of the feast and you find {it}, then I will give to you 30 linen garments and 30 changes of clothes.

UST:
Samson said to them, "Let me tell you a riddle. If you can answer it during the seven days of the feast, I will give you 30 linen garments and 30 changes of clothes.

If declaring, you declare it to me {during} the seven days of the feast and you find {it} (ULT)

If you can answer it during the seven days of the feast (UST)

Samson is describing one event before describing another event that would have to precede it. In your translation, you may wish to relate these events in the order in which they happened. Alternate translation: [If you are able to figure it out and tell me the answer during the seven days of the feast]

Support Reference: Order of Events

If declaring, you declare it (ULT)

If you can answer it (UST)

Samson is repeating forms of the verb **declare** 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 in fact you are able to declare it]

Support Reference: Reduplication

---

unfoldingWord® Translation Words

ULT
- Samson
- the feast

UST
- Samson

- the feast

Judges 14:13

ULT:
But if you are not able to declare {it} to me, then you will give to me 30 linen garments and 30 changes of clothes.” And they said to him, “Put your riddle and we will hear it.”

UST:
But if you can not answer it, then you must give me 30 linen garments and 30 changes of clothes.” They told him, “{We agree.} Tell us your riddle, and we will try to solve it.”

(There are no notes for this verse)

Judges 14:14

ULT:
So he said to them, “From the eater came forth food, and from the strong came forth sweet.” And they were not able to declare the riddle {for} three days.

UST:
He said to them, “Something to eat came out of something that eats. Something sweet came out of something strong.” They tried for three days to solve the riddle, but they could not.

{for} three days (ULT)

for three days (UST)

The implication is that the Philistine young men tried for **three days** to solve the riddle and then gave up and forgot about it until the end of the feast. You could say that explicitly if it would be helpful to your readers. Alternate translation: [for three days, so they gave up and forgot about it until the end of the feast]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- came forth
- came forth

UST
- came out
- came out

Judges 14:15

ULT:
And it happened on the seventh day that they said to the wife of Samson, "Entice your husband that he may declare to us the riddle, lest we burn you and the house of your father with fire. Did you invite us to dispossess us? {Is it} not {so}?"

UST:
On the last day of the feast, they said to Samson's bride, "Get the answer to the riddle for us from your bridegroom. If you do not, we will burn you and your family to death. We did not come to this feast to become poor!"

And it happened (ULT)

On the … day (UST)

The author is using this phrase to introduce a new development in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

on the seventh day (ULT)

On the last day of the feast (UST)

The author assumes that his readers will know that by saying **on the seventh day** he means the last day of the feast, when the Philistine young men would have to give Samson many expensive garments if they could not solve the riddle. You could say that explicitly if it would be helpful to your readers. Alternate translation: [on the last day of the feast, when they would have to give Samson many expensive garments if they could not solve the riddle]

Support Reference: Assumed Knowledge and Implicit Information

---

to the wife of Samson … your husband (ULT)

to Samson's bride … your bridegroom (UST)

In this culture, people would speak of a woman who was engaged to a man as his **wife**, and they would speak of a man who was engaged to a woman as her **husband**, even before the two were yet married. Your language may have its own term or expression for this relationship. Alternate translation: [to the fiancée of Samson … your fiancé]

Support Reference: Kinship

---

we burn you and the house of your father with fire (ULT)

we will burn you and your family to death (UST)

It might seem that the expression **we burn you and the house of your father with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [we burn you to death you and the house of your father]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

and the house of your father (ULT)

and your family (UST)

Your language may have its own term or expression for this relationship. Alternate translation: [and your whole extended family]

Support Reference: Kinship

Did you invite us to dispossess us? {Is it} not {so} (ULT)

We did not come to this feast to become poor (UST)

The Philistine young men 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: [It certainly seems as if you invited us here to rob us!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- Samson
- the house of
- Did you invite

UST

- Samson’s
- your family
- did … come to this feast

Judges 14:16

ULT:
And the wife of Samson wept on him, and she said, "You only hate me, and you do not love me! You have put a riddle to the sons of my people, but you have not declared {it} to me." And he said to her, "Behold, to my father and to my mother I have not declared {it}, so will I tell {it} to you?"

UST:
So Samson's bride went to him and started crying. She shouted, "You hate me! You do not love me! You told a riddle to my relatives, but you did not tell me the answer." Samson said to her, "I have not even told the answer to my parents. So I am not going to tell you."

And the wife of Samson wept on him (ULT)

So Samson's bride went to him and started crying (UST)

While it is likely that Samson's **wife** may have literally **wept on him**, throwing herself on him, sobbing, so that her tears fell on him, this expression is speaking of her weeping as if it had literally been a burden that was heavy and wearying for Samson to carry. Alternate translation: [And Samson's wife wore him out with her weeping]

Support Reference: Metaphor

---

to the sons of my people (ULT)

to my relatives (UST)

See how you translated the similar expression "the daughters of the Philistines" in 14:1. The meaning of **sons** here does not seem to be as general as the use of that word to describe the members of a people group. Alternate translation: [to the young Philistine men at our wedding feast]

Support Reference: Idiom

---

so will I tell {it} to you (ULT)

So I am not going to tell you (UST)

Samson 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: [so I certainly will not tell it to you!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- Samson
- you do … love me

UST

- Samson’s
- You do … love me

Judges 14:17

ULT:
And she wept on him {for} the seven days {during} which the feast was to them. And it happened on the seventh day that he declared {it} to her, for she had pressed him. And she declared the riddle to the sons of her people.

UST:
But she kept crying for the rest of the feast. Finally, as it was about to end, he told her the answer to the riddle because she had kept bothering him. She went and told the answer to the Philistine young men.

{for} the seven days {during} which the feast was to them (ULT)

for the rest of the feast (UST)

Since the author says in 14:15 that it was only on the "seventh day" of the feast that the Philistine young men came to Samson's bride and threatened her, he is apparently using the whole period here, **seven days**, to represent the time that remained in that period. Alternate translation: [for the remainder of the seven days during which they held their feast]

Support Reference: Synecdoche

And it happened (ULT)

Finally (UST)

The author is using this phrase to introduce a new development in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

Support Reference: Introduction of a New Event

---

that he declared {it} to her, for she had pressed him (ULT)

he told her the answer to the riddle because she had kept bothering him (UST)

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: [that, because she had pressed him, he declared it to her]

Support Reference: Connect — Reason-and-Result Relationship

---

unfoldingWord® Translation Words

ULT

- the feast

UST

- the feast

Judges 14:18

ULT:
And the men of the city said to him on the seventh day, before the sun came in, "What {is} sweeter than honey? And what {is} stronger than a lion?" And he said to them, "If you had not plowed with my heifer, you would not have found my riddle."

UST:
Before sunset on the last day of the feast, the Philistine guests said to Samson, "The sweet thing was honey, and the strong thing was a lion!" Samson said to them, "You must have gotten the answer from my bride! Otherwise, you could not have solved my riddle!"

came in (ULT)

sunset (UST)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went down]

Support Reference: Go and Come

What {is} sweeter than honey? And what {is} stronger than a lion (ULT)

The sweet thing was honey, and the strong thing was a lion (UST)

The Philistine young men are using the question form to give the answer to Samson's riddle triumphantly. If a speaker of your language would not use the question form for that purpose, you could translate this as an exclamation. Alternate translation: [Nothing is sweeter than honey, and nothing is stronger than a lion!]

Support Reference: Rhetorical Question

If you had not plowed with my heifer (ULT)

You must have gotten the answer from my bride! Otherwise (UST)

Samson is speaking as if the Philistine young men had literally **plowed** with a **heifer** that he owned. He is using the heifer to represent his wife, with the suggestion that they had no

business using her in the way they did. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [If you had not gotten the answer from my wife]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- {is} stronger

UST

- strong

Judges 14:19

ULT:
And the Spirit of Yahweh rushed on him, and he went down {to} Ashkelon, and he struck 30 men from them. And he took their spoils, and he gave the changes {of clothes} to the declarers of the riddle. And his nose burned, and he went up {to} the house of his father.

UST:
Then the Spirit of Yahweh gave Samson great strength. He went to the city of Ashkelon and killed 30 men there. He took their clothes and gave them to the men who had answered his riddle. But he was very angry about what had happened. He went back to his father's house without marrying the woman.

And the Spirit of Yahweh rushed on him (ULT)

Then the Spirit of Yahweh gave Samson great strength (UST)

See how you translated the same expression in 14:6. Alternate translation: [And the Spirit of Yahweh came and empowered him]

Support Reference: Idiom

---

and he struck (ULT)

and killed (UST)

See the discussion of the term **struck** in the Introduction to Judges. Alternate translation: [and he killed]

Support Reference: Metonymy

And his nose burned (ULT)

But he was very angry about what had happened (UST)

The author is speaking as if Samson's **nose** had literally **burned**. The Introduction to Judges discusses this usage. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And he became extremely angry]

Support Reference: Idiom

---

and he went up {to} the house of his father (ULT)

He went back to his father's house without marrying the woman (UST)

The author means implicitly that Samson did not officially marry the Philistine woman, but instead returned to the house of his father. You could say that explicitly if it would be helpful to your readers. Alternate translation: [and he did not officially marry the woman, but instead returned to the house of his father]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- {to} Ashkelon
- the Spirit of
- Yahweh
- {to} the house of

UST

- to the city of Ashkelon
- the Spirit of
- Yahweh
- to … house

Judges 14:20

ULT:
And the wife of Samson became to his companion who had accompanied him.

UST:
So her father had her marry instead the Philistine young man who had been a special helper to Samson at the wedding feast.

And the wife of Samson became to his companion who had accompanied him (ULT)

So her father had her marry instead the Philistine young man who had been a special helper to Samson at the wedding feast (UST)

Since the author speaks of this **companion** in the singular and adds a descriptive phrase about him, he must have had a special role in the bridegroom's party. Your language may have its own term or expression for this role. Alternate translation: [And the woman's father gave her to Samson's best man to be his wife instead]

Support Reference: Kinship

---

unfoldingWord® Translation Words

ULT
- Samson

UST
- her

Judges 15

Judges 15 Chapter Introduction

Structure and Formatting

The account of Samson continues in this chapter.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 15:16.

Religious and Cultural Concepts in This Chapter

Samson’s strength

The phrase “the Spirit of Yahweh rushed upon Samson” means the same thing in 15:14 as in 14:6 and 14:19. The author is saying once again that Yahweh gave Samson extraordinary strength to be the agent of his judgment against the Philistines.

Judges 15:1

ULT:
And it happened after some days, in the days of the harvest of wheat, that Samson visited his wife with a kid of goats. And he said, "I will go in to my wife, to the chamber." But her father would not allow him to go in.

UST:
Some time later, during the wheat harvest, Samson visited the woman he was supposed to marry. He brought a young goat as a gift. He told her father that he wanted to sleep with her {to make their marriage official}. But her father would not let him do that.

And it happened (ULT)

Some time later (UST)

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.

Support Reference: Introduction of a New Event

---

in the days of (ULT)

during (UST)

The author is using the word **days** by association to mean "time." Alternate translation: [at the time of]

Support Reference: Metonymy

---

with a kid of goats (ULT)

He brought a young goat as a gift (UST)

Bringing a **kid of goats** was a symbolic action that showed Samson wanted to reconcile with his wife. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [with a young goat as a gift to show he was no longer angry]

Support Reference: Symbolic Action

---

with a kid of goats (ULT)

He brought a young goat as a gift (UST)

See how you translated the same expression in 6:19.

Support Reference: Idiom

I will go in to my wife, to the chamber (ULT)

he wanted to sleep with her {to make their marriage official} (UST)

Samson is speaking in a polite way about a private or uncomfortable matter. Your language may have a similar expression that you can use in your translation. Alternate translation: [I would like to sleep with my bride] or [I would like to make the marriage official by consummating it]

Support Reference: Euphemism

---

my wife (ULT)

her (UST)

In this culture, people would speak of a woman who was engaged to a man as his **wife**, and they would speak of a man who was engaged to a woman as her **husband**, even before the two were yet married. Your language may have its own term or expression for this relationship. Alternate translation: [my fiancée]

Support Reference: Kinship

---

unfoldingWord® Translation Words

ULT
- Samson
- the harvest of

- wheat
- that … visited

UST

- Samson
- the … harvest
- wheat
- visited

Judges 15:2

ULT:
And her father said, “Saying, I said that hating, you hated her, so I gave her to your companion. Is not her younger sister better than she? Please let her be to you instead of her.”

UST:
Her father told him, “I honestly thought that you hated her. So I had her marry the young man who was your helper at the wedding feast. But her younger sister is even prettier. You can marry her instead.”

Saying, I said that hating, you hated her (ULT)

I honestly thought that you hated her (UST)

The father is repeating forms of the verbs **say** and **hate** 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: [I said to myself that you truly hated her]

Support Reference: Reduplication

Is not her younger sister better than she (ULT)

But her younger sister … even prettier (UST)

The father 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: [Her younger sister is certainly better than she is!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT
- better

UST
- even prettier

Judges 15:3

ULT:
And Samson said to them, "This time I will be blameless regarding the Philistines when I do harm to them."

UST:
Samson refused, and he said to everyone who was listening, "Now I have a good reason to hurt the Philistines!"

to them (ULT)

to everyone who was listening (UST)

The pronoun **them** refers to the extended family present. It may be helpful to clarify this for your readers. Alternate translation: [to his wife's family]

Support Reference: Pronouns — When to Use Them

---

regarding the Philistines when I do harm to them (ULT)

to hurt the Philistines (UST)

Samson is speaking about the Philistines in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [regarding you Philistines when I do harm to you]

Support Reference: First, Second or Third Person

---

when I do harm to them (ULT)

to hurt (UST)

If your language does not use an abstract noun for the idea of **harm**, you could express the same idea in another way. Alternate translation: [when I harm them]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT

- Samson
- harm

UST

- Samson
- to hurt

Judges 15:4

ULT:
And Samson went and caught 300 foxes, and he took torches, and he turned tail to tail, and he put one torch between two of the tails, in the middle.

UST:
Then Samson went out into the fields and caught 300 foxes. He tied their tails together in pairs. He got some torches, and he put a torch between each pair of tails.

foxes (ULT)

foxes (UST)

A **fox** is a small wild dog. If your readers would not be familiar with what a fox is, in your translation you could use the name of a similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [coyotes] or [wild dogs]

Support Reference: Translate Unknowns

---

and he turned tail to tail, and he put one torch between two of the tails, in the middle (ULT)

He tied their tails together in pairs … and he put a torch between each pair of tails (UST)

The author assumes that the reader will know that Samson tied the foxes' tails together in pairs. You could say that explicitly if it would be helpful to your readers. Alternate translation: [and he tied the foxes' tails together in pairs, and he put one torch between each pair of tails]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Samson
- and he put

UST
- Samson

- and he put

Judges 15:5

ULT:
And he kindled fire in the torches and sent {them} into the {standing} grain of the Philistines, and he burned from stack and to {standing} grain, and to grove of olive tree.

UST:
He lit the torches and let the foxes run through the Philistines' fields. The fire burned the grain they had harvested and the grain that was still in the fields. It also burned their olive trees.

and sent {them} (ULT)

and let the foxes run through (UST)

The pronoun **them** refers to the foxes with torches tied to their tails. It may be helpful to clarify this for your readers. Alternate translation: [and sent the foxes with burning torches]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT
- the Philistines
- grove of
- olive tree

UST
- Philistines
- their olive
- trees

Judges 15:6

ULT:
And the Philistines said, "Who has done this?" And they said, "Samson, the son-in-law of the Timnite, because he took his wife and gave her to his companion." And the Philistines went up and burned her and her father with fire.

UST:
The Philistine leaders asked, "Who did this?" Someone told them, "Samson did it. He was supposed to marry the daughter of a man who lived in the town of Timnah. But that man had his daughter marry Samson's best man instead." In revenge, the Philistines went and killed Samson's fiancée and her father by burning them.

the Philistines (ULT)

The Philistine leaders (UST)

The author assumes that the reader will know that by **the Philistines**, he means the leaders of the Philistines. You could say that explicitly if it would be helpful to your readers. Alternate translation: [the leaders of the Philistines]

Support Reference: Assumed Knowledge and Implicit Information

---

And they said (ULT)

Someone told them (UST)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [And people told them] or [And they were told]

Support Reference: Pronouns — When to Use Them

---

the son-in-law of the Timnite, because he took his wife (ULT)

He was supposed to marry the daughter of a man who lived in the town of Timnah. But that man had his daughter marry (UST)

Your language may have its own term or expression for this relationship. Alternate translation: [who was engaged to marry the daughter of the Timnite, because her father took her]

Support Reference: Kinship

---

the Timnite (ULT)

a man who lived in the town of Timnah (UST)

The word **Timnite** is the name for a person from the town of Timnah. Alternate translation: [that man from Timnah]

Support Reference: How to Translate Names

---

and burned her and her father with fire (ULT)

and killed Samson's fiancée and her father by burning them (UST)

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 burned her and her father to death] or [and killed her and her father by setting them on fire]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT

- Samson
- the Philistines
- the son-in-law of
- the Philistines

UST

- Samson did it
- The Philistine leaders
- He was supposed to marry the daughter of
- the Philistines

Judges 15:7

ULT:
And Samson said to them, "If you have done like this, then if I avenge against you, then afterward I will stop."

UST:
Samson found out that they had done that. He told them, "Because you killed my bride and her father, I am going to avenge their deaths. But I will do no more than that."

If you have done like this, then if I avenge (ULT)

Because you killed my bride and her father, I am going to avenge their deaths (UST)

Samson is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, then you could translate this as a confident statement. Alternate translation: [Since you have done such a thing, I am entitled to avenge myself]

Support Reference: Connect — Factual Conditions

---

then afterward I will stop (ULT)

But I will do no more than that (UST)

Samson assumes that the Philistines will understand that he means he will stop fighting once he has avenged himself because he feels that will make them even. You could say that explicitly if it would be helpful to your readers. Alternate translation: [then that will make us even, so I will stop fighting]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Samson

UST
- Samson

Judges 15:8

ULT:
Then he struck them leg on thigh, a great striking. And he went down and stayed in the cleft of the rock of Etam.

UST:
Samson attacked the Philistines furiously and killed many of them. Then he went and hid in a cave in the rock of Etam.

Then he struck them leg on thigh (ULT)

Samson attacked the Philistines furiously (UST)

This is an expression that people of this culture commonly used to mean to kill opponents violently. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [Then he tore them limb from limb]

Support Reference: Idiom

Etam (ULT)

Etam (UST)

The word **Etam** is the name of a place.

Support Reference: How to Translate Names

Judges 15:9

ULT:
And the Philistines went up and encamped in Judah, and they spread out in Lehi.

UST:
Then many Philistine soldiers came and set up camp in the territory of Judah. There were so many of them that their camp covered a large area near the town that people later called Lehi.

in Lehi (ULT)

the town that people later called Lehi (UST)

The word **Lehi** is the name of a place. It is a shortened form of **Ramath Lehi**. The author explains the origin of this name in 15:17.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- the Philistines
- in Judah

UST
- Then many Philistine soldiers
- in the territory of Judah

Judges 15:10

ULT:
And the men of Judah said, “Why have you come up against us?” And they said, “We have come up to bind Samson, to do to him just as he has done to us.”

UST:
The men of Judah asked them, “Why have you come to fight us?” The Philistines answered, “We have come to capture Samson. He killed many of us, and so we are going to kill him.”

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Samson
- Judah

UST

- Samson
- Judah

Judges 15:11

ULT:
Then 3,000 men from Judah went down to the cleft of the rock of Etam, and they said to Samson, "Do you not know that the Philistines are ruling over us? So what is this you have done to us?" And he said to them, "Just as they did to me, so I have done to them."

UST:
Then 3,000 men from Judah went to the cave in the rock of Etam where Samson was hiding. They said to Samson, "The Philistines rule over us. You should have known not to upset them. You have caused much trouble for us." Samson answered, "They killed my fiancée and her father, so I killed some of them."

Do you not know that the Philistines are ruling over us? So what is this you have done to us (ULT)

The Philistines rule over us. You should have known not to upset them. You have caused much trouble for us (UST)

The men of Judah 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 know that the Philistines are ruling over us! What you have done to us is terrible!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT
- to Samson
- from Judah
- Do you … know
- are ruling
- the Philistines

UST
- to Samson
- from Judah
- known not to upset them
- rule
- The Philistines

Judges 15:12

ULT:
And they said to him, “We have come down to bind you, to give you into the hand of the Philistines.” And Samson said to them, “Swear to me that you will not strike me yourselves.”

UST:
The men of Judah told Samson, “We have come to tie you up. We are going to give you to the Philistines.” Samson said to them, “Promise me that you will not kill me yourselves.”

into the hand of the Philistines (ULT)

to the Philistines (UST)

See the introduction to Judges for a discussion of the meaning of the phrase **into the hand of**.

Support Reference: Metonymy

---

that you will not strike me (ULT)

that you will not kill me (UST)

Samson is implicitly seeking assurance that the men of Judah will not **strike** him in such a way as to kill him. You could indicate this explicitly in your translation, as the UST does, if that would be helpful to your readers.

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- Samson
- the Philistines
- Swear

UST
- Samson
- the Philistines

- Promise

Judges 15:13

ULT:
And they spoke to him, saying, "No, but binding, we will bind you and we will give you into their hand, but putting to death, we will not put you to death." Then they bound him with two new ropes and brought him up from the rock.

UST:
They answered, "We will only tie you up and give you to the Philistines. We will not kill you." So they tied him with two new ropes and led him away from the rock.

but binding, we will bind you … but putting to death, we will not put you to death (ULT)

We will only tie you up … We will not kill you (UST)

The men of Judah are repeating forms of the verbs **bind** and **put to death** in order to intensify the ideas that they express. 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: [we will definitely bind you … but we will certainly not put you to death]

Support Reference: Reduplication

Then they bound him with two new ropes (ULT)

So they tied him with two new ropes (UST)

The author assumes that readers will know that the men of Judah used **new ropes** because they were strong and not worn out. The next verse indicates that they used one rope for Samson's hands and another for his arms. Alternate translation: [Then they tied his hands together with one new, strong rope and they tied his arms together with another new, strong rope]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- binding
- we will bind you

UST

- We will … tie you up
- We will … tie you up

Judges 15:14

ULT:
He came to Lehi, and the Philistines shouted to meet him. Then the Spirit of Yahweh rushed on him, and the ropes that {were} on his arms became like flax that they burn with fire, and his bonds melted from on his hands.

UST:
When Samson came to the town of Lehi, the Philistines came toward him shouting. Then the Spirit of Yahweh gave Samson great strength. His arms became so strong that he was able to break the rope around them as if it were weak thread. He also easily broke the rope that was around his hands.

Then the Spirit of Yahweh rushed on him (ULT)

Then the Spirit of Yahweh gave Samson great strength (UST)

See how you translated the same expression in 14:6.

Support Reference: Idiom

---

and the ropes that {were} on his arms became like flax that they burn with fire (ULT)

His arms became so strong that he was able to break the rope around them as if it were weak thread (UST)

The point of this comparison is that just as **flax** breaks easily when people **burn** it with **fire**, so the ropes on Samson's arms broke easily. That was because the Spirit of Yahweh made him very strong. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he became so strong that he was able to break the ropes that were on his arms as easily as flax breaks when people burn it]

Support Reference: Simile

---

that they burn with fire (ULT)

he was able to break … as if it were weak thread (UST)

It might seem that the expression **burn with fire** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [that they burn]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

that they burn (ULT)

he was able to break … as if it were weak thread (UST)

Here the author is using **they** to refer to people in general. Use an expression for this that would be natural in your language. Alternate translation: [that people burn]

Support Reference: Pronouns — When to Use Them

---

and his bonds melted from on his hands (ULT)

He also easily broke the rope that was around his hands (UST)

The author is speaking as if these **bonds** literally **melted**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he was able to break the rope that bound his hands so easily that it seemed to melt away]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- the Spirit of
- Yahweh

UST
- the Spirit of
- Yahweh

Judges 15:15

ULT:
And he found a fresh jawbone of a donkey, and he stretched out his hand and took it, and with it he struck 1,000 men.

UST:
Then Samson saw a donkey's jawbone lying on the ground. It was new, so it was hard. He picked it up and used it to kill 1,000 men.

and he stretched out his hand and took it (ULT)

He picked it up (UST)

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: [and he took it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- a donkey

UST
- donkey's

Judges 15:16

ULT:
And Samson said, "With the jawbone of a donkey, a heap, two heaps, with the jawbone of a donkey I have struck 1,000 men."

UST:
Then Samson made up this poem: "With a donkey's jawbone, I have made piles of bodies. With a donkey's jawbone, I have killed 1,000 men."

With the jawbone of a donkey, a heap, two heaps (ULT)

With a donkey's jawbone, I have made piles of bodies (UST)

Samson is using words with similar sounds for poetic effect. In Hebrew, the word for **donkey** sounds similar to the word for **heap**. You may be able to reproduce this effect in your language. Alternate translation: [With the jawbone of an ass, a mass, two masses]

Support Reference: Poetry

---

a heap, two heaps (ULT)

I have made piles of bodies (UST)

In order to make an emphatic statement, Samson is naming a number that should be sufficient to illustrate his point and then increasing that number by one. This was a common device in Hebrew poetry. If a speaker of your language would not do this, in your translation you could express the emphasis in another way. Alternate translation: [I have killed enough men to make an enormous heap]

Support Reference: Poetry

---

unfoldingWord® Translation Words

ULT
- Samson
- a donkey
- a donkey

UST
- Samson
- donkey's

- donkey’s

Judges 15:17

ULT:
And it happened in his finishing to speak, that he threw the jawbone from his hand, so he called that place Ramath Lehi.

UST:
After Samson finished speaking, he threw away the jawbone. He named that place Ramath Lehi.

Ramath Lehi (ULT)

Ramath Lehi (UST)

Ramath Lehi is the name of a place. It is the full name of the place that is called “Lehi” in 15:9. The ULT has spelled out this name using English letters so that readers will know how it sounds. However, it means “The Throwing of the Jawbone”; the author is explaining how the place got its name. In your translation, you could spell this name the way it sounds in your language but then add an explanation of its meaning. Alternate translation: [Ramath Lehi, which means “The Throwing of the Jawbone”]

Support Reference: Copy or Borrow Words

---

unfoldingWord® Translation Words

ULT
- so he called

UST
- He named

Judges 15:18

ULT:
But he was very thirsty, so he called to Yahweh and said, "You have given this great salvation by the hand of your servant, and now shall I die of thirst and fall into the hand of the uncircumcised?"

UST:
Samson was very thirsty. He called out to Yahweh, "You have given me this great victory. But now I am afraid that I will die of thirst. Then the Philistines, who do not worship you, will take my body and treat it shamefully!"

You have given this great salvation by the hand of your servant (ULT)

You have given me this great victory (UST)

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [You have enabled your servant to do this great deed to help save your people]

Support Reference: Abstract Nouns

---

by the hand of your servant (ULT)

me (UST)

Samson is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [by my hand]

Support Reference: First, Second or Third Person

---

and now shall I die of thirst and fall into the hand of the uncircumcised (ULT)

But now I am afraid that I will die of thirst. Then the Philistines, who do not worship you, will take my body and treat it shamefully (UST)

Samson 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: [and now I do not want to die of thirst and fall into the hand of the uncircumcised!]

Support Reference: Rhetorical Question

---

into the hand of the uncircumcised (ULT)

Then the Philistines, who do not worship you, will take my body and treat it shamefully (UST)

Samson is using the word **uncircumcised** by association to mean the Philistines, who did not practice circumcision. Alternate translation: [into the hand of the Philistines]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- so he called
- Yahweh
- your servant
- and fall

UST

- He called out
- Yahweh
- me
- Then … will take my body and treat it shamefully

Judges 15:19

ULT:
Then God split open the hollow place that {is} in Lehi, and water came out from it. And he drank and his spirit returned, and he revived. Therefore, he called its name En-Hakkore, which {is} in Lehi to this day.

UST:
Then God split open a hollow place in Lehi. Water came out of it. When Samson drank some of that water, he felt strong again. So he named that spring En Hakkore. It is still in Lehi today.

and his spirit returned (ULT)

Samson … strong (UST)

The author is speaking as if Samson's spirit had literally left his body and then **returned**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and his energy returned]

Support Reference: Metaphor

---

he called its name (ULT)

he named that spring (UST)

It might seem that the expression **called its name** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [he named it]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

En-Hakkore (ULT)

En Hakkore (UST)

The word **En-Hakkore** is the name of a place. It means "The Spring of the Caller." Samson gave it this name because Yahweh provided this spring when he called out to him. In your translation, you could spell this name the way it sounds in your language but then add an

explanation of its meaning. Alternate translation: [En-Hakkore, which means “The Spring of the Caller”]

Support Reference: Copy or Borrow Words

---

to this day (ULT)

is still … today (UST)

The author assumes that the reader will understand that by **day**, he means the time at which he is writing. You could say that explicitly if it would be helpful to your readers. Alternate translation: [at the present time]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- God
- his spirit
- he called

UST

- God
- strong
- he named that spring

Judges 15:20

ULT:
And he judged Israel in the days of the Philistines 20 years.

UST:
Samson was the leader of Israel for 20 years. But during that time, the Philistines were in control of the land of Israel.

in the days of the Philistines (ULT)

But during that time, the Philistines were in control of the land of Israel (UST)

The author is using the term **days** to refer by association to the time period when the Philistines ruled over Israel. If it would be clearer in your language, you could express this meaning in another way. Alternate translation: [during the time when the Philistines ruled over Israel]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- And he judged
- Israel
- the Philistines

UST
- Samson was the leader of
- Israel
- the Philistines

Judges 16

Judges 16 Chapter Introduction

Structure and Formatting

The account of Samson concludes in this chapter.

Religious and Cultural Concepts in This Chapter

Why did Samson wear his hair long in seven locks?

In 16:13, Samson speaks of the “seven locks of my head,” meaning the seven braids of his long hair. In Numbers 6:5, the law of Moses forbade Nazirites to cut their hair. Samson kept his hair long because he was a Nazirite. The law of Moses did not specify that Nazirites needed to wear their hair in seven locks or braids. But Samson was doing that as a symbolic action that represented his dedication to God. The number seven symbolized completeness, so the seven braids could have represented the perfection of God or the complete devotion that the Nazirite vow entailed. However, it would not be appropriate to explain the significance of this action in your translation by having Samson say something such as “the seven braids that show I am dedicated to God.” That is the secret that Samson is trying to keep from Delilah. Though he eventually divulges it, he does not do so when he first mentions the seven braids of his hair. But you might put something about this in a footnote if that would be helpful for your readers.

Judges 16:1

ULT:
Now Samson went to Gaza and he saw a woman there, a harlot, and he went in to her.

UST:
Samson later went to the city of Gaza. He saw a prostitute there, and he had sexual relations with her {and then stayed in her room}.

and he went in to her (ULT)

and he had sexual relations with her {and then stayed in her room} (UST)

The author is speaking in a polite way about a private matter. Your language may have a similar expression that you can use in your translation or you could express the meaning plainly as in the UST. Alternate translation: [and he had sexual relations with her]

Support Reference: Euphemism

---

unfoldingWord® Translation Words

ULT
- Samson
- a harlot

UST
- Samson
- a prostitute

Judges 16:2

ULT:
{And it was told} to the Gazites, saying, "Samson has come here." So they encircled and they lay in ambush for him all of the night at the gate of the city. And they kept themselves quiet all of the night, saying, "At the light of the morning, then we will kill him."

UST:
People told the leaders of the Gazites, "Samson has come inside our city!" So the leaders sent men to surround the place where Samson was. They waited there secretly all night. The leaders also put guards at the city gate. But they did not try to capture Samson that night. They decided that once day came, {they would be able to see clearly} to catch him and kill him.

{And it was told} to the Gazites, saying (ULT)

People told the leaders of the Gazites (UST)

Ancient translations of the book of Judges all have the words **And it was told.** The text does not make sense without them. So it appears that these words dropped out of the Hebrew text during the process of copying and transmission. Modern versions of the Bible include them or the equivalent, and we recommend that you do the same in your translation. If your language does not use passive verbal forms, you could express this idea in active form or in another way that is natural in your language. Alternate translation: [And the Gazites learned]

Support Reference: Textual Variants

So they encircled (ULT)

So the leaders sent men to surround the place where Samson was (UST)

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: [So they encircled the house that Samson was in]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- Samson
- at the gate of

UST

- Samson
- The leaders also put guards at the … gate

Judges 16:3

ULT:
Now Samson lay down until the middle of the night, but he arose in the middle of the night, and he seized the doors of the gate of the city and the two doorposts. And he pulled them up with the bar, and he put them on his shoulders, and he brought them up to the head of the hill that is at the face of Hebron.

UST:
But Samson did not stay where he was all night. At midnight, he got up. He went to the city gate {to leave the city, but he found that it was barred shut}. So he lifted the entire gate up out of the ground, the doors and their posts and the bar. He carried all of this on his shoulders uphill {for many miles,} all the way to the top of the hill near the town of Hebron.

to the head of the hill (ULT)

all the way to the top of the hill (UST)

The author is speaking of the **hill** as if it were a living thing that could have a **head**. If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Personification

---

unfoldingWord® Translation Words

ULT
- Samson
- the gate of
- and he put them

UST
- Samson
- the entire gate
- He carried all of this

Judges 16:4

ULT:
Now it happened afterward that he loved a woman in the Valley of Sorek, and her name {was} Delilah.

UST:
Later Samson fell in love with a woman who lived in the Valley of Sorek. Her name was Delilah.

Now it happened (ULT)

Later (UST)

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.

Support Reference: Introduction of a New Event

---

he loved a woman in the Valley of Sorek, and her name {was} Delilah (ULT)

Samson fell in love with a woman who lived in the Valley of Sorek. Her name was Delilah (UST)

The author is using this phrase to introduce Delilah 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.

Support Reference: Introduction of New and Old Participants

---

unfoldingWord® Translation Words

ULT
- {was} Delilah
- he loved

UST
- Delilah
- Samson fell in love with

Judges 16:5

ULT:
And the lords of the Philistines came up to her and they said to her, "Entice him and see in what his great strength {is} and in what we shall overcome him, that we may bind him to humble him. And we ourselves will give to you, a man, 1,100 silver."

UST:
The Philistine leaders came to her and said, "See if you can get Samson to tell you what makes him so strong. See if you can find out how we can capture him and tie him up so that he cannot get away. If you do that, each of us will give you 1,100 pieces of silver."

And the lords of the Philistines came up to her (ULT)

The Philistine leaders came to her (UST)

See the discussion in the Introduction to this chapter for an explanation of the author's use of the words **up** and "down" with descriptions of travel. Alternate translation: [And the lords of the Philistines came to her]

Support Reference: Assumed Knowledge and Implicit Information

---

And we ourselves will give to you, a man (ULT)

If you do that, each of us will give you (UST)

The Philistine lords are using a common expression to mean that each one of them will give Delilah the amount specified. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And each one of us will give you]

Support Reference: Idiom

1,100 silver (ULT)

1,100 pieces of silver (UST)

The lords 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, as in the UST, if that would be clearer in your language.

Support Reference: Ellipsis

1,100 silver (ULT)

1,100 pieces of silver (UST)

It is not clear why the Philistine lords offer to give Delilah 1,100 silver pieces each. Usually people offer a large, round number such as 1,000. Some interpreters suggest that in this culture, adding 100 to a number was a way of specifying exactly that amount and no less. See the similar instance in 20:35. Alternate translation: [no less than 1,000 pieces of silver]

Support Reference: Numbers

---

unfoldingWord® Translation Words

ULT

- the Philistines
- to humble him
- silver

UST

- Philistine
- so that he cannot get away
- pieces of silver

Judges 16:6

ULT:
So Delilah said to Samson, “Please declare to me in what {is} your great strength and in what you may be bound to humble you.”

UST:
So Delilah told Samson, “I want you to explain to me what makes you so strong. Tell me how anyone could ever tie you up to capture you.”

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Samson
- Delilah
- you may be bound
- to humble you

UST

- Samson
- Delilah
- anyone could ever tie … up … you
- you … to capture

Judges 16:7

ULT:
And Samson said to her, "If they bind me with seven fresh cords that have not been dried, then I will weaken and I will be like one of man."

UST:
Samson replied, "If someone ties me with seven new bowstrings, ones that are not dry yet, I will have only the strength of an ordinary person."

If they bind me (ULT)

If someone ties me (UST)

Here the author is not using **they** to refer to specific people. Use an expression for this that would be natural in your language. Alternate translation: [If anyone binds me] or [If I am bound]

Support Reference: Pronouns — When to Use Them

---

that have not been dried (ULT)

that are not dry yet (UST)

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 no one has dried]

Support Reference: Active or Passive

---

and I will be like one of man (ULT)

of an ordinary person (UST)

Samson is using a common expression to mean he would become as weak as an ordinary person. If it would be helpful in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [and I will have no more strength than anyone else]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Samson
- of man
- they bind me

UST

- Samson
- person
- someone ties me

Judges 16:8

ULT:
Then the lords of the Philistines brought up to her seven fresh cords that had not been dried, and she bound him with them.

UST:
So {Delilah told this to the Philistine leaders, and} they brought her seven new bowstrings. {When Samson fell asleep,} she used them to tie him up.

that had not been dried (ULT)

new (UST)

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 no one had dried]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- the Philistines

UST
- Philistine

Judges 16:9

ULT:
Now the ambush {was} staying for her in the room. And she said to him, "The Philistines {are} upon you, Samson!" But he broke the cords just as a string of flax is broken in its touching fire. So his strength was not known.

UST:
Some men were hiding in one of the other rooms in her house {to capture Samson when they were sure that the bowstrings would restrain him}. Delilah called out, "Samson! The Philistines have come here to capture you!" But Samson {woke up and} snapped the bowstrings as easily as fire burns through string. So the Philistines did not find out what made Samson so strong.

The Philistines {are} upon you, Samson (ULT)

Samson! The Philistines have come here to capture you (UST)

Delilah is using a common expression to mean that the Philistines are approaching to attack. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The Philistines are coming to attack you, Samson]

Support Reference: Idiom

---

just as a string of flax is broken in its touching fire (ULT)

as easily as fire burns through string (UST)

The point of this comparison is that just as **fire** has no difficulty causing a string made of flax to break, so Samson remained strong enough to break the cords very easily. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as easily as a string of flax breaks when it touches fire]

Support Reference: Simile

So his strength was not known (ULT)

So the Philistines did not find out what made Samson so strong (UST)

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: [So no one discovered the source of his strength]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT

- Samson
- The Philistines
- was … known

UST

- Samson
- The Philistines
- So the Philistines did … find out

Judges 16:10

ULT:
And Delilah said to Samson, "Behold, you have deceived me and spoken lies to me. Now please declare to me in what you may be bound."

UST:
Then Delilah said to Samson, "Now listen, you made up a story to trick me! Now tell me how someone can really tie you up securely."

Behold (ULT)

Now listen (UST)

See the introduction to Judges for a discussion of the term **Behold**.

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Samson
- Delilah
- you may be bound

UST

- Samson
- Delilah
- someone can … tie you up securely

Judges 16:11

ULT:
And he said to her, "If binding, they bind me with new ropes with which work has not been done, then I will weaken and I will be like one of man."

UST:
Samson replied, "If someone actually ties me up with new ropes, ones that no one has used for anything else, then I will have only the strength of an ordinary person."

If binding, they bind me (ULT)

If someone actually ties me up (UST)

Samson is repeating forms of the verb **bind** in order to intensify the idea that he is expressing. 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 in fact they bind me]

Support Reference: Reduplication

---

work has not been done (ULT)

no one has used for anything else (UST)

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: [no one has done work]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- of man
- binding
- they bind me

UST
- person
- actually

- someone … ties me up

Judges 16:12

ULT:
So Delilah took new ropes, and she bound him with them. And she said to him, "The Philistines {are} upon you, Samson!" And the ambush {was} staying in the room. But he broke them from upon his arms like thread.

UST:
So Delilah {once again told the Philistine leaders what Samson had said. She} got some new ropes, and she had men hide in one of the rooms in her house. {When Samson fell asleep,} she tied him up with the ropes. Then she called out, "Samson! The Philistines have come to capture you!" But Samson {woke up and} snapped the ropes off his arms as easily as if they had been threads.

like thread (ULT)

as easily as if they had been threads (UST)

The point of this comparison is that just as **thread** breaks easily, so Samson broke these ropes very easily. If it would be helpful in your language, you could make this point explicitly as in the UST.

Support Reference: Simile

---

unfoldingWord® Translation Words

ULT

- Samson
- Delilah
- The Philistines

UST

- Samson
- Delilah {once again told the Philistine leaders what Samson had said. She}
- The Philistines

Judges 16:13

ULT:
Then Delilah said to Samson, "Up to now you have deceived me and spoken lies to me. Declare to me in what you may be bound!" So he said to her, "If you weave the seven locks of my head with the warp."

UST:
Then Delilah told Samson, "You made up another story to trick me! Now tell me how someone can really tie you up securely." Samson replied, "You have a loom here with threads going in one direction. If you weave the seven braids of my hair into those threads in the other direction, {as if you were making fabric,} then I will have only the strength of an ordinary person."

If you weave the seven locks of my head with the warp (ULT)

You have a loom here with threads going in one direction. If you weave the seven braids of my hair into those threads in the other direction, {as if you were making fabric,} then I will have only the strength of an ordinary person (UST)

Samson 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. It is likely that Samson used the same expression as on the previous two occasions. Alternate translation: [If you weave the seven locks of my head with the warp, then I will weaken and I will be like one of man]

Support Reference: Ellipsis

---

the seven locks of my head (ULT)

the seven braids of my hair (UST)

Samson is using the word **head** by association to mean the hair on his head. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the seven locks of my hair]

Support Reference: Metonymy

---

the seven locks of my head (ULT)

the seven braids of my hair (UST)

See the discussion in the Notes to this chapter of the reason why Samson kept his hair long and wore it in **seven locks** or braids.

Support Reference: Symbolic Action

---

with the warp (ULT)

into those threads in the other direction, {as if you were making fabric … } (UST)

A **warp** is a set of threads running lengthwise on a loom for weaving cloth. If your readers would not be familiar with what a warp is, in your translation you could use a general expression. Alternate translation: [the threads on your loom]

Support Reference: Translate Unknowns

---

unfoldingWord® Translation Words

ULT

- Samson
- Delilah
- you may be bound

UST

- Samson
- Delilah
- someone can really tie you up securely

Judges 16:14

ULT:
So she drove with the peg, and she said to him, "The Philistines {are} upon you, Samson!" But he awoke from his sleep and pulled the peg {from} the weaving and the warp.

UST:
So Delilah {once again told the Philistine leaders what Samson had said, and she had men hide in one of the rooms in her house. Then she} used a shuttle to weave the seven braids of Samson's hair in and out of the threads she had on her loom. Then she called out, "Samson! The Philistines have come to capture you!" When Samson woke up, his hair was still in the shuttle. But he pulled it right out of the threads on the loom.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT
- Samson
- The Philistines

UST
- Samson
- The Philistines

Judges 16:15

ULT:
Then she said to him, "How do you say, 'I love you,' yet your heart {is} not with me? These three times you have deceived me and you have not declared to me in what {is} your great strength."

UST:
After this, Delilah said to him, "You say that you love me, but I do not believe that you do, because you have not told me the truth about yourself. You have tricked me three times and you have not really told me what makes you so strong!"

How do you say, 'I love you,' yet your heart {is} not with me (ULT)

You say that you love me, but I do not believe that you do, because you have not told me the truth about yourself (UST)

Delilah 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 say, 'I love you,' but your heart is not with me!]

Support Reference: Rhetorical Question

How do you say, 'I love you,' yet your heart {is} not with me (ULT)

You say that you love me, but I do not believe that you do, because you have not told me the truth about yourself (UST)

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [How can you say that you love me when your heart is not with me] or [You say that you love me, but your heart is not with me!]

Support Reference: Quotes within Quotes

---

yet your heart {is} not with me (ULT)

because you have not told me the truth about yourself (UST)

Here the **heart** represents a person's inner thoughts and emotions. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [yet you have not shared your innermost secrets with me]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- I love you

UST

- that you love me, but I do not believe that you do

Judges 16:16

ULT:
And it happened that she pressed him with her words all of the days and she urged him, and his soul wore out to death.

UST:
Day after day she nagged him relentlessly to tell her his secret. He felt as if he was going to die from her nagging.

she pressed him with her words all of the days and she urged him (ULT)

Day after day she nagged him relentlessly to tell her his secret (UST)

The terms **pressed** and **urged** 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: [she pressed him continually with her words all of the days]

Support Reference: Doublet

---

she pressed him with her words (ULT)

she nagged him … to tell her his secret (UST)

The author is speaking as if Delilah could have physically **pressed** against Samson with her **words**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [she kept asking him persistently]

Support Reference: Metaphor

---

with her words (ULT)

to tell her his secret (UST)

The author is using the term **words** by association to mean what Delilah said by using words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [by what she said]

Support Reference: Metonymy

---

and his soul wore out to death (ULT)

He felt as if he was going to die from her nagging (UST)

The author is using one part of Samson, his **soul**, to mean all of him in the act of wearing out from continual pestering. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he wore out to death]

Support Reference: Synecdoche

---

and his soul wore out to death (ULT)

He felt as if he was going to die from her nagging (UST)

The author 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: [and he became so worn out that he could not stand it any longer]

Support Reference: Hyperbole

Judges 16:17

ULT:
So he declared to her all of his heart, and he said to her, "A razor has not gone up on my head, for I {have been} a Nazirite of God from the womb of my mother. If I were shaved, then my strength would turn from me, and I would weaken and I would be like all of man."

UST:
So finally Samson told her the whole truth. He told her, "My parents dedicated me to God as a Nazirite on the day I was born. Because of that, no one has ever cut my hair. If someone did shave the hair off my head, then I would lose my great strength. I would have only the strength of an ordinary person."

all of his heart (ULT)

the whole truth (UST)

See how you translated the similar expression in 16:15. Alternate translation: [everything about his innermost secret, the source of his strength]

Support Reference: Metaphor

A razor has not gone up on my head (ULT)

no one has ever cut my hair (UST)

See how you translated the similar expression in 13:5. Alternate translation: [I have never cut my hair]

Support Reference: Idiom

---

from the womb of my mother (ULT)

on the day I was born (UST)

Samson is using the term **womb** by association to mean birth. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [since I was born]

Support Reference: Metonymy

I were shaved (ULT)

someone did shave the hair off my head (UST)

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: [If someone shaved off my hair]

Support Reference: Active or Passive

---

then my strength would turn from me (ULT)

then I would lose my great strength (UST)

Samson is speaking of his **strength** as if it were a living thing that could **turn** away and leave him. If it would be helpful in your language, you could state the meaning plainly as in the UST.

Support Reference: Personification

---

unfoldingWord® Translation Words

ULT

- man
- God

UST

- an … person
- to God

Judges 16:18

ULT:
Then Delilah saw that he had declared to her all of his heart. So she sent and called for the lords of the Philistines, saying, "Come up one time, for he has declared to me all of his heart." Then the lords of the Philistines came up to her, and they brought up the silver in their hand.

UST:
Delilah realized that this time he had told her the whole truth. So she sent someone to get the Philistine leaders. She told them, "Come back one more time, because Samson has finally told me the secret of his strength." So the Philistine leaders came back to her house and brought the money they had promised to give her.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT
- Delilah
- and called
- the Philistines
- the Philistines
- the silver

UST
- realized
- to get
- Philistine
- Philistine
- the money they had promised to give her

Judges 16:19

ULT:
And she put him to sleep on her knees, and she called to a man, and she shaved the seven locks of his head, and she began to humble him, and his strength turned from upon him.

UST:
Then she got Samson to fall deeply asleep. Then she called one of the Philistine men to come and cut off Samson's hair. This would enable the Philistines to capture him, because he would lose his great strength.

and she shaved (ULT)

to come and cut off (UST)

Since the author says that Delilah **called to a man**, it appears that he was the one who **shaved** Samson's hair while she held him quietly on her knees. So the author is using one person who was involved in the process of shaving Samson's hair, Delilah, to represent everyone who was involved. But since the man himself apparently did the shaving, it may be more natural in your language to use a pronoun here that represents him. Alternate translation: [and he shaved]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT
- and she called
- and she began
- to humble him

UST
- Then she called
- This would enable
- the Philistines to capture him

Judges 16:20

ULT:
And she said, "The Philistines {are} upon you, Samson!" And he woke from his sleep, and he said, "I will go out like time upon time, and I will shake myself." But he himself did not know that Yahweh had turned from upon him.

UST:
Then she called out, "Samson! The Philistines have come to capture you!" He woke up and thought, "I will be able to do whatever I need to do to get away from them, just as I did the other times!" But he did not realize that Yahweh was no longer helping him.

I will go out like time upon time, and I will shake myself (ULT)

I will be able to do whatever I need to do to get away from them, just as I did the other times (UST)

Samson 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 happened. Alternate translation: [I will shake myself and go out like time upon time]

Support Reference: Order of Events

---

like time upon time (ULT)

just as I did the other times (UST)

Samson is using a common expression to mean that he would do what he had done previously. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [like all the other times] or [as I did before]

Support Reference: Idiom

---

and I will shake myself (ULT)

I will be able to do whatever I need to do (UST)

Samson seems to be saying that he will **shake** himself free from bonds of some kind. This suggests implicitly that Delilah or the man who shaved Samson also bound him in some

way while he was still sleeping. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and I will shake myself free of these bonds that someone has put on me]

Support Reference: Assumed Knowledge and Implicit Information

---

Yahweh had turned from upon him (ULT)

Yahweh was no longer helping him (UST)

The author is speaking as if Yahweh had physically **turned** away from Samson. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Yahweh was no longer giving him great strength]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Samson
- The Philistines
- I will go out
- he … did … know
- Yahweh

UST

- Samson
- The Philistines
- to get away from them
- did … realize
- Yahweh

Judges 16:21

ULT:
And the Philistines seized him and gouged out his eyes. And they brought him down to Gaza and they bound him with bronze fetters. And he was grinding in the house of prisoners.

UST:
Instead, the Philistine men captured him. They blinded him by gouging out both of his eyes {so that he could no longer attack any of them}. Then they took him to Gaza. They put him in prison there and put bronze chains on him {so he could not escape}. They made him turn a large millstone to grind grain every day.

with bronze fetters (ULT)

bronze chains (UST)

The Hebrew text uses a dual form to describe these **fetters**. If your language does not use that form, you can use an equivalent expression that conveys the same meaning. Alternate translation: [with a pair of bronze fetters]

Support Reference: Forms of 'You' — Dual/Plural

---

unfoldingWord® Translation Words

ULT
- the Philistines
- in the house of

UST
- the Philistine men
- They put him in prison

Judges 16:22

ULT:
But the hair of his head began to grow after it had been shaved.

UST:
But his hair started to grow again after the man had cut it.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- But … began

UST

- But … started

Judges 16:23

ULT:
Now the lords of the Philistines gathered themselves to sacrifice a great sacrifice to Dagon their god and for celebration, for they said, "Our god has given into our hand Samson, our enemies."

UST:
Then the Philistine leaders had a big celebration. They offered many sacrifices to their god Dagon. They praised him, saying, "Our god has enabled us to capture Samson, who did so many things to harm us!"

to sacrifice a great sacrifice to Dagon their god and for celebration (ULT)

They offered many sacrifices to their god Dagon. They praised him (UST)

It may be more natural in your language to put the information about the **celebration** before the information about the **sacrifice**, since celebrating the capture of Samson provided the occasion for the sacrifice. Alternate translation: [to celebrate by sacrificing a great sacrifice to Dagon their god]

Support Reference: Information Structure

---

to sacrifice a great sacrifice (ULT)

They offered many sacrifices (UST)

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: [to offer a great sacrifice]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

and for celebration (ULT)

They praised him (UST)

If your language does not use an abstract noun for the idea of **celebration**, you could express the same idea in another way. Alternate translation: [and to celebrate]

Support Reference: Abstract Nouns

Our god has given into our hand Samson, our enemies (ULT)

Our god has enabled us to capture Samson, who did so many things to harm us (UST)

It may be more natural in your language to put your translation of the phrase **our enemies** with the information about **Samson**. Alternate translation: [Our god has given our enemy Samson into our hand]

Support Reference: Information Structure

Our god has given into our hand (ULT)

Our god has enabled us to capture (UST)

See the introduction to Judges for a discussion of this phrase.

Support Reference: Metonymy

---

our enemies (ULT)

who did so many things to harm us (UST)

The Philistines are using the plural form **enemies** in a context where one enemy, Samson, seems to be in view. This suggests that they are using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: [our great enemy]

Support Reference: Unusual Uses of the Plural

---

unfoldingWord® Translation Words

ULT
- Samson
- the Philistines

- gathered themselves
- a … sacrifice
- their god
- Our god
- our enemies

UST

- Samson
- Philistine
- had a big celebration
- sacrifices
- their god
- Our god
- who did so many things to harm us

Judges 16:24

ULT:
And the people saw him, and they praised their god, for they said, "Our god has given into our hand our enemy and the devastator of our land, and who multiplied our slain."

UST:
When the other people at the festival saw Samson, they also praised their god Dagon, saying, "Samson harmed us greatly. He killed many of our soldiers and ruined many of our crops, but our god Dagon has enabled us to capture him!"

and they praised their god, for they said, "Our god has given into our hand our enemy and the devastator of our land, and who multiplied our slain (ULT)

they also praised their god Dagon, saying, "Samson harmed us greatly. He killed many of our soldiers and ruined many of our crops, but our god Dagon has enabled us to capture him (UST)

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 they said, "Our god has given into our hand our enemy and the devastator of our land, who multiplied our slain," so they praised their god]

Support Reference: Connect — Reason-and-Result Relationship

---

our enemy and the devastator of our land (ULT)

Samson harmed us greatly … and ruined many of our crops (UST)

The people are expressing a single idea by using two phrases connected with **and**. The phrase about Samson being a **devastator** tells in what way he was their **enemy**. Alternate translation: [our enemy who devastated our land]

Support Reference: Hendiadys

---

and who multiplied our slain (ULT)

He killed many of our soldiers (UST)

The Philistines are using the adjective **slain** as a noun to mean people who have been killed. Your language may use adjectives in the same way. If not, you can use a different form of the same root. Alternate translation: [who slew so many of our people]

Support Reference: Nominal Adjectives

---

unfoldingWord® Translation Words

ULT

- and they praised
- their god
- Our god
- our enemy
- our land

UST

- they also praised
- their god Dagon
- but our god Dagon
- Samson harmed us greatly
- our crops

Judges 16:25

ULT:
And it happened, when their heart {was} good, that they said, "Call for Samson, that he may make us laugh." So they called for Samson from the house of prisoners, and he caused laughter to their faces. And they made him stand between the columns.

UST:
The people drank a lot of wine and began to become drunk. Then they shouted, "Get Samson out of the prison! Bring him here so we can ridicule him!" So they brought Samson from the prison and made him stand {in the center of the temple,} between the pillars that supported the roof. The people ridiculed him.

And it happened (ULT)

Then (UST)

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.

Support Reference: Introduction of a New Event

---

when their heart {was} good (ULT)

The people drank a lot of wine and began to become drunk (UST)

The author is using a common expression to mean that the Philistines were beginning to become drunk from drinking wine. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they were feeling giddy from the wine they were drinking]

Support Reference: Idiom

So they called for Samson from the house of prisoners, and he caused laughter to their faces. And they made him stand between the columns (ULT)

they … So … brought Samson from the prison and made him stand {in the center of the temple,} between the pillars that supported the roof. The people ridiculed him (UST)

The author 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: [So they called for Samson from the house of prisoners and made him stand between the columns, and he caused laughter to their faces]

Support Reference: Order of Events

---

unfoldingWord® Translation Words

ULT

- the columns
- for Samson
- for Samson
- {was} good
- Call
- So they called
- from the house of

UST

- the pillars that supported the roof
- Samson
- Samson
- The people drank a lot of wine and began to become drunk
- Get … out of the prison
- they … So … brought
- from the prison

Judges 16:26

ULT:
And Samson said to the young man holding onto his hand, "Let me rest. Let me feel the columns upon which the house is set so I may support myself on them."

UST:
Samson said to the servant who was leading him by the hand {because he was blind}, "I want to rest. Place my hands against the two pillars that support the roof so that I can lean against them."

upon which the house is set (ULT)

that support the roof (UST)

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 support the house]

Support Reference: Active or Passive

---

the house (ULT)

support the roof (UST)

Samson is speaking as if the temple of Dagon were actually a **house** in which he lived. If it would be clearer in your language, you could state the meaning plainly, here and in the rest of the chapter. Alternate translation: [this temple]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- the columns
- Samson
- the young man
- the house

UST
- the two pillars
- Samson
- the servant

- support the roof

Judges 16:27

ULT:
Now the house was full {of} men and women, and all of the lords of the Philistines {were} there, and on the roof {were} about 3, 000 men and women, watching to laughing of Samson.

UST:
All the Philistine leaders were in the temple, along with a great crowd of men and women. There were about 3, 000 people on the roof, looking at Samson and ridiculing him.

Now the house was full {of} men and women (ULT)

the temple, along with a great crowd of men and women (UST)

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.

Support Reference: Background Information

---

watching to laughing of Samson (ULT)

looking at Samson and ridiculing him (UST)

The author is using the possessive expression **laughing of Samson** not to describe Samson himself laughing, but the Philistines **laughing** as they were **watching** him. It may be helpful to clarify this for your readers. Alternate translation: [who laughed at Samson when they saw him]

Support Reference: Possession

---

unfoldingWord® Translation Words

ULT
- Samson
- Now the house
- the Philistines

UST
- Samson … him

- the temple
- Philistine

Judges 16:28

ULT:
Then Samson called to Yahweh and he said, "Lord Yahweh, please remember me, and please strengthen me only this time, O God, so I may avenge myself {with} one vengeance against the Philistines for my two eyes."

UST:
Samson prayed to Yahweh and said, "Lord Yahweh, please think about me again! Please, God, give me strength just once more so that I can take revenge on the Philistines for gouging out my eyes!"

remember me (ULT)

think about me again (UST)

Samson is using a common expression to mean that he wants Yahweh to help him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [help me]

Support Reference: Idiom

---

so I may avenge myself {with} one vengeance against the Philistines for my two eyes (ULT)

so that I can take revenge on the Philistines for gouging out my eyes (UST)

Samson is contrasting **one** act of vengeance with his **two** eyes, but it might seem that the expression **avenge … with one vengeance** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [so I may avenge myself against the Philistines for both of my eyes at once]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT

- Samson
- Then … called
- Yahweh
- Lord
- O God

UST

- Samson
- prayed
- Yahweh
- Lord
- God

Judges 16:29

ULT:
And Samson grasped the two columns of the center upon which the house was set, and he leaned himself against them, one on his right and one on his left.

UST:
Then Samson put his right hand on one of the central pillars of the temple, and he put his left hand on the other one. He pushed hard against both pillars.

upon which the house was set (ULT)

of the temple (UST)

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 supported the house]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- the … columns of
- Samson
- the house

UST
- the central pillars
- Samson
- the temple

Judges 16:30

ULT:
Then Samson said, "My soul shall die with the Philistines!" And he stretched out with his strength, and the house fell on the lords and on all of the people who {were} in it. So the ones dying whom he killed at his death were more than those he killed in his life.

UST:
Then Samson shouted, "I am going to kill all these Philistines, even though I have to die myself!" He pushed on the pillars as hard as he could, and he broke them and the temple collapsed. This killed the Philistine leaders and all the other people who were in the temple. So Samson killed more people when he died than he had killed while he was alive.

My soul shall die with the Philistines (ULT)

I am going to kill all these Philistines, even though I have to die myself (UST)

Samson is using one part of himself, his **soul**, to mean all of himself in the act of dying. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I shall die with the Philistines]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- Samson
- the Philistines
- and … fell
- the house

UST

- Samson
- all these Philistines
- and … collapsed
- the temple

Judges 16:31

ULT:
Then his brothers and all of the house of his father went down. And they lifted him and they went up and they buried him between Zorah and between Eshtaol in the burial place of Manoah, his father. And he had judged Israel 20 years.

UST:
Later his brothers and other relatives traveled from Zorah to Gaza to get his body. They took it back home and buried him between Zorah and Eshtaol, at the place where people had previously buried his father Manoah. Samson had led Israel for 20 years.

Then his brothers and all of the house of his father went down (ULT)

Later his brothers and other relatives traveled from Zorah to Gaza (UST)

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: [Then his brothers and all of the house of his father went down to Gaza to retrieve Samson's body]

Support Reference: Ellipsis

---

between Zorah and between Eshtaol (ULT)

between Zorah and Eshtaol (UST)

See how you translated the names **Zorah** and **Eshtaol** in 13:25 and translate them that way here and in chapter 18, where they occur several times.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- the house of
- Israel

UST
- relatives
- Israel

Judges 17

Judges 17 Chapter Introduction

Structure and Formatting

This chapter begins the final section of the book of Judges. In this section, the author describes the atrocities and chaos that characterized the nation in the absence of a godly leader. Many of the judges had been godly leaders who made sure that the people of Israel obeyed Yahweh. But since they were all individuals whom God raised up at specific times, there was not a continuity of godly leadership. As the author says earlier in the book, "when Yahweh raised up for them judges, then Yahweh was with the judge and he saved them from the hand of their enemies all of the days of the judge. … But it happened, at the death of the judge, they turned and acted corruptly more than their fathers, to walk after other gods, to serve them, and to bow down to them. They did not drop {any} of their deeds or {any} of their stubborn ways" (2:18–19). So in this section, the author is showing how important and helpful it would have been to have a continuity of godly leadership such as a line of good kings would provide. A godly leader would guide the people in the true worship of Yahweh and ensure justice and righteousness. This was fulfilled partially by David, and it has now been fulfilled definitively by God's Messianic king, Jesus.

In this chapter and the next one, the author describes how idolatry took root in Israel, in the additional territory that the tribe of Dan conquered for itself.

Religious and Cultural Concepts in This Chapter

Idols and figures

The law of Moses forbade the Israelites to make any idols. While the instructions Yahweh gave Moses for the tabernacle included making metal figures, the Israelites were not to make any figures that represented gods that they would worship. This practice was common in Canaan, and it shows the influence the Israelites allowed these people to have on them. Micah's mother should not have had an image made out of silver, and Micah should not have set it up as an idol and gotten a priest to serve at the shrine where he put it. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Translation Issues in This Chapter

“an idol and a cast image”

The author speaks of what Micah’s mother had a refiner make from her silver as “an idol and a cast image.” Some interpreters understand this to be two things, while other interpreters understand it to be one thing. Like many languages, Hebrew sometimes expresses a single idea by using two words connected with “and.” If that is what the author is doing here, he means that this was a cast image that served as an idol. In 18:20, he speaks simply of “the idol” apparently to mean the same thing as “an idol and a molded image” in 18:14. That suggests that the phrase “an idol and a cast image” does mean a cast image that served as an idol or an idol that was made by casting an image. In your translation, you may wish to use a phrase such as “a molded idol” as the UST does. (See: Hendiadys)

Judges 17:1

ULT:
Now there was a man from the hill country of Ephraim, and his name {was} Micah.

UST:
There was a man whose name was Micah who lived in the hilly area that belongs to the tribe of Ephraim.

Now there was a man from the hill country of Ephraim, and his name {was} Micah (ULT)

There was a man whose name was Micah who lived in the hilly area that belongs to the tribe of Ephraim (UST)

The author is using this sentence to introduce Micah 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.

Support Reference: Introduction of New and Old Participants

---

unfoldingWord® Translation Words

ULT
- Ephraim

UST
- the tribe of Ephraim

Judges 17:2

ULT:
And he said to his mother, "The 1,100 silver that was taken from you, and you swore, and also you spoke in my ears, behold, the silver {is} with me. I myself took it." His mother said, "Blessed {be} my son by Yahweh!"

UST:
One day he said to his mother, "Someone stole 1, 100 pieces of silver from your house. I heard you ask Yahweh to make bad things happen to whoever did that. I confess that I took that silver, and I still have it." His mother replied, "My son, may Yahweh do good things for you {because you admitted this}!"

The 1,100 silver (ULT)

1, 100 pieces of silver (UST)

See how you translated the same number in 16:5.

Support Reference: Numbers

---

was taken from you (ULT)

Someone stole … from your house (UST)

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: [someone took from you]

Support Reference: Active or Passive

---

and you swore (ULT)

you ask Yahweh to make bad things happen to whoever did that (UST)

Micah 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 swore a curse on whoever took it]

Support Reference: Ellipsis

---

and also you spoke in my ears (ULT)

I heard (UST)

Micah is using the term **ears** by association to mean that he heard what his mother said. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and I also heard what you said]

Support Reference: Metonymy

---

behold (ULT)

and … still (UST)

As the Introduction to Judges discusses, Micah is using the word **Behold** to call attention to what he is about to say. Alternate translation: [Listen]

Support Reference: Metaphor

Blessed {be} my son by Yahweh (ULT)

My son, may Yahweh do good things for you {because you admitted this} (UST)

The mother is speaking a blessing. She is saying something that she hopes will cause good and beneficial things to happen to her son. In your translation, use a form that people would recognize as a blessing in your language. You might express this as a prayer, if that would be more natural in your language. Alternate translation: [May Yahweh bless my son]

Support Reference: Blessings

Blessed {be} my son by Yahweh (ULT)

My son, may Yahweh do good things for you {because you admitted this} (UST)

The mother is speaking about her son in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: [May Yahweh bless you, my son]

Support Reference: First, Second or Third Person

---

unfoldingWord® Translation Words

ULT

- The … silver
- the silver
- Blessed {be}
- by Yahweh

UST

- pieces of silver
- it
- may … do good things for you {because you admitted this}
- Yahweh

Judges 17:3

ULT:
And he returned the 1, 100 silver to his mother, and his mother said, “Consecrating, I consecrate the silver to Yahweh, from my hand to my son to make an idol and a molded image. And now, I return it to you.”

UST:
Micah gave the 1,100 pieces of silver back to his mother. Then she said, “I am dedicating some of this silver to Yahweh. I am giving it to you, my son, so that you can have someone mold a figure from it. I will give you enough silver to do that.”

Consecrating, I consecrate the silver to Yahweh (ULT)

I am dedicating some of this silver to Yahweh (UST)

The mother is repeating forms of the verb **consecrate** in order to intensify her expression of the idea that it conveys. 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: [I sincerely consecrate the silver to Yahweh]

Support Reference: Reduplication

---

from my hand to my son (ULT)

I am giving it to you, my son (UST)

The mother is using one part of herself, her **hand**, to mean all of herself in the act of giving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I hereby give it to my son]

Support Reference: Synecdoche

---

an idol and a molded image (ULT)

so that you can have someone mold a figure from it (UST)

See the discussion of this phrase in the Notes to this chapter. Alternate translation: [a cast metal idol]

Support Reference: Hendiadys

I return it to you (ULT)

I will give you enough silver to do that (UST)

The pronoun **it** refers to the silver from which the idol would be made. It may be helpful to clarify this for your readers. Alternate translation: [I return that much of the silver to you]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- the … silver
- Consecrating
- I consecrate
- the silver
- to Yahweh
- I return it

UST

- silver
- I am dedicating
- I am dedicating
- some of this silver
- to Yahweh
- I will give … enough silver to do that

Judges 17:4

ULT:
And he returned the silver to his mother, and his mother took 200 silver and she gave it to a refiner. And he made it {into} an idol and a molded image, and it was in the house of Micah.

UST:
When Micah gave the silver pieces back to his mother, she took 200 of them and gave them to a metal worker. That man made a molded figure with the silver. Then he gave the figure to Micah. Micah kept it in his home.

200 silver (ULT)

200 of them (UST)

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: [200 pieces of silver]

Support Reference: Ellipsis

---

and she gave it (ULT)

and gave them (UST)

The pronoun **it** refers to the 200 pieces of silver. It may be helpful to clarify this for your readers. Alternate translation: [and she gave that silver]

Support Reference: Pronouns — When to Use Them

{into} an idol and a molded image (ULT)

a molded figure (UST)

See how you translated the same expression in 17:3.

Support Reference: Hendiadys

---

unfoldingWord® Translation Words

ULT

- the silver
- silver
- in the house of

UST

- the silver pieces
- of them
- in … home

Judges 17:5

ULT:
And the man Micah, to him {was} a house of gods. And he made an ephod and teraphim, and he filled the hand of one of his sons, and he was to him for a priest.

UST:
Micah made a shrine in which he worshiped idols. He made the kind of vest that priests wear. He also made some small, personal idols. Micah appointed one of his sons to be his priest at this shrine.

And the man Micah (ULT)

Micah (UST)

The author is using this phrase to reintroduce Micah as the leading participant in the next part of this story. If your language has its own way of reintroducing participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

{was} a house of gods (ULT)

a shrine in which he worshiped idols (UST)

The author is speaking about the shrine where Micah kept his idols as if it were a **house** in which the gods lived whom these idols represented. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [was a shrine where he kept idols]

Support Reference: Metaphor

---

and teraphim (ULT)

some small, personal idols (UST)

The term **teraphim** describes small idols that people kept in their homes. If your readers would not be familiar with what these were, in your translation you could use the name of a

similar thing that your readers would recognize, or you could use a general expression. Alternate translation: [domestic deities]

Support Reference: Translate Unknowns

---

and he filled the hand of one of his sons (ULT)

Micah appointed one of his sons (UST)

The author is using a common expression of his culture to mean that Micah appointed his son as a priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and he chose one of his sons to serve at the shrine]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Micah
- an ephod
- {was} a house of
- gods
- for a priest

UST

- Micah
- the kind of vest that priests wear
- a shrine in which he worshiped
- idols
- priest at this shrine

Judges 17:6

ULT:
In those days a king {was} not in Israel. A man did the right in his eyes.

UST:
At that time, Israel did not have a king, so everyone did what they thought they should do.

In those days (ULT)

At that time (UST)

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: [At that time]

Support Reference: Metonymy

A man (ULT)

so everyone (UST)

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]

Support Reference: When Masculine Words Include Women

---

the right in his eyes (ULT)

what they thought they should do (UST)

The author is using the adjective **right** as a noun to mean what a person considers to be right. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [what he thought was right]

Support Reference: Nominal Adjectives

---

the right in his eyes (ULT)

what they thought they should do (UST)

As the Introduction to Judges discusses, here 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 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: [what he thought was right]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- a king
- in Israel

UST

- a king
- Israel

Judges 17:7

ULT:
Now there was a young man from Bethlehem {in} Judah, from the clan of Judah. Now he was a Levite, and he was sojourning there.

UST:
There was a young man who had been living in the town of Bethlehem where people from the tribe of Judah live. He belonged to the tribe of Levi, but he had been living temporarily in the territory that Joshua had assigned to the tribe of Judah.

Now there was a young man from Bethlehem {in} Judah, from the clan of Judah. Now he was a Levite, and he was sojourning there (ULT)

There was a young man who had been living in the town of Bethlehem where people from the tribe of Judah live. He belonged to the tribe of Levi, but he had been living temporarily in the territory that Joshua had assigned to the tribe of Judah (UST)

The author is using this sentence to introduce a young Levite 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.

Support Reference: Introduction of New and Old Participants

---

from the clan of Judah (ULT)

in the territory that Joshua had assigned to the tribe of Judah (UST)

The author is using the term **clan** by association to mean the territory assigned to the clans of Judah. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the land assigned to the clans of Judah]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- a young man
- {in} Judah
- from the clan of
- Judah

- was a Levite

UST

- a young man
- where people from the tribe of Judah live
- in the territory that Joshua had assigned to
- the tribe of Judah
- belonged to the tribe of Levi

Judges 17:8

ULT:
And the man went from the city, from Bethlehem {in} Judah, to sojourn in where he might find. And he entered the hill country of Ephraim, to the house of Micah, to make his way.

UST:
Then he left Bethlehem to look for another place to live. As he was looking, he came to Micah's house in the hilly area that belongs to the tribe of Ephraim.

to sojourn in where he might find (ULT)

to look for another place to live (UST)

The author is using a common expression of his culture to mean that the Levite was trying to find a place to live and work. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to find a place to live and work]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Micah
- {in} Judah
- Ephraim
- the house of

UST
- Micah's
- Bethlehem
- the tribe of Ephraim
- house

Judges 17:9

ULT:
And Micah said to him, “From where have you come?” And he said to him, “I {am} a Levite from Bethlehem {in} Judah, and I am going to sojourn in where I may find.”

UST:
Micah asked him, “Where are you from?” He replied, “I have come from Bethlehem in the territory of Judah. I belong to the tribe of Levi, and I am looking for a new place to live for a while.”

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Micah
- a Levite
- I {am}
- {in} Judah

UST

- Micah
- belong to the tribe of Levi
- I
- in the territory of Judah

Judges 17:10

ULT:
And Micah said to him, "Stay with me and be to me for a father and for a priest, and I myself will give to you ten silver for the days, and a set of garments and your sustenance." So the Levite went {in}.

UST:
Micah told him, "You may live in my house with me. You can advise me and be my priest. Each year I will give to you ten pieces of silver and some new clothes. I will also provide food for you." So the Levite stayed there.

for a father (ULT)

You can advise me (UST)

Micah is speaking as if the Levite would become his actual father. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [as my spiritual advisor]

Support Reference: Metaphor

---

ten silver (ULT)

ten pieces of silver (UST)

Micah 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, as the UST does, if that would be clearer in your language.

Support Reference: Ellipsis

---

for the days (ULT)

Each year (UST)

In Hebrew, the plural of **days** can mean a year. That is the meaning in this context. Alternate translation: [each year]

Support Reference: Unusual Uses of the Plural

---

unfoldingWord® Translation Words

ULT

- Micah
- and for a priest
- silver
- the Levite

UST

- Micah
- and be my priest
- pieces of silver
- the Levite

Judges 17:11

ULT:
And the Levite was willing to stay with the man, and the young man became to him like one from his sons.

UST:
The Levite agreed to live with Micah. He became like one of his own sons.

and the young man became to him like one from his sons (ULT)

He became like one of his own sons (UST)

The point of this comparison is that just as a father feels great affection toward his **sons**, so this Levite became very dear to Micah. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and the young man became very dear to him, as if he were one of his sons]

Support Reference: Simile

---

unfoldingWord® Translation Words

ULT
- the Levite
- the young man

UST
- The Levite
- He

Judges 17:12

ULT:
And Micah filled the hand of the Levite, and the young man was to him for a priest, and he was in the house of Micah.

UST:
Micah appointed the Levite to be his priest, and he lived on Micah's property.

And Micah filled the hand of the Levite (ULT)

Micah appointed the Levite (UST)

See how you translated the same expression in 17:5.

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Micah
- Micah
- the Levite
- the young man
- for a priest
- in the house of

UST

- Micah's
- Micah
- the Levite
- the Levite
- priest
- on … property

Judges 17:13

ULT:
Then Micah said, "Now I know that Yahweh will be good to me, because the Levite is to me for a priest."

UST:
Then Micah said, "Now I know that Yahweh will do good things for me, because I have a Levite as my priest."

Now I know that Yahweh will be good to me, because the Levite is to me for a priest (ULT)

Now I know that Yahweh will do good things for me, because I have a Levite as my priest (UST)

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 Levite has become my priest, now I know that Yahweh will be good to me]

Support Reference: Connect — Reason-and-Result Relationship

---

unfoldingWord® Translation Words

ULT
- Micah
- I know
- will be good
- Yahweh
- the Levite
- for a priest

UST
- Micah
- I know
- will do good things
- Yahweh
- a Levite
- as my priest

Judges 18

Judges 18 Chapter Introduction

Structure and Formatting

In this chapter, the author continues to describe how idolatry took root in Israel, in the additional territory that the tribe of Dan conquered for itself.

Religious and Cultural Concepts in This Chapter

The conquest of Laish by soldiers from the tribe of Dan

While the author does not say specifically that it was not right for the tribe of Dan to kill all the inhabitants of the city of Laish and take their territory, he indicates this implicitly. He notes that they were Sidonians, not Canaanites such as Yahweh had told the Israelites to drive out, and that they were living peacefully, not posing any threat. The Israelites had been given exceptional instructions to kill all of the Canaanites. Most interpreters believe that this was so that the Canaanites would not influence the Israelites to follow their practices, which were very wicked and destructive. But Yahweh did not tell the Israelites to kill all the people from other groups. So readers are meant to understand implicitly that the soldiers from Dan committed an atrocity against the people of Laish. The author is presenting this as evidence that if Israel had a godly king, he would maintain order and justice throughout the land, protect vulnerable people, and lead Israel away from idolatry and toward proper worship and obedience of Yahweh.

Translation Issues in This Chapter

“an idol and a cast image”

See the discussion of this phrase, which occurs several times in this chapter, in the Introduction to Chapter 17.

Judges 18:1

ULT:
In those days a king {was} not in Israel. Now in those days, the tribe of the Danite {was} seeking for itself an inheritance to dwell, for one had not fallen to it up to that day in the midst of the tribes of Israel for an inheritance.

UST:
At that time the Israelites had no king. And at that time people of the tribe of Dan wanted more land where they could live. The other Israelite tribes had been able to occupy the territories that their leaders had assigned to them. But the tribe of Dan had not yet been able to occupy all of their territory.

In those days (ULT)

At that time (UST)

The author is using the term **days** by association to mean a particular time. If it would be helpful in your language, you could use an equivalent expression or plain language as in the UST.

Support Reference: Metonymy

Now in those days (ULT)

And at that time (UST)

The author is using this phrase to introduce 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.

Support Reference: Background Information

---

the tribe of the Danite {was} seeking for itself an inheritance to dwell, for one had not fallen to it up to that day in the midst of the tribes of Israel for an inheritance (ULT)

people of the tribe of Dan wanted more land where they could live. The other Israelite tribes had been able to occupy the territories that their leaders had assigned to them. But the tribe of Dan had not yet been able to occupy all of their territory (UST)

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 tribe of the Danite had not received an inheritance among the tribes of Israel, it was seeking for itself an inheritance to dwell]

Support Reference: Connect — Reason-and-Result Relationship

---

the Danite (ULT)

Dan (UST)

The author is not referring to a specific **Danite**. He means the people of the tribe of Dan in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Danites]

Support Reference: Generic Noun Phrases

---

an inheritance to dwell (ULT)

more land where they could live (UST)

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: [a lasting possession of territory in which they could live]

Support Reference: Metonymy

---

one had not fallen to it (ULT)

the tribe of Dan had not … been able (UST)

The author is using a common expression of his culture to mean that no territory had been assigned to the tribe. The word **fallen** suggests assignment by lot. In actuality, the Danites had failed to conquer enough of the territory that had been assigned to them. If it would be helpful in your language, you could state the meaning plainly in light of the historical context. Alternate translation: [they had not secured a sufficient one]

Support Reference: Idiom

---

for an inheritance (ULT)

had been able to occupy the territories that their leaders had assigned to them … to occupy all of their territory (UST)

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can leave it out, since the word **inheritance** already occurs earlier in the verse.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

unfoldingWord® Translation Words

ULT
- a king
- in Israel
- the tribe of
- {was} seeking
- an inheritance
- the tribes of
- Israel
- for an inheritance

UST
- king
- the Israelites
- people of the tribe of
- wanted
- more land
- The other … tribes
- Israelite

- had been able to occupy the territories that their leaders had assigned to them … to occupy all of their territory

---

Judges 18:2

ULT:
And the sons of Dan sent from their clan five men, men from their borders, sons of valor from Zorah and from Eshtaol, to spy on the land and to examine it. And they said to them, "Go, examine the land." And they entered the hill country of Ephraim, to the house of Micah, and they lodged there.

UST:
So the Danites chose five strong soldiers from their tribe to look carefully for more land where they could live. These men lived in the part of their territory that the tribe had been able to occupy, in the cities of Zorah and Eshtaol. When the tribe sent them out to explore the land, the men went to the hilly area where the people of the tribe of Ephraim live. They stayed overnight in the area where Micah lived.

men from their borders (ULT)

soldiers … lived in the part of their territory that the tribe had been able to occupy (UST)

The author is using the term **border** by association to mean the territory that was enclosed within the borders they describe. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [men from their territory]

Support Reference: Metonymy

---

sons of valor (ULT)

strong (UST)

As the Introduction to Judges discusses, in certain contexts, the biblical text uses the expression **sons of** to mean that people are characterized by a particular quality. That is the case here. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [valiant warriors]

Support Reference: Idiom

---

to spy on the land and to examine it (ULT)

to look carefully for more land where they could live (UST)

The terms **spy on** and **examine** 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: [to explore the land thoroughly]

Support Reference: Doublet

And they said to them (ULT)

When the tribe sent them out (UST)

The pronoun **they** refers to the leaders of the tribe of Dan, and the pronoun **them** refers to the five men. It may be helpful to clarify this for your readers. Alternate translation: [And the leaders of Dan said to these five men]

Support Reference: Pronouns — When to Use Them

---

there (ULT)

where (UST)

The pronoun **there** refers to the **hill country of Ephraim**. The next verse shows that the men were near but not in the **house of Micah**. It may be helpful to clarify this for your readers. Alternate translation: [in that area]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- Micah
- from their clan
- valor
- the land
- the land
- Ephraim
- the house of

UST

- Micah
- from their tribe
- strong
- more land where they could live
- the land
- the people of the tribe of Ephraim
- lived

Judges 18:3

ULT:
They {were} near the house of Micah, and they recognized the voice of the young man, the Levite. So they turned aside there and said to him, "Who brought you here? And what {are} you doing in this {place}? And what {is} to you here?"

UST:
Since they were close to his house, they could hear the people there talking. They recognized from the way he spoke that the young Levite was from the southern part of Israel, as they were. So they went and asked him, "How did you come here? What are your duties here? How do you support yourself?"

and they recognized the voice of the young man, the Levite (ULT)

they could hear the people there talking. They recognized from the way he spoke that the young Levite was from the southern part of Israel, as they were (UST)

The author assumes that readers will know that by **voice** he does not mean that the men knew who the Levite was from his individual voice. Rather, he is referring to the accent with which the Levite spoke. They recognized that he was from their area in Israel, since Zorah and Eshtaol were near Bethlehem. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and they recognized from the Levite's accent that this young man was from their area of the country] or [and they recognized from the Levite's accent, that this young man, was from]

Support Reference: Assumed Knowledge and Implicit Information

---

And what {is} to you here (ULT)

How do you support yourself (UST)

The men are using a common expression of their culture to ask what means and possessions the young man has. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And how are you making your living]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Micah
- the house of
- the young man
- the Levite

UST

- his
- house
- young
- the … Levite

Judges 18:4

ULT:
And he said to them, “Like this and like this Micah has done for me: now he has hired me, and I am to him for a priest.”

UST:
He answered, “Let me explain exactly what Micah has done for me. He has given me the job of being his priest.”

Like this and like this (ULT)

Let me explain exactly what (UST)

The Levite is using a common expression of his culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [This is exactly what]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Micah
- for a priest

UST
- Micah
- priest

Judges 18:5

ULT:
And they said to him, "Please inquire of God that we may know, will our way prosper, upon which we {are} going?"

UST:
So they said to him, "Please ask God to tell us whether we will succeed in what we are trying to do on this journey."

Please inquire of God that we may know, will our way prosper, upon which we {are} going (ULT)

Please ask God to tell us whether we will succeed in what we are trying to do on this journey (UST)

The men word their inquiry as if they were asking their question directly of God. It may be natural in your language to make this a direct quotation here. Alternate translation: [Please ask God for us something that we would like to know: 'Will our way prosper, upon which we are going?']

Support Reference: Direct and Indirect Quotations

---

will our way prosper, upon which we {are} going (ULT)

whether we will succeed in what we are trying to do on this journey (UST)

In some languages, this may appear to be a quotation within a quotation, which the language would not use. If that is the case for your language, you could express this more indirectly. Alternate translation: [whether the way upon which we are going will prosper]

Support Reference: Quotes within Quotes

---

will our way prosper, upon which we {are} going (ULT)

whether we will succeed in what we are trying to do on this journey (UST)

The men are speaking of their **way** as if it were a living thing that could **prosper**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will we succeed in what we are trying to do]

Support Reference: Personification

---

unfoldingWord® Translation Words

ULT
- of God
- that we may know

UST
- God
- to tell us

Judges 18:6

ULT:
And the priest said to them, "Go in peace, your way upon which you are going is before Yahweh."

UST:
The young man replied, "You should not worry. Yahweh will make you successful in what you are trying to do on your journey."

in peace (ULT)

You should not worry (UST)

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: [confidently]

Support Reference: Abstract Nouns

---

your way upon which you are going is before Yahweh (ULT)

Yahweh will make you successful in what you are trying to do on your journey (UST)

The Levite is using the term **before** by association to mean that Yahweh would watch over them, since they would be in front of him where he could see them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [Yahweh will watch over you on your way]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- the priest
- Yahweh

UST
- The young man
- Yahweh

Judges 18:7

ULT:
So the five men went, and they came {to} Laish. And they saw the people who {were} in the midst of it dwelling in security, according to the manner of the Sidonians, reposing and being secure. And no one possessing restraint {was} humiliating {for} a thing in the land. And they {were} far from the Sidonians, and no thing {was} to them with man.

UST:
Then the five men left. They came to the city of Laish, and they saw that the people there were not warlike. Instead, they engaged in trading, as the people of the city of Sidon do. The people there thought that they were safe. No ruler was controlling them. Their city was far from Sidon, and they were not part of a defensive league of cities.

in security (ULT)

were not warlike (UST)

If your language does not use an abstract noun for the idea of **security**, you could express the same idea in another way. Alternate translation: [securely]

Support Reference: Abstract Nouns

---

according to the manner of the Sidonians (ULT)

Instead, they engaged in trading, as the people of the city of Sidon do (UST)

The author assumes that readers will know that the Sidonians were merchants who made their living peacefully through commerce. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [making their living peacefully through commerce as the Sidonians do]

Support Reference: Assumed Knowledge and Implicit Information

---

reposing and being secure (ULT)

The people there thought that they were safe (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **secure** tells in what way they were **reposing**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [securely reposing]

Support Reference: Hendiadys

And no one possessing restraint {was} humiliating {for} a thing in the land (ULT)

No ruler was controlling them (UST)

The author assumes that readers will know that the expression **possessing restraint** refers to a leader who would control what people could do and that the word **humiliating** means that such a leader would oppress the people so that they had a poor quality of life. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And no tyrant was oppressing them in any way]

Support Reference: Assumed Knowledge and Implicit Information

---

and no thing {was} to them with man (ULT)

and they were not part of a defensive league of cities (UST)

The author is using a common expression of his culture to mean that the people of Laish had no alliances with nearby cities or people groups. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they did not interact with others] or [and they had no alliances with nearby cities or people groups]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- man

- according to the manner of
- {was} humiliating

UST

- and they were not part of a defensive league of cities
- Instead, they engaged in trading, as … do
- was controlling

Judges 18:8

ULT:
So they came to their brothers {in} Zorah and Eshtaol. And their brothers said to them, "What you?"

UST:
When those five men returned to their tribe in Zorah and Eshtaol, the other Danites asked them "What do you have to report?"

their brothers (ULT)

their tribe (UST)

The author is speaking as if these fellow members of the tribe of Dan were actual **brothers** of the men who had spied on the land. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their fellow tribesmen]

Support Reference: Metaphor

What you (ULT)

What do you have to report (UST)

The men 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: [What did you find]

Support Reference: Ellipsis

Judges 18:9

ULT:
And they said, "Arise, and let us go up against them! For we have seen the land, and behold, {it is} very good. And {are} you being silent? May you not slacken yourselves to go to enter to possess the land!

UST:
They replied, "We have found some land, and we can assure you that it is very good. So we should go and attack the people who live there. We should not stay here and do nothing. We should go right away and take possession of that land!

Arise (ULT)

we should go (UST)

See the introduction to Judges for a discussion of **Arise**.

Support Reference: Idiom

---

and behold (ULT)

and we can assure you that (UST)

The five men are using the word **behold** to call attention to and emphasize what they are about to say. See the introduction to Judges for a discussion of this word. Alternate translation: [and indeed]

Support Reference: Metaphor

And {are} you being silent (ULT)

We should not stay here and do nothing (UST)

The men are speaking as if **being silent** were the same thing as not taking action. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And are you not taking action?]

Support Reference: Metaphor

And {are} you being silent (ULT)

We should not stay here and do nothing (UST)

The men 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 be silent!] or [You should really take action!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- the land
- it is … good
- to possess
- the land

UST

- some land
- it is … good
- possession of
- that land

Judges 18:10

ULT:
When you go, you will come to a people being secure, and the land is broad {at} two hands. For God has given it into your hand, a place where no lack {is} there of any thing that {is} on the earth."

UST:
When you get there, you will find that the people there are not expecting anyone to attack them. There is plenty of land, and it has everything that we will need. {We should certainly go there,} because God will enable us to conquer that land."

{at} two hands (ULT)

There is plenty of (UST)

The author is using the term **hands** to mean the sides or extent of the land, by association with the way that people's hands are at their sides. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from one side to the other]

Support Reference: Metonymy

God has given it into your hand (ULT)

God will enable us to conquer (UST)

The men are using the past tense to describe something that they believe will happen in the future in order to show that they are confident the event will happen. If it would be clearer in your language, you could use the future tense. Alternate translation: [God will give it into your hand] or [God clearly intends to give it into your hand]

Support Reference: Predictive Past

God has given it into your hand (ULT)

God will enable us to conquer (UST)

See the introduction to Judges for a discussion of the phrase **into your hand**.

Support Reference: Metonymy

---

no lack {is} there of any thing that {is} on the earth (ULT)

and it has everything that we will need (UST)

The men are making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [there is abundant provision for human needs]

Support Reference: Hyperbole

---

unfoldingWord® Translation Words

ULT
- God

UST
- God

Judges 18:11

ULT:
So they journeyed from there, from the clan of the Danite, from Zorah and Eshtaol, 600 men girded {with} weapons of war.

UST:
So 600 men from the tribe of Dan left Zorah and Eshtaol. They brought their weapons with them {so they could attack the people of Laish}.

from the clan of the Danite (ULT)

from the tribe of Dan (UST)

The author is using the term **clan** by association to mean the territory assigned to the clans of Dan. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the territory assigned to the tribe of Dan]

Support Reference: Metonymy

---

girded {with} weapons of war (ULT)

They brought their weapons with them {so they could attack the people of Laish} (UST)

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: [carrying weapons to use in battle]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- from the clan of
- girded

UST
- from the tribe of
- They brought … with them {so they could attack the people of Laish}

Judges 18:12

ULT:
And they went up and camped at Kiriath Jearim in Judah. Upon this they call that place Mahaneh Dan to this day. Behold, {it is} beside Kiriath Jearim.

UST:
On their way, they set up their tents near the city of Kiriath Jearim in the area where the tribe of Judah lives. That is why people call the area west of Kiriath Jearim Mahaneh Dan. People still call it that now.

Mahaneh Dan (ULT)

Mahaneh Dan (UST)

The word **Mahaneh Dan** is the name of a place. As the context suggests, it means "Camp of Dan." You may wish to indicate that in a footnote.

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- in Judah
- they call

UST
- in the area where the tribe of Judah lives
- people call … People … call it that

Judges 18:13

ULT:
And they passed over from there {to} the hill country of Ephraim, and they came to the house of Micah.

UST:
From there, they went to the hilly area where the people of the tribe of Ephraim live. And they arrived at Micah's house.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Micah
- And they passed over
- Ephraim
- the house of

UST

- Micah's
- they went to
- the people of the tribe of Ephraim
- house

Judges 18:14

ULT:
Then the five men having gone to spy on the land of Laish answered and said to their brothers, "Do you know that in these houses {are} an ephod and teraphim and an idol and a molded image? And now, consider what you shall do."

UST:
The five men who had explored the land near Laish said to their fellow Danites, "We want to inform you that in one of these houses, there is a sacred vest, several household idols, and a silver molded figure. Think about the advantages of having those things for ourselves."

answered and said (ULT)

said (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells in what regard they **said** this. They were not answering a question but speaking in light of the situation. Alternate translation: [remarked]

Support Reference: Hendiadys

---

their brothers (ULT)

their fellow Danites (UST)

The author is speaking as if these fellow members of the tribe of Dan were the actual **brothers** of the five men. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their kinsmen]

Support Reference: Metaphor

Do you know that in these houses {are} an ephod and teraphim and an idol and a molded image (ULT)

We want to inform you that in one of these houses, there is a sacred vest, several household idols, and a silver molded figure (UST)

The men 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 know that these houses contain an ephod and teraphim and an idol and a molded image!]

Support Reference: Rhetorical Question

---

in these houses (ULT)

in one of these houses (UST)

The plural term **houses** suggests that the phrase "the house of Micah," which the author uses several times in this chapter and the previous one, actually refers to a compound on which there were several houses. The reference to "the house of the young man" in the next verse supports this understanding. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [in this compound] or [in this complex of houses]

Support Reference: Assumed Knowledge and Implicit Information

---

and an idol and a molded image (ULT)

and a silver molded figure (UST)

See how you translated the same expression in 17:3. Alternate translation: [and a cast metal idol]

Support Reference: Hendiadys

---

unfoldingWord® Translation Words

ULT

- an ephod
- the land
- in … houses
- consider

UST

- a sacred vest
- the land
- in one of … houses
- Think about the advantages of having those things for ourselves

---

Judges 18:15

ULT:
So they turned aside there, and they entered into the house of the young man, the Levite, at the house of Micah, and they asked of him concerning peace.

UST:
So they interrupted their journey and went to the house on Micah's property where the young Levite lived. They told him they hoped he was doing well.

and they asked of him concerning peace (ULT)

They told him they hoped he was doing well (UST)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Since the word **peace** was a greeting in this culture, that could be the meaning here. Alternate translation: [and they asked about his welfare] or [and they greeted him]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT
- Micah
- the house of
- the young man
- the Levite
- at the house of

UST
- Micah's
- the house
- where … lived
- the young Levite
- on … property

Judges 18:16

ULT:
Now the 600 men girded with weapons of war who {were} from the sons of Dan had stationed themselves at the entrance of the gate.

UST:
The 600 soldiers from the tribe of Dan stood outside the gate to the compound, holding their weapons.

girded with weapons of war (ULT)

holding their weapons (UST)

See how you translated the same expression in 18:11.

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- girded
- the gate

UST
- holding
- the gate to the compound

Judges 18:17

ULT:
And the five men having gone to spy on the land came up. They entered there. They took the idol and the ephod and the teraphim and the molded image. And the priest {was} stationing himself at the entrance of the gate with the 600 men girded {with} weapons of war.

UST:
The five men who had explored the land went into the house where Micah himself lived. They took the sacred vest, the household idols, and the silver molded figure. They made the priest go out and stand outside the gate with the 600 soldiers who were holding weapons.

the idol and the ephod and the teraphim and the molded image (ULT)

the sacred vest, the household idols, and the silver molded figure (UST)

While in this instance the terms **idol** and **molded image** do not occur together, the author nevertheless seems to be using them together to mean one thing, as in 17:3 and several other places. See the discussion in the Introduction to this chapter. Alternate translation: [the cast metal idol and the ephod and the teraphim]

Support Reference: Hendiadys

---

girded {with} weapons of war (ULT)

who were holding weapons (UST)

See how you translated the same expression in 18:11.

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- the ephod
- the land
- And the priest
- the gate

UST
- the sacred vest

- the land
- the priest
- gate … the

Judges 18:18

ULT:
And these entered the house of Micah and took the idol, the ephod and the teraphim and the molded image. And the priest said to them, "What {are} you doing?"

UST:
He saw them bringing out the sacred vest, the household idols, and the silver molded figure from Micah's house. The priest told them it was wrong to take those things.

And these entered (ULT)

He saw them bringing out (UST)

The pronoun **these** refers to the five men who had previously spied on the land. It may be helpful to clarify this for your readers. Alternate translation: [And the five spies entered]

Support Reference: Pronouns — When to Use Them

---

the idol, the ephod and the teraphim and the molded image (ULT)

the sacred vest, the household idols, and the silver molded figure (UST)

See how you translated the similar expression in 18:17. Alternate translation: [the cast metal idol and the ephod and the teraphim]

Support Reference: Hendiadys

What {are} you doing (ULT)

it was wrong to take those things (UST)

The priest is using the question form to rebuke the five men. 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 be doing that!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT

- Micah
- the ephod
- the house of
- the priest

UST

- Micah’s
- the sacred vest
- from … house
- The priest

Judges 18:19

ULT:
And they said to him, "Be quiet! Put your hand over your mouth and come with us and be to us for a father and for a priest. {Is} the good your being a priest for the house of one man or your being a priest for a tribe and for a clan in Israel?"

UST:
They replied, "Do not object. Just come quietly with us and advise us and be our priest. It is certainly better for you to be the priest for a whole tribe of Israelites than to stay here and be the priest just for one man's family and servants."

Be quiet! Put your hand over your mouth (ULT)

Do not object … quietly (UST)

The terms **Be quiet** and **Put your hand over your mouth** mean similar things. The men are using the two terms together for emphasis. They are emphasizing specifically that the Levite should not express any objections to what they are doing. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Keep completely silent!]

Support Reference: Doublet

Put your hand over your mouth (ULT)

Do not object (UST)

The men are speaking as if the priest would actually cover his mouth to keep from speaking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Do not say anything]

Support Reference: Metaphor

---

for a father (ULT)

advise (UST)

The men are speaking as if the priest would become their actual **father**. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in 17:10. Alternate translation: [as our spiritual advisor]

Support Reference: Metaphor

{Is} the good your being a priest for the house of one man or your being a priest for a tribe and for a clan in Israel (ULT)

It is certainly better for you to be the priest for a whole tribe of Israelites than to stay here and be the priest just for one man's family and servants (UST)

The men 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: [Surely it would be better for you to be a priest for a tribe and clan in Israel than for the house of one man!]

Support Reference: Rhetorical Question

{Is} the good (ULT)

It is certainly better (UST)

The men are using the adjective **good** as a noun to mean what would be better. Your language may use adjectives in the same way. If not, you can use this adjective in such a way that it is not a noun. It may be natural in some languages to use the comparative form where Hebrew uses the positive form. Alternate translation: [What would be good for you] or [What would be better for you]

Support Reference: Nominal Adjectives

---

for the house of one man (ULT)

just for one man's family and servants (UST)

The men are using the term **house** by association to mean household. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [one man's household]

Support Reference: Metonymy

---

for a tribe and for a clan in Israel (ULT)

for a whole tribe of Israelites (UST)

The terms **tribe** and **clan** mean similar things. The men 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: [for an entire Israelite tribe]

Support Reference: Doublet

---

unfoldingWord® Translation Words

ULT

- Be quiet
- and for a priest
- a priest
- for the house of
- a priest
- for a tribe
- in Israel

UST

- quietly
- and … priest
- the priest
- just for … family and servants
- the priest
- for a … tribe
- of Israelites

Judges 18:20

ULT:
And the heart of the priest was good, and he took the ephod and the teraphim and the idol, and he went in the midst of the people.

UST:
The priest liked what they were suggesting. So he took the sacred vest, the household idols, and the silver molded figure and he left with the Danites.

And the heart of the priest was good (ULT)

The priest liked what they were suggesting (UST)

The author is using a common expression of his culture to mean that the priest was pleased to accept this offer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the priest was pleased to accept this offer]

Support Reference: Idiom

---

and he went in the midst of the people (ULT)

and he left with the Danites (UST)

The author assumes that readers will know that by **the people**, he implicitly means the group of Danites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and he joined the group of Danites]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- the ephod
- the priest

UST
- the sacred vest
- The priest

Judges 18:21

ULT:
And they turned and they went. And they put the children and the livestock and the wealth to their faces.

UST:
When they left, the soldiers had their children and cattle walk in front of them. They also had the animals that were carrying their baggage{, including the items they had taken from Micah,} walk in front of them. {That was to protect them from an attack from the rear.}

And they put the children and the livestock and the wealth to their faces (ULT)

the soldiers had their children and cattle walk in front of them. They also had the animals that were carrying their baggage{, including the items they had taken from Micah,} walk in front of them. {That was to protect them from an attack from the rear … } (UST)

The author assumes that readers will understand that the Danites put these vulnerable people and valuable possessions in front of them because they expected Micah and his neighbors to pursue them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And they put their children, cattle, and valuable possessions in front of their soldiers, expecting that Micah and his neighbors would pursue them from behind]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- And they put

UST
- the soldiers had … walk … They … had … walk

Judges 18:22

ULT:
They themselves had gone far from the house of Micah, and the men who {were} in the houses that were near the house of Micah assembled themselves, and they overtook the sons of Dan.

UST:
Micah gathered together the men who lived near him and they formed an army. Although the Danites had gotten some distance away by the time they started pursuing them, they were able to catch up with them.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Micah
- Micah
- from the house of
- {were} in the houses
- the house of

UST

- him
- away
- away
- lived
- him

Judges 18:23

ULT:
And they called to the sons of Dan, and they turned their faces and they said to Micah, "What to you, that you have assembled yourself?"

UST:
Micah and his men shouted at the men of the tribe of Dan. They turned around and asked Micah, "Why have you come after us with this army?"

And they called to the sons of Dan, and they turned their faces and they said (ULT)

Micah and his men shouted at the men of the tribe of Dan. They turned around and asked (UST)

The pronoun **they** in the first instance refers to Micah and his neighbors, and it refers in the second two instances to the Danites. It may be helpful to clarify this for your readers. Alternate translation: [And Micah and his neighbors called to the Danites, and the Danites turned their faces and said]

Support Reference: Pronouns — When to Use Them

What to you, that you have assembled yourself (ULT)

Why have you come after us with this army (UST)

The Danites are using a common expression of their culture to ask Micah what reason he has for assembling a group of men to pursue them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For what reason have you assembled yourself]

Support Reference: Idiom

What to you, that you have assembled yourself (ULT)

Why have you come after us with this army (UST)

Since the Danites are asking about a group of people, it might be more natural in your language to use the plural form of **yourself**. Alternate translation: [For what reason have you assembled yourselves]

Support Reference: Collective Nouns

---

unfoldingWord® Translation Words

ULT

- to Micah
- And they called

UST

- Micah
- Micah and his men shouted

Judges 18:24

ULT:
And he said, "My gods, which I made, you took, and the priest, and you went. And what {is} still to me? So what is this, you say to me, 'What to you'?"

UST:
Micah replied, "You took away my own silver idols and my priest! Those were the things I valued the most. So you should not be asking me why I have come after you with an army."

And what {is} still to me (ULT)

Those were the things I valued the most (UST)

Micah is using a common expression of his culture to suggest that nothing of value remains to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And what do I have left]

Support Reference: Idiom

And what {is} still to me (ULT)

Those were the things I valued the most (UST)

Micah is using the question form to express his distress. 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: [And I have absolutely nothing left!] or [And you have left me with nothing!]

Support Reference: Rhetorical Question

And what {is} still to me (ULT)

Those were the things I valued the most (UST)

Micah 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: [And compared with what you took, what I have left is of little value]

Support Reference: Hyperbole

So what is this, you say to me, ‘What to you (ULT)

So you should not be asking me why I have come after you with an army (UST)

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 what is this, that you ask me why these men and I have assembled ourselves]

Support Reference: Quotes within Quotes

So what is this, you say to me, ‘What to you (ULT)

So you should not be asking me why I have come after you with an army (UST)

Micah is using a common expression of his culture, **what is this**, to protest that the Danites’ question is unfair and has an obvious answer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [So how dare you ask me, ‘What to you’?]

Support Reference: Idiom

So what is this, you say to me, ‘What to you (ULT)

So you should not be asking me why I have come after you with an army (UST)

Micah 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: [So it is very inappropriate for you to ask me, ‘What to you?’!]

Support Reference: Rhetorical Question

What to you (ULT)

why I have come after you with an army (UST)

Micah is repeating part of the question that the Danites asked him in the previous verse. See how you translated the expression “What to you” there. Alternate translation: [For what reason]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- My gods
- the priest

UST

- silver idols
- my priest

Judges 18:25

ULT:
And sons of Dan said to him, "You should not make your voice heard among us, lest men bitter of soul strike you and you gather your soul and the soul of your house."

UST:
The men from the tribe of Dan replied, "You had better not say anything further about this to us. Otherwise some of our men will become angry and attack you, and they would kill you and your relatives and servants!"

You should not make your voice heard among us (ULT)

You had better not say anything further about this to us (UST)

The Danites are using the term **voice** by association to mean speaking. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [You should not say anything more to us]

Support Reference: Metonymy

---

men bitter of soul (ULT)

some of our men will become angry (UST)

The Danites are speaking as if these men actually had souls that were **bitter**. They mean that these men were easily provoked to violence. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [violent men]

Support Reference: Metaphor

---

and you gather your soul and the soul of your house (ULT)

and they would kill you and your relatives and servants (UST)

The Danites are using a common expression of their culture to mean that Micah and the people of his household would lose their lives. (While the first instance of **soul** in this verse refers to the character of the Danite men, in these further instances **soul** means "life.") If it

would be helpful in your language, you could state the meaning plainly. Alternate translation: [and you lose your life and the life of your house]

Support Reference: Idiom

---

and the soul of your house (ULT)

and your relatives and servants (UST)

The Danites are using the singular term **soul** to mean the lives of all the members of Micah's household. If it would be clearer in your language, you could use a plural form. Alternate translation: [and the lives of your household members who are here]

Support Reference: Collective Nouns

---

and the soul of your house (ULT)

and your relatives and servants (UST)

The Danites are using the term **house** by association to mean household. The context suggests that many of Micah's household members, both family and servants, were among the men he gathered to pursue the Danites. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and the life of your household]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- your house

UST
- and your relatives and servants

Judges 18:26

ULT:
And the sons of Dan went on their way, for Micah perceived that they were stronger than him. And he turned and returned to his house.

UST:
Then the men from the tribe of Dan continued walking. Micah realized that those soldiers would defeat him and his neighbors if they fought. So he turned around and went home.

And the sons of Dan went on their way, for Micah perceived that they were stronger than him (ULT)

Then the men from the tribe of Dan continued walking. Micah realized that those soldiers would defeat him and his neighbors if they fought (UST)

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 Micah realized that the Danites were stronger than he was, they were able to go on their way]

Support Reference: Connect — Reason-and-Result Relationship

---

unfoldingWord® Translation Words

ULT
- Micah
- his house

UST
- Micah
- home

Judges 18:27

ULT:
But they themselves took what Micah had made and the priest who was to him. And they came to Laish, to a people reposing and being secure. And they struck them to the mouth of the sword, and they burned the city with fire.

UST:
The men of the tribe of Dan kept Micah's household idols and his priest, and they continued traveling to Laish. They attacked the people who were living there, who had thought that they were safe. They killed all of them, and then they burned everything in the city.

reposing and being secure (ULT)

who had thought that they were safe (UST)

See how you translated the same expression in 18:7.

Support Reference: Hendiadys

---

to the mouth of the sword (ULT)

all of (UST)

See how you translated the same expression in 1:8.

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Micah
- the priest
- the sword

UST
- Micah's
- priest
- all of

Judges 18:28

ULT:
And there was not a deliverer, for it was far from Sidon and no thing {was} to them with man. Now it {was} in the valley that {is} to Beth Rehob. And they built the city, and they dwelled in it.

UST:
There was no group of people to rescue the people of Laish. The city was far from Sidon, so the people who lived there could not help them. And the people of Laish had no other allies. (Laish was in a valley near the town of Beth Rehob.) The people of the tribe of Dan rebuilt the city and lived there themselves.

And there was not a deliverer, for it was far from Sidon and no thing {was} to them with man (ULT)

There was no group of people to rescue the people of Laish. The city was far from Sidon, so the people who lived there could not help them. And the people of Laish had no other allies (UST)

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 city was far from Sidon and it had no alliances with nearby cities or people groups, there was no one to rescue them]

Support Reference: Connect — Reason-and-Result Relationship

---

and no thing {was} to them with man (ULT)

And the people of Laish had no other allies (UST)

See how you translated the same expression in 18:7.

Support Reference: Idiom

Now it {was} in the valley that {is} to Beth Rehob (ULT)

Laish was in a valley near the town of Beth Rehob (UST)

The author is providing background information to help readers recognize where Laish was located. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT
- man

UST
- had no other allies

Judges 18:29

ULT:
And they called the name of the city Dan, by the name of their father Dan, who was born to Israel. However, Laish {was} the name of the city at the first.

UST:
They gave a new name to the city. They called it Dan, in honor of their ancestor whose name was Dan. He was one of Israel's sons. But previously the name of the city had been Laish.

And they called the name of the city Dan (ULT)

They gave a new name to the city. They called it Dan (UST)

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: [And they named the city Dan]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

their father Dan (ULT)

their ancestor whose name was Dan (UST)

The author is speaking as if Dan were the actual **father** of these people. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their ancestor Dan]

Support Reference: Metaphor

---

who was born to Israel (ULT)

He was one of Israel's sons (UST)

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: [whom Israel fathered]

Support Reference: Active or Passive

---

at the first (ULT)

previously (UST)

The author is using the adjective **first** as a noun to mean the earlier time. Your language may use adjectives in the same way. If not, you can translate this so that this adjective is not a noun or use an equivalent phrase. Alternate translation: [in the first place] or [originally]

Support Reference: Nominal Adjectives

---

unfoldingWord® Translation Words

ULT

- And they called
- to Israel

UST

- They gave … They called
- Israel’s

Judges 18:30

ULT:
And the sons of Dan raised up the idol for themselves. And Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests for the tribe of the Danite until the day of the exile of the land.

UST:
The people of the tribe of Dan began to worship the silver molded figure that had belonged to Micah. They appointed Jonathan son of Gershom, the grandson of Moses, to be their priest. His descendants continued to be their priests until the Assyrians captured the Israelites who lived in that area and took them away to other countries.

And the sons of Dan raised up the idol for themselves (ULT)

The people of the tribe of Dan began to worship the silver molded figure that had belonged to Micah (UST)

The author is using a common expression of his culture to mean that the Danites set up the idol for worship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the Danites set up the idol as an object of worship]

Support Reference: Idiom

---

the Danite (ULT)

their … their (UST)

The author is not referring to a specific **Danite**. He means the tribe of Dan in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Danites]

Support Reference: Generic Noun Phrases

---

the exile of the land (ULT)

the Assyrians captured the Israelites who lived in that area and took them away to other countries (UST)

The author is using the term **land** by association to mean the people who lived in the land. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the exile of the people who lived in that land]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- priests
- for the tribe of
- the exile of
- the land

UST

- to be … priest … continued to be … priests
- their … their
- the Assyrians captured the Israelites … and took them away to other countries
- who lived in that area

Judges 18:31

ULT:
So they set up for themselves the idol of Micah that he had made, all of the days of the being of the house of God at Shiloh.

UST:
Even though the sacred tent was in Shiloh at this time {and Israelites were supposed to worship there}, the people of the tribe of Dan worshiped the silver molded figure that had belonged to Micah.

the house of God (ULT)

the sacred tent (UST)

The author is speaking of the tabernacle as if it were a **house** in which God lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the tabernacle]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Micah
- So they set up
- the house of
- God

UST

- Micah
- the people of the tribe of Dan worshiped
- the sacred tent
- the sacred tent

Judges 19

Judges 19 Chapter Introduction

Structure and formatting

In this chapter, the author begins to tell a story that provides further evidence of the benefits of Israel having a godly king. He describes an outrageous crime that Israelite men in the city of Gibeah in the territory of Benjamin committed against a helpless person.

Religious and Cultural Concepts in This Chapter

Why did the Levite push his concubine out to the mob?

This chapter describes how a mob of men in the city of Gibeah wanted to rape a Levite man who was staying in the city overnight. While the men were going to use sex as a weapon, what they intended was ultimately a crime of power and violence. The Levite believed they were going to kill him (see 20:5). So to save his own life, he pushed his concubine out to the mob, and they raped and killed her. The author describes this crime as further evidence that Israel needed a godly king who would maintain order and justice and protect vulnerable people. The author is not presenting what the Levite did, or what his host offered to do (surrendering his daughter and the Levite's concubine to the mob), as exemplary. The Bible is not saying through this story that a sexual crime against a woman is not as bad as a sexual crime against a man. It is not saying that men may or should sacrifice family members in order to save their own lives. The example that the Bible presents for us to imitate is that of Jesus, who sacrificed himself in order to save others.

Why did the Levite cut up the dead body of his concubine?

The author describes in 19:29 how the Levite brought the body of his murdered concubine home and cut it into twelve pieces and sent the pieces throughout the land of Israel. He probably had messengers carry pieces through the territory of each of the twelve tribes and explain what had happened. Cutting the woman's body into twelve pieces was a symbolic action that called for collective vengeance by all twelve tribes of Israel. The implicit message was that this outrageous crime had defiled the entire land and that the Israelites corporately had a responsibility to cleanse the land by executing justice on the perpetrators. If it would be helpful to your readers, you could explain the significance of this action in your translation.

You might say, for example, “and he cut her body into twelve pieces, one to send to each tribe of Israel to call for collective vengeance.”

Judges 19:1

ULT:
Now it happened in those days, and a king {was} not in Israel, that a man, a Levite, was sojourning in the flanks of the hill country of Ephraim. He took for himself a woman, a concubine, from Bethlehem {in} Judah.

UST:
At that time the Israelites had no king. There was a Levite who lived in a remote place in the hilly area where the people of the tribe of Ephraim live. He had married a woman as a secondary wife. She was from the city whose name is Bethlehem that is in the area where the tribe of Judah lives.

Now it happened (ULT)

At … time (UST)

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.

Support Reference: Introduction of a New Event

---

a man, a Levite (ULT)

a Levite (UST)

The author is using this phrase to introduce the Levite 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: [there was a certain Levite]

Support Reference: Introduction of New and Old Participants

---

in the flanks of the hill country of Ephraim (ULT)

in a remote place in the hilly area where the people of the tribe of Ephraim live (UST)

The author is speaking as if the hill country were a living creature with **flanks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in the remote parts of the hill country of Ephraim]

Support Reference: Metaphor

---

a woman, a concubine (ULT)

a woman as a secondary wife (UST)

The author is using this phrase to introduce the concubine 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 woman to be his concubine]

Support Reference: Introduction of New and Old Participants

---

unfoldingWord® Translation Words

ULT
- in Israel
- a Levite
- Ephraim
- {in} Judah

UST
- the Israelites
- a Levite
- the people of the tribe of Ephraim
- that is in the area where the tribe of Judah

Judges 19:2

ULT:
But his concubine whored against him, and she went from with him to the house of her father, to Bethlehem {in} Judah. And she was there days, four months.

UST:
But his secondary wife was unfaithful to him, and then she left him and returned to her father's house in Bethlehem in Judah. She kept living there for four months.

But … whored against him (ULT)

But … was unfaithful to him (UST)

The expression that the ULT translates as **whored against him** could also mean that the man's concubine became angry with him because of something that he did. Many versions translate it that way. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. Alternate translation: [became angry with him]

Support Reference: Assumed Knowledge and Implicit Information

---

days (ULT)

kept (UST)

The author is using the term **days** by association to mean a period of time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [for some time]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- the house of
- {in} Judah

UST
- house

- in Judah

Judges 19:3

ULT:
And her husband arose and went after her to speak to her heart to cause her to return. And his young man {was} with him, and a pair of donkeys. And she brought him into the house of her father, and the father of the young woman saw him, and he was glad to meet him.

UST:
Then her husband went to Bethlehem to try to persuade her to live with him again. He brought his servant and two donkeys with him. When he arrived at her father's house, she invited him to come in. When her father saw him, he was happy that he had come.

to speak to her heart (ULT)

to try to persuade her (UST)

The author is using a common expression of his culture to mean that the Levite wanted to speak tenderly to his concubine to persuade her to return. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to speak tenderly to her]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- to cause her to return
- And his young man
- donkeys
- into the house of
- and he was glad

UST
- to live with him again
- his servant
- donkeys
- at … house
- he was happy

Judges 19:4

ULT:
And his father-in-law, the father of the young woman, prevailed upon him, and he stayed with him three days. And they ate and they drank and they lodged there.

UST:
The woman's father insisted that he stay for a visit. So he stayed there for three days. During that time, he shared meals with his host and slept in his house.

his father-in-law (ULT)

The woman's father (UST)

Your language may have its own term or expression for this relationship. If so, use the term your language uses to express this relationship. The UST and ULT demonstrate different ways this relationship is expressed in English.

Support Reference: Kinship

And they ate and they drank and they lodged there (ULT)

During that time, he shared meals with his host and slept in his house (UST)

While the pronoun **they** probably refers in its first two instances to the Levite, his concubine, his servant, and his father-in-law, in the third instance, it may not include the father-in-law. Since he already lived in the house, the author may not be saying that he was among those who **lodged** or stayed overnight there. Your language might naturally indicate this distinction in some way.

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT
- And they ate

UST
- During that time, he shared meals with his host

Judges 19:5

ULT:
And it happened on the fourth day that they got up early in the morning and he arose to go, but the father of the young woman said to his son-in-law, "Strengthen your heart {with} a piece of bread, and afterward you shall go."

UST:
On the fourth day, they all got up early in the morning because the Levite wanted to travel back home that day. But his wife's father said to him, "You should really have something to eat before you go {so that you are not hungry on your journey}."

on the fourth day (ULT)

On the fourth day (UST)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day four]

Support Reference: Ordinal Numbers

---

his son-in-law (ULT)

him (UST)

Your language may have its own term or expression for this relationship. Alternate translation: [the husband of his daughter]

Support Reference: Kinship

Strengthen your heart (ULT)

so that you are not hungry on your journey (UST)

The father is using one part of his son-in-law, his **heart**, to mean all of him. The suggestion is that he would not only be strengthened physically by the food, he would also be cheered up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Refresh yourself]

Support Reference: Synecdoche

{with} a piece of bread (ULT)

You should really have something to eat (UST)

The father is using the courteous language of hospitality. He is intentionally understating what he has to offer and what would be involved in entertaining his guests. You may be able to express this in terms of the hospitality conventions of your own language and culture. Alternate translation: [with a bite to eat]

Support Reference: Politeness

---

unfoldingWord® Translation Words

ULT

- his son-in-law
- bread

UST

- him
- You should really have something to eat

Judges 19:6

ULT:
So they sat down, and the two of them ate together, and they drank. Then the father of the young woman said to the man, "Please consent and lodge, and may your heart be good."

UST:
So the two men had a meal together. Then the wife's father said to the Levite, "Please agree to stay another night. Relax and have a good time."

and may your heart be good (ULT)

Relax and have a good time (UST)

The father is using a common expression of his culture to mean that he wanted the Levite to enjoy himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and enjoy yourself]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- and … ate

UST
- So … had a meal

Judges 19:7

ULT:
But the man arose to go, but his father-in-law urged him, so he stayed and lodged there.

UST:
The Levite wanted to leave, but his wife's father finally persuaded him to stay again that night.

(There are no notes for this verse)

Judges 19:8

ULT:
And he got up early in the morning on the fifth day to go, but the father of the young woman said, "Please strengthen your heart." So they lingered until the declining of the day, and the two of them ate.

UST:
On the fifth day, the man got up early and prepared to leave. But the woman's father said to him once again, "You should have something to eat." So the two men once again had a meal together, and they did not finish until the end of the day.

on the fifth day (ULT)

On the fifth day (UST)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day five]

Support Reference: Ordinal Numbers

Please strengthen your heart (ULT)

You should have something to eat (UST)

See how you translated the same expression in 19:5.

Support Reference: Idiom

So they lingered until the declining of the day, and the two of them ate (ULT)

So the two men once again had a meal together, and they did not finish until the end of the day (UST)

The author 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: [So the two of them ate, and they lingered until the declining of the day]

Support Reference: Order of Events

---

the declining of the day (ULT)

the end of the day (UST)

The author says that the **day** was **declining** by association to mean that the sun was going down. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the sun began to go down]

Support Reference: Metonymy

---

and the two of them ate (ULT)

So the two men once again had a meal together (UST)

The author assumes that readers will know that this means the Levite and his father-in-law ate together. He does not mean that the concubine and the servant went without food, but he is focusing on the hospitality that the father-in-law extended and the Levite accepted. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and the Levite and his father-in-law ate together]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- and … ate

UST
- So … once again had a meal together

Judges 19:9

ULT:
And the man arose to go, he and his concubine and his young man. But his father-in-law, the father of the young woman, said to him, "Behold, please, the day has subsided toward evening. Please lodge. Behold the declining of the day. Lodge here, and may your heart be good. Then you shall get up early tomorrow to your road, and you shall go to your tent."

UST:
Then the Levite got up to leave with his wife and his servant. But the woman's father said, "Please do not leave. See how the sun is getting lower in the sky. See how dark it is getting already. You should stay here tonight and have a good time. Then you can leave on your journey tomorrow morning and get all the way home {in one day}."

Behold (ULT)

See (UST)

See the introduction to Judges for a discussion of **Behold**.

Support Reference: Metaphor

---

the day has subsided toward evening (ULT)

how the sun is getting lower in the sky (UST)

The father-in-law says that the **day** has **subsided** by association to mean that the sun has gone down. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the sun has gone down]

Support Reference: Metonymy

---

the declining of the day (ULT)

how dark it is getting already (UST)

See how you translated the same expression in 19:8.

Support Reference: Metonymy

---

and may your heart be good (ULT)

and have a good time (UST)

See how you translated the same expression in 19:6.

Support Reference: Idiom

Then you shall get up early tomorrow to your road, and you shall go to your tent (ULT)

Then you can leave on your journey tomorrow morning and get all the way home {in one day} (UST)

The word **you** is plural in **you shall get up** and **your road** because the father is speaking to the whole group, and it is singular in **you shall go** and **your tent** because he is speaking just to the Levite. Use the appropriate forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

---

unfoldingWord® Translation Words

ULT

- and his young man

UST

- and his servant

Judges 19:10

ULT:
But the man was not willing to lodge, so he arose and he went. And he came to before Jebus (it {is} Jerusalem). Now with him {was} the pair of donkeys, saddled, and his concubine {was} with him.

UST:
But the Levite did not want to stay for another night. So he put saddles on his two donkeys and left with his wife {and his servant}. They traveled as far as the city of Jebus, which people now call Jerusalem.

it {is} Jerusalem (ULT)

which people now call Jerusalem (UST)

The author is providing background information to help readers recognize that the city he calls **Jebus** is the one they know as **Jerusalem**. In your translation, present this background information in a way that would be natural in your own language and culture.

Support Reference: Background Information

---

unfoldingWord® Translation Words

ULT
- {is} Jerusalem
- donkeys

UST
- Jerusalem
- donkeys

Judges 19:11

ULT:
They {were} beside Jebus, and the day had gone down greatly. So the young man said to his master, "Come, please, and let us turn aside into this city of the Jebusite, and we shall lodge in it."

UST:
It was late in the afternoon by the time they got to Jebus. So the servant said to his master, "I know that the Jebusites live in this city, but I think we need to stop and stay here for the night."

and the day had gone down greatly (ULT)

It was late in the afternoon by the time (UST)

The author is using the term **day** 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: [and the sun had nearly set]

Support Reference: Metonymy

---

the Jebusite (ULT)

I know that the Jebusites live (UST)

The author is not referring to a specific **Jebusite**. He means the Jebusite people in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the Jebusites]

Support Reference: Generic Noun Phrases

---

unfoldingWord® Translation Words

ULT
- the young man
- his master
- the Jebusite

UST
- the servant
- his master

- I know that the Jebusites live

Judges 19:12

ULT:
But his master said to him, "We shall not turn aside into a city of a foreigner, where none from the sons of Israel {are} here. But we shall cross over to Gibeah."

UST:
But his master told him, "No, it would not be good for us to stay here where foreign people live. There are no Israelite people here. We should go on to the city of Gibeah."

a city of a foreigner (ULT)

here where foreign people live (UST)

The Levite is not referring to a specific **foreigner**. He means foreigners in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [a city of foreigners]

Support Reference: Generic Noun Phrases

---

from the sons of Israel (ULT)

Israelite people (UST)

See the introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [from the descendants of Israel]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- his master
- a foreigner
- Israel
- But we shall cross over

UST

- his master
- foreign people
- Israelite people

- We … go on

Judges 19:13

ULT:
And he said to his young man, “Come, and let us approach to one of the places, and we shall lodge in Gibeah or in Ramah.”

UST:
He told his servant, “Instead of staying here, we can go a little farther to a city where Israelites live. We could stay for the night in either Gibeah or Ramah.”

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT
- in Ramah
- to his young man

UST
- Ramah
- his servant

Judges 19:14

ULT:
So they crossed over and they went. And the sun went down on them near Gibeah, which {is} to Benjamin.

UST:
So they continued walking. By the time they reached Gibeah, where people from the tribe of Benjamin live, the sun was setting.

And the sun went down on them near Gibeah (ULT)

By the time they reached Gibeah … the sun was setting (UST)

The author is using a common expression of his culture to mean that the sun set while they were traveling near Gibeah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they were near Gibeah when the sun set]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- So they crossed over
- {is} to Benjamin

UST
- So they continued
- people from the tribe of Benjamin live

Judges 19:15

ULT:
So they turned aside there to enter to lodge in Gibeah. And they entered and they sat down in the open area of the city, but no one was receiving them into the house to lodge.

UST:
So they stopped there in Gibeah to stay for the night. They went into the public square of that city and sat down {as travelers did who were hoping that someone would give them a place to stay}. But no one who went through the square invited them to stay in his house for the night.

and they sat down in the open area of the city (ULT)

into the public square of that city and sat down {as travelers did who were hoping that someone would give them a place to stay} (UST)

Sitting in the open area was a symbolic action that showed they were looking for lodging. If it would be helpful to your readers, you could explain the significance of this action.
Alternate translation: [and they sat down in the city square to show that they needed a place to stay]

Support Reference: Symbolic Action

---

unfoldingWord® Translation Words

ULT
- was receiving
- them
- into the house

UST
- invited
- them
- in his house

Judges 19:16

ULT:
Then behold, an old man coming from his work, from the field in the evening. And the man {was} from the hill country of Ephraim, and he {was} sojourning in Gibeah. But the men of the place {were} Benjaminite.

UST:
But then an old man came by. He had been out working in the fields all day. He was from the hilly area where the people of the tribe of Ephraim live. But at that time, he was living in Gibeah. He did not belong to the tribe of Benjamin as most of the people there did.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- old
- Ephraim
- {were} Benjaminite
- {were} Benjaminite

UST

- old
- the people of the tribe of Ephraim
- He did not belong to the tribe of Benjamin as … did
- He did not belong to the tribe of Benjamin as … did

Judges 19:17

ULT:
And he lifted his eyes, and he saw the traveling man in the open area of the city. And the old man said, "Where are you going and from where are you coming?"

UST:
When he saw the Levite in the open area, he realized that he was traveling and did not have a place to stay in that city. So the old man asked him, "Where have you come from? And where are you going?"

And he lifted his eyes (ULT)

When he saw … he realized that (UST)

The author is using a common expression of his culture to mean that the old man looked at something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he looked up]

Support Reference: Idiom

Where are you going and from where are you coming (ULT)

Where have you come from? And where are you going (UST)

The author 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 as in the UST.

Support Reference: Order of Events

---

unfoldingWord® Translation Words

ULT
- old

UST
- old

Judges 19:18

ULT:
He said to him, "We {are} crossing over from Bethlehem {in} Judah to the flanks of the hill country of Ephraim. I {am} from there, and I went to Bethlehem {in} Judah, and I {am} going {to} the house of Yahweh. But there is not a man receiving me into the house.

UST:
The Levite replied, "We are returning from Bethlehem in Judah to my home in the hilly area where the people of the tribe of Ephraim live. I went from there to Bethlehem. However, before we return to my home, we are going to the sacred tent {in Shiloh}. No one here has invited us to stay in their house tonight."

to the flanks of the hill country of Ephraim (ULT)

to my home in the hilly area where the people of the tribe of Ephraim live (UST)

See how you translated the same expression in 19:1.

Support Reference: Metaphor

---

and I {am} going {to} the house of Yahweh (ULT)

However, before we return to my home, we are going to the sacred tent {in Shiloh} (UST)

The author assumes that readers will infer that the Levite had made a vow to offer a sacrifice of thanksgiving to Yahweh at the tabernacle if he was successful in bringing back his concubine. So while the Levite says that ultimately he is heading back home to the **hill country of Ephraim**, he is indicating that he will be going to Shiloh first. (He may be saying this in case the old man is God-fearing and this would be an additional incentive for him to provide hospitality.) You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [and before returning home I will be going to the tabernacle to offer a thanksgiving sacrifice]

Support Reference: Assumed Knowledge and Implicit Information

---

and I {am} going {to} the house of Yahweh (ULT)

However, before we return to my home, we are going to the sacred tent {in Shiloh} (UST)

The Levite is speaking of the tabernacle as if it were a **house** in which Yahweh lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and I am going to the tabernacle]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- {in} Judah
- Ephraim
- I
- {in} Judah
- and … {to} the house of
- Yahweh
- receiving
- into the house

UST

- in Judah
- the people of the tribe of Ephraim
- I
- Bethlehem
- the sacred tent {in Shiloh}
- the sacred tent {in Shiloh}
- here has invited
- to stay in their house tonight

Judges 19:19

ULT:
But there is even straw and even fodder for our donkeys, and there is even bread and wine for me and for your maidservant and for the young man with your servants. {There is} no need of anything."

UST:
{But wanting to be polite and not wanting to impose, the Levite continued,} "However, we have straw and grain to feed our donkeys. And I and my wife and our servant have bread and wine to eat and drink. So we do not need anything else."

But there is even straw and even fodder for our donkeys, and there is even bread and wine for me and for your maidservant and for the young man with your servants. {There is} no need of anything (ULT)

{But wanting to be polite and not wanting to impose, the Levite continued,} "However, we have straw and grain to feed our donkeys. And I and my wife and our servant have bread and wine to eat and drink. So we do not need anything else (UST)

The Levite is using the courteous language of hospitality. Although he has sat in the open square to show that he needs lodging, he is intentionally understating his needs in order to show that he does not wish to impose too much on this potential host. You may be able to express this in terms of the hospitality conventions of your own language and culture.

Support Reference: Politeness

---

and for your maidservant … with your servants (ULT)

and my wife … our (UST)

The Levite is humbly and politely speaking about himself and his concubine in the third person as the **servants** of their potential host. If it would be clearer in your language, you could translate this in the first person. Alternate translation: [and for my concubine … who is with us]

Support Reference: First, Second or Third Person

---

unfoldingWord® Translation Words

ULT

- bread
- and wine
- your servants

UST

- bread … to eat
- and wine … and drink
- our

Judges 19:20

ULT:
But the old man said, "Peace to you! Surely all of your need {is} upon me. Surely you must not lodge in the open area."

UST:
The old man said, "I will take care of you. I will provide you with a place to stay. I do not want you to have to spend the night in the open square."

Peace to you (ULT)

I will take care of you (UST)

The old man is using a common expression of his culture to mean that he will attend to the welfare of the Levite. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will attend to your welfare]

Support Reference: Idiom

---

to you … your need … you must not lodge (ULT)

you … will provide you with a place to stay … not … you to have to spend the night (UST)

The words **you** and **your** are singular in all instances because the old man is speaking directly to the Levite. So use singular forms in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

---

all of your need {is} upon me (ULT)

I will provide you with a place to stay (UST)

The old man is using a common expression of his culture to mean that he will provide everything that the Levite needs. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will provide everything that you need]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- old
- Peace

UST

- old
- I will take care of

Judges 19:21

ULT:
So he brought him into his house, and he mixed for the donkeys, and they washed their feet, and they ate and they drank.

UST:
Then the old man took them to his house. He gave food to their donkeys. He gave the man and the woman and the servant water so they could wash the dust from the road off their feet. Then the old man served them a meal.

So he brought him into his house (ULT)

Then the old man took them to his house (UST)

The author is using one part of the group, the Levite (**him**), to mean all of them. Your language might naturally convey this meaning with a plural pronoun. Alternate translation: [So he brought them into his house]

Support Reference: Synecdoche

---

and he mixed for the donkeys (ULT)

He gave food to their donkeys (UST)

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 mixed fodder for the donkeys and gave it to them]

Support Reference: Ellipsis

---

and they washed their feet (ULT)

He gave the man and the woman and the servant water so they could wash the dust from the road off their feet (UST)

The author is using one thing that guests in this culture did to to settle in for the night at the old man's house, washing the dust of travel off their **feet**, to mean everything they did for

that purpose. Your language may have an expression for this that you can use in your translation. Alternate translation: [and they made themselves at home]

Support Reference: Synecdoche

---

unfoldingWord® Translation Words

ULT

- into his house
- and they ate

UST

- to his house
- Then the old man served them a meal

Judges 19:22

ULT:
They were making their heart good, but behold, men of the city, men of sons of wickedness, encircled themselves {around} the house, pounding {repeatedly} on the door. And they spoke to the old man, the master of the house, saying, "Bring out the man who came to your house, that we may know him."

UST:
While they were having a good time together, a group of very wicked men from that city surrounded the house and started to bang on the door. They shouted to the old man whose house it was, "Bring out the man who has come to your house! We are all going to rape him!"

They were making their heart good (ULT)

they were having a good time together (UST)

The author is using a common expression of his culture to mean that the old man and his guests were enjoying themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [They were enjoying themselves]

Support Reference: Idiom

---

men of sons of wickedness (ULT)

a group of very wicked (UST)

As the Introduction to Judges explains, the phrase **sons of** can be used to refer to people who have a particular characteristic. Here the phrase **men of sons of wickedness** refers to men who were wicked. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: [men who were very wicked]

Support Reference: Idiom

---

the master of the house (ULT)

whose house it was (UST)

The author is using a common expression of his culture to mean that this man owned the house. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the owner of the house]

Support Reference: Idiom

---

that we may know him (ULT)

We are all going to rape him (UST)

The men are using a common expression of their culture to mean that they want to have sexual relations with this man. The context indicates that this would be forcible and without consent. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so we can rape him]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- were making … good
- the house
- the master of
- the house
- old
- Bring out
- your house
- that we may know him

UST

- were having a good time together
- the house
- whose … it was
- house
- old
- Bring out
- your house
- We are all going to rape him

Judges 19:23

ULT:
But the man, the master of the house, went out to them and said to them, "No, my brothers, please do not act wickedly! After that this man has come into my house, you must not do this outrage!

UST:
The old man whose house it was went outside to talk to them. He told them, "Please do not commit such a crime against this man! We are all members of the same community. I have offered this man shelter and safety in my home. You should {respect that and} not do such a terrible thing to him!

my brothers (ULT)

We are all members of the same community (UST)

The old man is speaking to these men as if they were his **brothers**. He is appealing to them as fellow members of the community. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [my fellow townsmen]

Support Reference: Metaphor

After that this man has come into my house (ULT)

I have offered this man shelter and safety in my home (UST)

The old man assumes that the men of Gibeah will understand from this phrase that the old man considers the Levite, as a guest in his home, to be under his protection. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Since this man is a guest under my protection]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- the master of
- the house
- act wickedly
- my house

UST

- whose … it was
- house
- do … commit such a crime against this man
- my home

Judges 19:24

ULT:
Behold, my virgin daughter and his concubine. Please let me bring them out, and you may humble them and do to them the good in your eyes. But to this man do not do this thing of outrage!”

UST:
Listen, I have an unmarried daughter living with me in my home. This man’s wife is also here. I will bring them out to you, and you can have sex with them and do whatever you want to them. But do not do such a terrible thing to this man!”

and you may humble them (ULT)

and you can have sex with them (UST)

The old man is describing sexual assault, but he does not wish to speak about it directly. Your language may have a similar indirect expression that you can use in your translation.
Alternate translation: [and you may have your way with them]

Support Reference: Euphemism

---

the good in your eyes (ULT)

whatever you want (UST)

See how you translated the same expression in 17:6.

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- virgin
- let me bring … out
- the good

UST
- unmarried
- I will bring them out
- whatever you want

Judges 19:25

ULT:
But the men did not consent to listen to him. So the man seized his concubine and made her go out to them outside. And they knew her and they abused her all of the night until the morning. Then they let her go at the rising of the dawn.

UST:
But the men did not agree to do what he had said. So the man pushed his wife outside the house where those men were. They forced her to have sex with them. They abused her all night long. At dawn, they finally let her go.

And they knew her and they abused her (ULT)

They forced her to have sex with them. They abused her (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **knew**, referring to sexual relations, tells in what way they **abused** her. Alternate translation: [And they sexually abused her]

Support Reference: Hendiadys

---

at the rising of the dawn (ULT)

At dawn (UST)

The author is using the term **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 was rising]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- And they knew

UST
- They forced … to have sex with them

Judges 19:26

ULT:
And the woman came at the turning of the morning, and she fell down at the entrance of the house of the man where her master was there, until the light.

UST:
The sun was rising when the woman got back to the old man's house, where her husband was staying. But she collapsed at the doorway and remained there until it became light.

And the woman came (ULT)

when the woman got back to (UST)

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 woman came back to the house]

Support Reference: Ellipsis

---

at the turning of the morning (ULT)

The sun was rising (UST)

The author is using a common expression of his culture to describe **morning** as the time when this night was **turning** into day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at daybreak]

Support Reference: Idiom

---

until the light (ULT)

and remained there until it became light (UST)

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 she lay there until it became light]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- and she fell down
- the house of
- her master was

UST

- But she collapsed
- the … house
- her husband

Judges 19:27

ULT:
And her master arose in the morning, and he opened the doors of the house and went out to go on his way. And behold, the woman, his concubine, fallen {at} the entrance of the house, and her hands {were} on the threshold.

UST:
That morning, her husband got up and unlocked the doors and left the house to continue his journey. But he saw his wife lying there at the doorway of the house. Her hands were on the doorsill.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- her master
- the doors of
- the house
- the house
- the threshold

UST

- her husband
- the doors
- the house
- of the house
- the doorsill

Judges 19:28

ULT:
And he said to her, “Arise, and let us go.” But {there was} no answering, so he took her on the donkey, and the man arose and went to his place.

UST:
He said to her, “Come on, we can go now.” But she did not answer{, because she was dead}. He put her body on one of the donkeys, and he {and his servant} traveled back to his home.

But {there was} no answering (ULT)

But she did not answer{, because she was dead} (UST)

The author assumes that readers will know that this means the woman was dead. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [But she did not answer, because she had died]

Support Reference: Assumed Knowledge and Implicit Information

---

Arise (ULT)

Come on (UST)

See the introduction to Judges for a discussion of this word under the heading “arose.” See how you translated this word in Joshua 1:02.

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- answering
- the donkey

UST
- she did … answer
- one of the donkeys

Judges 19:29

ULT:
And he came to his house, and he took a knife, and he seized his concubine, and he cut her to her bones, into 12 pieces, and he sent her into all of the border of Israel.

UST:
When he arrived at his home, he took a knife and cut his wife's body into twelve pieces. Then he sent one piece into the territory of each of the tribes of Israel{, along with a messenger to tell what had happened}.

and he cut her to her bones, into 12 pieces (ULT)

and cut … body into twelve pieces (UST)

See the Notes to this chapter for a discussion of why the Levite cut up the body of his murdered concubine and for a suggestion of what you might say here in your translation.

Support Reference: Symbolic Action

---

and he sent her (ULT)

Then he sent one piece … along with a messenger to tell what had happened (UST)

The pronoun **her** refers to the pieces of the woman's body. It may be helpful to clarify this for your readers. Alternate translation: [and he sent the pieces of her body]

Support Reference: Pronouns — When to Use Them

---

into all of the border of Israel (ULT)

into the territory of each of the tribes of Israel (UST)

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

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- his house
- Israel

UST

- his home
- the tribes of Israel

Judges 19:30

ULT:
And it happened, everyone was seeing, and he said, "Like this has not been done and has not been seen from the day of the coming up of the sons of Israel from the land of Egypt up to this day. Set for yourselves upon it! Take counsel, and speak!"

UST:
Then everyone who saw a piece of the body {and heard the message} said, "Nothing like this has happened since our ancestors came here from Egypt! No one has heard of such a terrible thing! We all need to think carefully about this, and people should say what they think we should do in response."

everyone was seeing, and he said (ULT)

everyone who saw a piece of the body {and heard the message} said (UST)

The pronoun **he** refers to each person who saw the pieces of the woman's body. It may be helpful to clarify this for your readers. Alternate translation: [everyone who saw this said]

Support Reference: Pronouns — When to Use Them

Like this has not been done and has not been seen (ULT)

Nothing like this has happened … No one has heard of such a terrible thing (UST)

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: [No one has ever done or seen anything like this]

Support Reference: Active or Passive

---

from the day of the coming up of the sons of Israel from the land of Egypt (ULT)

since our ancestors came here from Egypt (UST)

The author is using the term **day** by association to mean the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [since the time when the sons of Israel came up from the land of Egypt]

Support Reference: Metonymy

Set for yourselves upon it (ULT)

We all need to think carefully about this (UST)

The author is using a common expression of his culture to mean that the people should think carefully about what had happened. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Think carefully about what has happened]

Support Reference: Idiom

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unfoldingWord® Translation Words

ULT

- Israel
- Egypt

UST

- our ancestors
- Egypt

Judges 20

Judges 20 Chapter Introduction

Structure and Formatting

In this chapter, the author continues the story he began in chapter 19 which provides evidence of the benefits of Israel having a godly king in the future. He tells how the Benjaminites refused to surrender the men who had committed the outrageous crime and how the Israelites fought a very destructive war against them to purge Israel from the guilt and defilement of this crime.

Religious and Cultural Concepts in This Chapter

Why does the Levite say that the “lords of Gibeah” encircled the house?

As the Levite is giving an account of the crime to the Israelite assembly, he says that “the lords of Gibeah arose against me, and they encircled the house at night against me” (20:5). He probably does not mean that the legal rulers of the city of Gibeah did this, even though he is using the same term that the author uses for such rulers several times in chapter 9 when he speaks of the “lords of Shechem.” (The phrase “the lords of the Philistines,” which occurs several times in chapter 16, uses a different term for “lords,” but it has the same meaning.) Rather, the Levite probably means that the wicked men who surrounded the house where he was staying could do whatever they wanted in the city and no one could stop them. It was as if they actually were the “lords” of the city. The UST models one way to convey this meaning.

Why does the Levite say that the men of Gibeah intended to “kill” him?

The wicked men in Gibeah shout in 19:22 to those inside the house that they want to “know” the Levite, that is, to assault him sexually. When the Levite gives an account of their crime in 20:5, he says that they intended to kill him. He probably says this because he recognizes that while the men were going to use sex as a weapon, they intended to commit a crime of power and violence that would likely have involved killing him in the end. That is what they did to his concubine. The UST models one way to convey this meaning.

Translation Issues in This Chapter

“drawing the sword”

Several times in this chapter, the author describes men as “drawing the sword.” He is using one thing that a skilled fighter would learn to do to represent all the things that such a fighter would do. The meaning is that such men were experienced soldiers. Use a word or phrase in your translation that would convey that meaning. (See: Synecdoche)

Judges 20:1

ULT:
Then all of the sons of Israel came forth, and the congregation was assembled as one man, from Dan and unto Beersheba and the land of Gilead, to Yahweh at Mizpah.

UST:
Then many people from throughout Israel traveled to Mizpah so they could meet together there and talk about what to do. They came from as far north as the city of Dan and from as far south as the city of Beersheba. They also came from the region of Gilead east of the Jordan River. They asked Yahweh to be present with them and guide their discussion.

Then all of the sons of Israel came forth, and the congregation was assembled as one man, from Dan and unto Beersheba and the land of Gilead, to Yahweh at Mizpah (ULT)

Then many people from throughout Israel traveled to Mizpah so they could meet together there and talk about what to do. They came from as far north as the city of Dan and from as far south as the city of Beersheba. They also came from the region of Gilead east of the Jordan River. They asked Yahweh to be present with them and guide their discussion (UST)

It may be more natural in your language to put the information about where the Israelites came from with the statement that they **came forth**. Alternate translation: [Then all of the sons of Israel came forth, from Dan and unto Beersheba and the land of Gilead, and the congregation was assembled as one man to Yahweh at Mizpah]

Support Reference: Information Structure

Then all of the sons of Israel came forth (ULT)

Then many people from throughout Israel traveled (UST)

The author 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: [Then a great number of Israelites gathered]

Support Reference: Hyperbole

---

the sons of Israel (ULT)

from throughout Israel (UST)

See the introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [the descendants of Israel]

Support Reference: Metaphor

---

and the congregation was assembled (ULT)

so they could meet … there and talk about what to do (UST)

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 the congregation assembled]

Support Reference: Active or Passive

---

as one man (ULT)

together (UST)

The point of this comparison is that just as one person acts with single intention, so the Israelites who gathered all had the same intention, to punish the outrageous act that they had heard about. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [with the same intention]

Support Reference: Simile

---

unfoldingWord® Translation Words

ULT

- Beersheba
- Beersheba
- Israel
- and the land of
- Gilead
- Yahweh
- at Mizpah

UST

- the city of Beersheba
- the city of Beersheba
- from throughout Israel
- They also came from the region of
- Gilead east of the Jordan River
- Yahweh
- to Mizpah

Judges 20:2

ULT:
And the cornerstones of all of the people, all of the tribes of Israel, stationed themselves within the assembly of the people of God, 400, 000, a man, a footsoldier drawing the sword.

UST:
The leaders who had come from various tribes of Israel met together with all the other Israelite people. There were 400,000 men there who had learned how to fight well on foot with a sword.

drawing the sword (ULT)

who had learned how to fight well … with a sword (UST)

See the discussion of this phrase in the Introduction to this chapter. Alternate translation: [skilled in warfare]

Support Reference: Synecdoche

---

the cornerstones of (ULT)

The leaders who had come from (UST)

The author is speaking of the leaders of the people as if they were **cornerstones**. If it would be helpful in your language, you could express the meaning using an equivalent expression or you could state the meaning plainly as in the UST.

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- the tribes of
- Israel
- within the assembly of
- God
- the sword

UST
- tribes
- of Israel

- with all the other
- Israelite
- a sword

Judges 20:3

ULT:
Now the sons of Benjamin heard that the sons of Israel had gone up {to} Mizpah. And the sons of Israel said, "Say how this evil has been done."

UST:
The people of the tribe of Benjamin heard that the other Israelites were meeting in Mizpah. But no one from the tribe of Benjamin joined them there. The other Israelites who had gathered asked to hear how this horrible crime had happened.

Now the sons of Benjamin heard that the sons of Israel had gone up {to} Mizpah (ULT)

The people of the tribe of Benjamin heard that the other Israelites were meeting in Mizpah. But no one from the tribe of Benjamin joined them there (UST)

The author assumes that readers will recognize that he means the Benjaminites **heard** about this assembly but did not join it. This indicates that they were going to defend the men of Gibeah rather than join in punishing them. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Now the sons of Benjamin heard that the sons of Israel had gone up to Mizpah, but they did not join the assembly, because they were going to defend rather than punish men from their own tribe]

Support Reference: Assumed Knowledge and Implicit Information

---

And the sons of Israel said (ULT)

The other Israelites who had gathered asked (UST)

The author assumes that readers will know that the Israelites were speaking to the Levite. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the sons of Israel said to the Levite]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- Benjamin
- Israel

- {to} Mizpah
- Israel
- evil

UST

- the tribe of Benjamin
- the other Israelites
- in Mizpah. But no one from the tribe of Benjamin joined them there
- The other Israelites who had gathered
- horrible crime

Judges 20:4

ULT:
So the man, the Levite, the husband of the murdered woman, answered and said, "To Gibeah that {is} to Benjamin I came, I and my concubine, to lodge."

UST:
The Levite whose wife the men of Gibeah had murdered spoke up. He said, "My wife and I were traveling, and we needed a place to stay for the night. We went to the city whose name is Gibeah that is in the territory of the tribe of Benjamin.

So the man, the Levite, the husband of the murdered woman, answered (ULT)

The Levite whose wife the men of Gibeah had murdered spoke up (UST)

The author is using this phrase to remind readers who this person is. If your language has its own way of reminding readers about participants, you can use it here in your translation.

Support Reference: Introduction of New and Old Participants

---

answered and said (ULT)

spoke up. He said (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells in what way the Levite **said** this. Alternate translation: [replied]

Support Reference: Hendiadys

---

unfoldingWord® Translation Words

ULT
- the Levite
- {is} to Benjamin

UST
- The Levite
- is in the territory of the tribe of Benjamin

Judges 20:5

ULT:
And the lords of Gibeah arose against me, and they encircled the house at night against me. Me, they intended to kill, but my concubine, they humbled, and she died.

UST:
That evening, a gang of men who seem to be able to do whatever they want in that city surrounded the house where we were staying. They wanted to rape me, and they would have killed me afterwards. {I know that because} they raped my wife all night so that she died.

the lords of Gibeah (ULT)

a gang of men who seem to be able to do whatever they want in that city (UST)

The author says in 19:22 that "men of the city" who were "sons of wickedness" were the ones who **encircled the house**. See the discussion in the Notes to this chapter for an explanation of why the Levite says that it was the **lords of Gibeah** who did this.

Support Reference: Assumed Knowledge and Implicit Information

---

Me, they intended to kill (ULT)

and they would have killed me afterwards (UST)

See the discussion in the Notes to this chapter of why the Levite says that the men of Gibeah intended to **kill** him rather than that they intended to assault him sexually.

Support Reference: Assumed Knowledge and Implicit Information

---

they humbled (ULT)

{I know that because} they raped (UST)

See how you translated the same expression in 19:24.

Support Reference: Euphemism

---

unfoldingWord® Translation Words

ULT

- the lords of
- the house

UST

- a gang of men who seem to be able to do whatever they want in
- the house

Judges 20:6

ULT:
And I took back my concubine, and I cut her up, and I sent her into every field of the inheritance of Israel, because they have done lewdness and outrage in Israel.

UST:
I took her body home and cut it into pieces. Then I sent one piece into the territory of each of the tribes of Israel. I did that because I wanted you all to know about this terrible, wicked thing that those men did right here in Israel.

into every field of the inheritance of Israel (ULT)

into the territory of each of the tribes of Israel (UST)

The author is using one kind of the land, a **field**, to mean land of all kinds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [into every part of the inheritance of Israel]

Support Reference: Synecdoche

---

the inheritance of Israel (ULT)

the tribes of Israel (UST)

See how you translated the term “inheritance” in 18:1. Alternate translation: [the territory of Israel]

Support Reference: Metaphor

---

lewdness and outrage (ULT)

this terrible, wicked thing (UST)

The terms **lewdness** and **outrage** mean similar things. The Levite 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 terrible outrage]

Support Reference: Doublet

---

unfoldingWord® Translation Words

ULT

- the inheritance of
- Israel
- in Israel

UST

- the tribes of
- Israel
- right here in Israel

Judges 20:7

ULT:
Behold, all of you sons of Israel, give to yourselves a word and advice here.”

UST:
So now, all you Israelites, talk together here and decide what you should do about this!”

Behold (ULT)

So now (UST)

See the introduction to Judges for a discussion of this word.

Support Reference: Metaphor

---

a word and advice (ULT)

talk … and decide what you should do about this (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **advice** tells what kind of **word** is needed. Alternate translation: [a word of advice]

Support Reference: Hendiadys

---

a word and advice (ULT)

talk … and decide what you should do about this (UST)

The Levite is using the term **word** to represent counsel that the assembled Israelites would give by using words. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [some wise counsel]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Israel

UST

- Israelites

Judges 20:8

ULT:
And all of the people arose as one man, saying, "We will not go back, a man to his tent, and we will not return, a man to his house!

UST:
Then all the people stood up together {to show how resolved they were} and said, "None of us will go back to where we live {until we make sure that those men will be punished}!

as one man (ULT)

together (UST)

See how you translated the same expression in 20:1.

Support Reference: Simile

We will not go back, a man to his tent, and we will not return, a man to his house (ULT)

None of us will go back to where we live {until we make sure that those men will be punished} (UST)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [None of us will return home]

Support Reference: Parallelism

We will not go back, a man to his tent, and we will not return, a man to his house (ULT)

None of us will go back to where we live {until we make sure that those men will be punished} (UST)

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: [None of us will return home until we have dealt with this matter]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- to his house

UST

- to where we live

Judges 20:9

ULT:
And now this {is} the thing that we should do to Gibeah, against it by lot.

UST:
This is what we must do to the people of Gibeah. First, we will cast lots to choose an army of soldiers to attack them.

against it by lot (ULT)

First, we will cast lots to choose an army of soldiers to attack them (UST)

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: [we should choose an army of soldiers by lot to attack it]

Support Reference: Ellipsis

Judges 20:10

ULT:
Now we will take ten men of a hundred from all of the tribes of Israel, and a hundred from a thousand, and a thousand from a myriad, to get provision for the people, to do at their coming to Gibeah in Benjamin according to all of the outrage that it did in Israel."

UST:
Then, we will have one tenth of our people get supplies for those soldiers. That way they will have what they need to go to Gibeah in the territory of Benjamin and punish the people who are responsible for doing this terrible thing in the land of Israel."

ten men of a hundred from all of the tribes of Israel, and a hundred from a thousand, and a thousand from a myriad (ULT)

one tenth of our people (UST)

These three phrases mean similar things. The people are using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [one tenth of all of our men]

Support Reference: Doublet

---

for the people (ULT)

for those soldiers (UST)

The author assumes that readers will know that in this context, the term **people** refers to the army that would attack Gibeah. The author uses the term in this way frequently in the rest of the chapter. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for the army]

Support Reference: Assumed Knowledge and Implicit Information

---

to do at their coming to Gibeah in Benjamin according to all of the outrage that it did in Israel (ULT)

to go to Gibeah in the territory of Benjamin and punish the people who are responsible for doing this terrible thing in the land of Israel (UST)

It may be more natural in your language to put the information about what the army would do with the information about when they would do it. Alternate translation: [so that when they come to Gibeah in Benjamin, they can do to it what it deserves for all of the outrage that it did in Israel]

Support Reference: Information Structure

---

unfoldingWord® Translation Words

ULT

- the tribes of
- Israel
- in Benjamin
- in Israel

UST

- our people
- our people
- in the territory of Benjamin
- in the land of Israel

Judges 20:11

ULT:
So every man of Israel was gathered against the city as one man, associates.

UST:
And all the Israelite people agreed that they had to punish the people of Gibeah. They would all work together to do that.

So every man of Israel was gathered (ULT)

And all the Israelite people agreed (UST)

The author is using an overstatement to emphasize how many Israelite men came. Not literally **every man** came, but a very large number did. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So a great number of Israelite men were gathered]

Support Reference: Hyperbole

So every man of Israel was gathered (ULT)

And all the Israelite people agreed (UST)

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: [So every man of Israel gathered]

Support Reference: Active or Passive

---

as one man, associates (ULT)

They would all work together to do that (UST)

The terms **as one man** and **associates** 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: [in complete unity of purpose]

Support Reference: Doublet

---

as one man (ULT)

They would all (UST)

See how you translated the same expression in 20:1.

Support Reference: Simile

---

unfoldingWord® Translation Words

ULT
- Israel

UST
- Israelite

Judges 20:12

ULT:
And the tribes of Israel sent men into all of the tribes of Benjamin, saying, "What is this evil that has been done among you?

UST:
The assembly of Israelites also agreed to send messengers throughout the tribe of Benjamin. They told these messengers to say, "Some of your men have done a very wicked thing in your territory!

of the tribes of Benjamin (ULT)

the tribe of Benjamin (UST)

The author assumes that readers will know that he is using the word **tribes** to mean the different clans within the tribe of Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the clans of Benjamin]

Support Reference: Assumed Knowledge and Implicit Information

---

What is this evil that has been done among you (ULT)

Some of your men have done a very wicked thing in your territory (UST)

The Israelites 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: [A terrible evil has been done among you!]

Support Reference: Rhetorical Question

---

unfoldingWord® Translation Words

ULT
- the tribes of
- Israel
- of the tribes of
- Benjamin
- evil

UST

- The assembly of
- Israelites
- the tribe of
- Benjamin
- a very wicked thing

Judges 20:13

ULT:
And now, give over the men, the sons of wickedness, who {are} in Gibeah, that we may kill them so that we may burn up evil from Israel." But they were not willing, Benjamin, to listen to the voice of their brothers, the sons of Israel.

UST:
Those wicked men live in the city of Gibeah. Surrender them to us so that we can execute them. That way we can get rid of the influence that the wicked thing they did is having on the people of Israel." But the people of the tribe of Benjamin refused to surrender the men as the other Israelites had demanded.

the men, the sons of wickedness (ULT)

Those wicked men … them (UST)

See how you translated a similar expression in 19:22.

Support Reference: Idiom

---

so that we may burn up evil from Israel (ULT)

That way we can get rid of the influence that the wicked thing they did is having on the people of Israel (UST)

The Israelites are speaking of purging their land from the defilement that this **evil** had caused as if they were going to **burn up** the evil. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that we may purge the land of Israel from the defilement of this evil]

Support Reference: Metaphor

---

to listen to the voice of their brothers, the sons of Israel (ULT)

to surrender the men as the other Israelites had demanded (UST)

The author is using the term **voice** by association to mean what the Israelites were saying. If it would be helpful in your language, you could use an equivalent expression or plain

language. Alternate translation: [to do what their brothers, the sons of Israel, were telling them to do]

Support Reference: Metonymy

---

their brothers, the sons of Israel (ULT)

the other Israelites (UST)

The author is speaking of the other Israelites as if they were the actual **brothers** of the Benjaminites. He is using the term to mean descendants of the same ancestor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their fellow Israelites]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- evil
- from Israel
- Benjamin
- Israel

UST

- the influence that the wicked thing they did is having
- on the people of Israel
- But the people of the tribe of Benjamin
- the … Israelites

Judges 20:14

ULT:
Then the sons of Benjamin gathered themselves from the cities to Gibeah, to come out to battle with the sons of Israel.

UST:
The men who lived in other cities in the territory of Benjamin gathered at Gibeah to defend it against the other Israelites when they attacked.

from the cities (ULT)

who lived in other cities (UST)

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: [from the other cities in their tribal territory]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT
- Benjamin
- Israel

UST
- in the territory of Benjamin
- the other Israelites

Judges 20:15

ULT:
And the sons of Benjamin mobilized themselves on that day from the cities, 26,000 men drawing the sword, besides 700 chosen men from the dwellers of Gibeah {who} mobilized themselves.

UST:
When they did that, a total of 26,000 fighting men came from those cities to fight. Another 700 skilled warriors who lived in Gibeah joined them.

on that day (ULT)

When … did that (UST)

This probably took more than a single **day**. The author seems to be using the term **day** by association to mean a particular time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [at that time]

Support Reference: Metonymy

---

chosen men (ULT)

skilled warriors (UST)

The author assumes that readers will know that these men were specially selected because they were the best soldiers. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [elite troops]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- And … mobilized themselves
- Benjamin
- the sword

UST
- came … to fight
- they

- fighting

Judges 20:16

ULT:
Among all of this people {were} 700, a chosen man, impeded in his right hand, each of them slinging with a stone at a hair and he would not miss.

UST:
Among those soldiers there were 700 skilled warriors who were left-handed. They could all sling stones and hit targets with great accuracy.

impeded in his right hand (ULT)

who were left-handed (UST)

See how you translated the similar expression in 3:15. Alternate translation: [who were left-handed]

Support Reference: Metaphor

---

each of them slinging with a stone at a hair and he would not miss (ULT)

They could all sling stones and hit targets with great accuracy (UST)

The author is using an overstatement to emphasize how accurate these soldiers were with their slings. In your translation, you could keep the image but show that it is a comparison. Alternate translation: [who were so accurate with a sling that it seemed they could even aim at a hair and not miss]

Support Reference: Hyperbole

---

unfoldingWord® Translation Words

ULT
- he would … miss

UST
- and hit targets with great accuracy

Judges 20:17

ULT:
And the men of Israel, besides Benjamin, mobilized themselves, 400, 000 men drawing the sword, each of them a man of war.

UST:
The people of all the tribes of Israel except Benjamin formed an army of 400,000 men. Those men had learned how to fight with a sword. They were all experienced soldiers.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Benjamin
- Israel
- the sword

UST

- Benjamin
- Israel
- a sword

Judges 20:18

ULT:
And they arose and went up to Bethel. And the sons of Israel inquired of God, and they said, "Who should go up for us at the start to the battle with the sons of Benjamin?" And Yahweh said, "Judah at the start."

UST:
Those other Israelites wanted to ask God for advice. So they went to Bethel {where the sacred chest was at that time}. They asked, "Which tribe's soldiers should lead the attack when we go and fight against the tribe of Benjamin?" Yahweh answered, "The soldiers from the tribe of Judah should lead the attack."

Judah at the start (ULT)

The soldiers from the tribe of Judah should lead the attack (UST)

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: [The soldiers from the tribe of Judah should go up at the start]

Support Reference: Ellipsis

Judah (ULT)

The soldiers from the tribe of Judah (UST)

See the section titled "name of tribe, city, or kingdom representing its people" in the Introduction to Judges for a discussion of how the word **Judah** is being used here. The UST expresses how the word **Judah** is being used here.

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- to Bethel
- to Bethel
- of God
- Israel
- Benjamin

- Yahweh
- Judah

UST

- Bethel {where the sacred chest was at that time}
- Bethel {where the sacred chest was at that time}
- God
- Israelites
- Benjamin
- Yahweh
- The soldiers from the tribe of Judah

Judges 20:19

ULT:
So the sons of Israel arose in the morning, and they camped near Gibeah.

UST:
So the next morning the Israelite soldiers went and set up a military camp near Gibeah.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Israel

UST

- soldiers

Judges 20:20

ULT:
And the men of Israel went out to battle against Benjamin. And the men of Israel arrayed themselves for battle against Gibeah.

UST:
After that, the Israelite soldiers went to fight against the men from the tribe of Benjamin. They got into positions near Gibeah where they could fight a battle.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Israel
- Benjamin
- Israel

UST

- Israelite
- the men from the tribe of Benjamin
- They

Judges 20:21

ULT:
And the sons of Benjamin came out from Gibeah, and they destroyed down to the ground 22,000 men from Israel on that day.

UST:
The soldiers from the tribe of Benjamin came out of Gibeah and fought against them. They killed 22,000 soldiers from Israel in that battle.

and they destroyed down to the ground 22,000 men from Israel (ULT)

They killed 22,000 soldiers from Israel (UST)

The author is using a common expression of his culture to mean that they killed all of these men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and they killed a full 22,000 Israelite men]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Benjamin
- from Israel
- down to the ground

UST
- Benjamin
- from Israel
- They killed

Judges 20:22

ULT:
But the people, the men of Israel, strengthened themselves, and they resumed to array for battle at the place where they had arrayed there on the first day.

UST:
But the soldiers of Israel did not give up. They got ready to fight the next day in the same battle lines as on the first day.

at the place where they had arrayed there (ULT)

in the same battle lines as (UST)

It might seem that the expression **where they had arrayed there** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: [where they had arrayed]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

---

on the first day (ULT)

on the first day (UST)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day one] or [the day before]

Support Reference: Ordinal Numbers

---

unfoldingWord® Translation Words

ULT
- Israel

UST
- Israel

Judges 20:23

ULT:
For the sons of Israel had gone up and wept to the face of Yahweh until the evening. And they had inquired of Yahweh, saying, "Shall I resume to approach to battle with the sons of Benjamin, my brother?" And Yahweh had said, "Go up against him."

UST:
Some of them had gone {to Bethel} and mourned in Yahweh's presence until the end of that day. They had asked Yahweh what they should do. They had said, "Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are?" Yahweh had answered, "Yes, attack them!"

For the sons of Israel had gone up and wept to the face of Yahweh (ULT)

Some of them had gone {to Bethel} and mourned in Yahweh's presence (UST)

The author is providing background information to help readers understand the reasons for what he said in the previous verse. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

For the sons of Israel had gone up (ULT)

Some of them had gone {to Bethel} (UST)

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. The meaning is clarified in 20:26–27. Alternate translation: [For the sons of Israel had gone up to Bethel]

Support Reference: Ellipsis

---

to the face of Yahweh (ULT)

in Yahweh's presence (UST)

As the Introduction to Judges discusses, here, **to the face of** represents being in the presence of Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of Yahweh]

Support Reference: Metonymy

Shall I resume to approach to battle with the sons of Benjamin, my brother (ULT)

Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are (UST)

The Israelites are speaking as if they and the Benjaminites were individuals who were brothers. It may be more natural in your language to use plural forms here. Alternate translation: [Should we resume to approach to battle with the sons of Benjamin, our brothers]

Support Reference: Personification

---

my brother (ULT)

even though they are Israelites just as we are (UST)

The Israelites are speaking of the tribe of Benjamin as if it were their actual **brother**. They mean it is descended from the same ancestor as their tribes. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our fellow Israelites]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Israel
- Yahweh
- of Yahweh

- Benjamin
- And Yahweh

UST

- Some of them
- Yahweh's
- Yahweh
- Benjamin
- Yahweh

Judges 20:24

ULT:
So the sons of Israel drew near to the sons of Benjamin on the second day.

UST:
So the next day the Israelite soldiers once again advanced against the Benjaminite army.

on the second day (ULT)

the next day (UST)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day two]

Support Reference: Ordinal Numbers

---

unfoldingWord® Translation Words

ULT
- Israel
- Benjamin

UST
- Israelite
- Benjaminite

Judges 20:25

ULT:
And Benjamin came forth to meet them from Gibeah on the second day, and they destroyed to the ground yet 18,000 men from the sons of Israel, all of these drawers of a sword.

UST:
The soldiers from the tribe of Benjamin came out from Gibeah to fight another battle. They attacked them, and they killed 18,000 more Israelite soldiers who had all learned how to fight well with a sword.

on the second day (ULT)

to fight another battle (UST)

See how you translated this expression in 20:24.

Support Reference: Ordinal Numbers

---

and they destroyed to the ground (ULT)

and they killed (UST)

See how you translated this expression in 20:21.

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Benjamin
- Israel
- to the ground
- a sword

UST
- The soldiers from the tribe of Benjamin
- Israelite
- and they killed
- with a sword

Judges 20:26

ULT:
Then all of the sons of Israel went up, and all of the people, and they came {to} Bethel. And they wept, and they sat there to the face of Yahweh, and they fasted on that day until the evening, and they offered burnt offerings and peace offerings to the face of Yahweh.

UST:
That afternoon, the soldiers who had survived went to Bethel. All the other Israelites who had come to support the army went with them. They sat there in Yahweh's presence and mourned. They ate nothing that day until the sun set. At the sacred tent the priests made sacrifices for them that they burned completely on the altar, and they also made fellowship sacrifices.

Then all of the sons of Israel went up, and all of the people (ULT)

That afternoon, the soldiers who had survived went … All the other Israelites who had come to support the army went with them (UST)

The author assumes that readers will know that by **all of the sons of Israel**, in this context, he means the army, and that by **all of the people** he means the other Israelites who were there. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Then the whole army and all of the other Israelites who were there went up]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- {to} Bethel
- {to} Bethel
- Israel
- Yahweh
- and they fasted
- burnt offerings
- Yahweh

UST
- to Bethel
- to Bethel
- the soldiers
- Yahweh's
- They ate nothing
- that they burned completely on the altar

- At the sacred tent

Judges 20:27

ULT:
Then the sons of Israel inquired of Yahweh, for the Box of the Covenant of God {was} there in those days

UST:
The people of Israel asked Yahweh to guide them. The sacred chest of God was in Bethel at that time.

Then the sons of Israel inquired of Yahweh, for the Box of the Covenant of God {was} there in those days (ULT)

The people of Israel asked Yahweh to guide them. The sacred chest of God was in Bethel at that time (UST)

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: [Then, because the Box of the Covenant of God was there in those days, the sons of Israel inquired of Yahweh]

Support Reference: Connect — Reason-and-Result Relationship

---

in those days (ULT)

at that time (UST)

The author is using the term **days** by association to mean a particular 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 as in the UST.

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- the Box of
- Israel
- of Yahweh
- the Covenant of
- God

UST

- The … chest of
- Israel
- Yahweh
- sacred
- God

Judges 20:28

ULT:
(and Phinehas, the son of Eleazar, the son of Aaron, {was} standing to the face of it in those days), saying, "Shall I resume again to go out to battle with the sons of Benjamin, my brother, or shall I stop?" And Yahweh said, "Go up, for tomorrow I will give him into your hand."

UST:
Phinehas son of Eleazar, the grandson of Aaron, was serving as the high priest at the sacred tent at that time. The Israelites asked, "Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are? Or should we not fight any more battles?" Yahweh said, "Attack them, because tomorrow I will enable you to defeat them."

{was} standing to the face of it (ULT)

was serving as the high priest at the sacred tent (UST)

The author is using a common expression of his culture to mean that Phinehas was serving as priest at the tabernacle where the Box of the Covenant was. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [was serving as a priest at the tabernacle where it was]

Support Reference: Idiom

---

in those days (ULT)

at that time (UST)

See how you translated the same expression in 20:27.

Support Reference: Metonymy

Shall I resume again to go out to battle with the sons of Benjamin, my brother, or shall I stop (ULT)

Should we fight another battle with the soldiers from the tribe of Benjamin, even though they are Israelites just as we are? Or should we not fight any more battles (UST)

See how you translated the similar expression in 20:23. Alternate translation: [Should we resume again to go out to battle with the sons of Benjamin, our fellow Israelites, or should we stop]

Support Reference: Personification

I will give him into your hand (ULT)

I will enable you to defeat them (UST)

Yahweh is using the pronoun **him** to refer to **the sons of Benjamin**, about whom the Israelites are asking. It may be more natural in your language to use a plural pronoun. Alternate translation: [I will give them into your hand]

Support Reference: Pronouns — When to Use Them

I will give him into your hand (ULT)

I will enable you to defeat them (UST)

See the introduction to Judges for a discussion of the phrase **into your hand**.

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- and Phinehas
- Eleazar
- Aaron
- {was} standing
- Benjamin
- Yahweh

UST

- Phinehas
- Eleazar
- Aaron
- was serving as the high priest
- Benjamin
- Yahweh

Judges 20:29

ULT:
So Israel set ambushers against Gibeah all around.

UST:
The Israelites had many of their soldiers hide in the fields around Gibeah.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- So … set
- Israel

UST

- had
- The Israelites

Judges 20:30

ULT:
And the sons of Israel went up against the sons of Benjamin on the third day, and they arrayed against Gibeah as time upon time.

UST:
The other Israelite soldiers advanced against Gibeah for a third time. They stood in their positions for fighting a battle against the Benjaminite army just as they had done on the previous days.

on the third day (ULT)

for a third time (UST)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [on day three] or [for yet another day]

Support Reference: Ordinal Numbers

---

as time upon time (ULT)

just as they had done on the previous days (UST)

The author is using a common expression of his culture to mean that they did this the same way they had done it the previous times. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [as they had done the previous times]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- Israel
- Benjamin

UST
- Israelite
- Benjaminite

Judges 20:31

ULT:
And the sons of Benjamin came out to meet the people. They were drawn from the city, and they began to strike down {some} of the people, slain as time upon time on the roads, {of} which one went up {to} Bethel and one {to} Gibeah by the field, about 30 men of Israel.

UST:
Then the soldiers from the tribe of Benjamin came out of the city to fight against them. The Israelite soldiers retreated so that they would chase them and go away from the city. The Benjaminite soldiers were able to kill some of them as they had done before. They killed them on the roads {that they were using to retreat}. (One of those roads went to Bethel, and the other road went through the countryside to Gibeah.) They killed about 30 Israelite soldiers.

They were drawn from the city (ULT)

The Israelite soldiers retreated so that they would chase them and go away from the city (UST)

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 Israelites drew them away from the city]

Support Reference: Active or Passive

---

slain (ULT)

They killed them (UST)

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: [whom they killed]

Support Reference: Ellipsis

---

as time upon time (ULT)

as they had done before (UST)

See how you translated this expression in 20:30.

Support Reference: Idiom

---

about 30 men of Israel (ULT)

They killed about 30 Israelite soldiers (UST)

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. It may be helpful to begin a new sentence here. Alternate translation: [They killed about 30 men of Israel]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT

- {to} Bethel
- {to} Bethel
- Benjamin
- and they began
- Israel

UST

- to Bethel
- to Bethel
- Benjamin
- The Benjaminite soldiers were able
- Israelite

Judges 20:32

ULT:
And the sons of Benjamin said, "They {are} being beaten to our faces as at the first." But the sons of Israel had said, "Let us flee and let us draw him from the city to the roads."

UST:
The men of the tribe of Benjamin thought, "We are defeating them as we did before!" But the Israelite soldiers had only retreated in order to trick the soldiers from Benjamin into leaving the city and going down the roads.

They {are} being beaten (ULT)

We are defeating them (UST)

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 are beating them]

Support Reference: Active or Passive

---

as at the first (ULT)

as we did before (UST)

The author is using the adjective **first** as a noun to mean the first battle. Your language may use adjectives in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: [as in the first battle]

Support Reference: Nominal Adjectives

---

and let us draw him (ULT)

in order to trick the soldiers from Benjamin into leaving (UST)

The pronoun **him** refers to the army of Benjamin. It may be helpful to clarify this for your readers. Alternate translation: [and let us draw their army]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- Benjamin
- Israel

UST

- Benjamin
- Israelite

Judges 20:33

ULT:
Then every man of Israel arose from his place, and they arrayed at Baal Tamar. And the ambush of Israel gushed from his place, from Maareh Gibeah.

UST:
All at once, the soldiers in the main Israelite army stopped running away and came together into battle positions at a place that people call Baal Tamar. The other Israelite soldiers ran out from where they had been hiding in Maareh Gibeah.

And the ambush of Israel gushed from his place (ULT)

The other Israelite soldiers ran out from where they had been hiding (UST)

The author is speaking of the Israelite soldiers who were hiding in ambush as if they had been water that **gushed** out. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And the ambush of Israel rushed out of its place] or [And the Israelite soldiers rushed out from their hiding place]

Support Reference: Metaphor

---

from Maareh Gibeah (ULT)

in Maareh Gibeah (UST)

The words **Maareh Gibeah** could be a description rather than a name. Alternate translation: [from the fields around Gibeah]

Support Reference: How to Translate Names

---

unfoldingWord® Translation Words

ULT
- Israel
- Israel

UST
- Israelite
- Israelite

Judges 20:34

ULT:
And 10,000 men, chosen from all of Israel, came from opposite Gibeah, and the battle {was} heavy. But they did not know that harm {was} touching upon them.

UST:
There were 10,000 of those soldiers, and the Israelites had selected them for this mission from throughout their army. They advanced against the Benjaminite soldiers from the direction of the city. There was a very big battle. The soldiers from the tribe of Benjamin did not yet realize that the Israelites were going to defeat them badly.

chosen from all of Israel (ULT)

and the Israelites had selected them for this mission from throughout their army (UST)

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: [whom the Israelites had chosen as the best of all their soldiers]

Support Reference: Active or Passive

---

and the battle {was} heavy (ULT)

There was a very big battle (UST)

The author is speaking of the battle as if it were a **heavy** physical thing that was weighing down the soldiers or that was hard for them to carry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and the fighting was intense]

Support Reference: Metaphor

But they did not know (ULT)

The soldiers from the tribe of Benjamin did not yet realize (UST)

The pronoun **they** refers to the Benjaminites. It may be helpful to clarify this for your readers. Alternate translation: [But the Benjaminites did not know]

Support Reference: Pronouns — When to Use Them

---

that harm {was} touching upon them (ULT)

that the Israelites were going to defeat them badly (UST)

The author is using a common expression of his culture to mean that the Benjaminite soldiers were just about to experience great **harm**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that they were about to be destroyed]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Israel
- did … know
- harm

UST

- their army
- did … yet realize
- the Israelites were going to defeat them badly

Judges 20:35

ULT:
So Yahweh defeated Benjamin to the face of Israel. And the sons of Israel destroyed Benjamin on that day, 25, 100 men, all of them drawing the sword.

UST:
Yahweh enabled the Israelite soldiers to defeat the soldiers from the tribe of Benjamin. That day the Israelites killed 25,100 Benjaminites who had all learned how to fight well with a sword.

25, 100 men (ULT)

25,100 Benjaminites (UST)

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. It may be helpful to begin a new sentence here. Alternate translation: [They killed 25,100 men]

Support Reference: Ellipsis

25, 100 men (ULT)

25,100 Benjaminites (UST)

See how you translated the similar instances in 16:5 and 17:2 of large numbers with 100 added. Alternate translation: [no less than 25,000 men]

Support Reference: Numbers

---

unfoldingWord® Translation Words

ULT
- Benjamin
- Yahweh
- Benjamin
- Israel
- Israel
- the sword

UST
- Benjaminites

- Yahweh
- the soldiers from the tribe of Benjamin
- the Israelite soldiers
- the Israelites
- a sword

Judges 20:36

ULT:
And the sons of Benjamin saw that they were defeated. For the men of Israel had given place to Benjamin because they were confident in the ambush that they had set against Gibeah.

UST:
Finally the soldiers from the tribe of Benjamin recognized that they were going to lose the battle. {They realized that} the Israelite soldiers had only retreated because they knew they had other soldiers hiding around Gibeah {who would come and attack them from behind}.

they were defeated (ULT)

they were going to lose the battle (UST)

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 other Israelites had defeated them]

Support Reference: Active or Passive

For the men of Israel had given place to Benjamin because they were confident in the ambush that they had set against Gibeah (ULT)

the Israelite soldiers had only retreated because they knew they had other soldiers hiding around Gibeah {who would come and attack them from behind} (UST)

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 were confident in the ambush that they had set against Gibeah, the men of Israel had given place to Benjamin]

Support Reference: Connect — Reason-and-Result Relationship

For the men of Israel had given place to Benjamin (ULT)

the Israelite soldiers had only retreated (UST)

The author is using a common expression of his culture to mean that the Israelites deliberately retreated in order to draw the Benjaminites away from Gibeah. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [For the men of Israel had deliberately retreated before Benjamin]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Benjamin
- Israel
- to Benjamin

UST

- Benjamin
- Israelite
- had only retreated

Judges 20:37

ULT:
And the ambush hurried and spread out against Gibeah, and the ambush marched out and struck all of the city to the mouth of the sword.

UST:
Those soldiers who had been hiding came out and rushed quickly into Gibeah. They killed everyone who lived in the city.

hurried and spread out (ULT)

came out … quickly (UST)

This phrase expresses a single idea by using two words connected with **and**. The word **hurried** tells in what way they **spread out**. Alternate translation: [hurriedly spread out]

Support Reference: Hendiadys

---

and struck all of the city to the mouth of the sword (ULT)

killed everyone who lived in the city (UST)

See the introduction to Judges for a discussion of the phrase **struck … to the mouth of the sword**. Alternate translation: [and killed all the people who lived in the city]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- and … marched out
- the sword

UST
- and rushed
- everyone

Judges 20:38

ULT:
Now a sign was to the men of Israel with the ambush, “Make great” for them sending up a signal of smoke from the city

UST:
The main group of Israelite soldiers {knew when to stop fleeing and turn around and attack because they} had arranged for the soldiers who were hiding to give them a signal. They told them to {set the city on fire once they had entered it so that} a great cloud of smoke would rise from it into the sky.

Now a sign was to the men of Israel with the ambush (ULT)

The main group of Israelite soldiers {knew when to stop fleeing and turn around and attack because they} had arranged for the soldiers who were hiding to give them a signal (UST)

The author is introducing background information that will help readers understand in more detail what happens in this battle. In your translation, introduce this information in a way that would be natural in your own language and culture.

Support Reference: Background Information

Now a sign was to the men of Israel with the ambush, “Make great” for them sending up a signal of smoke from the city (ULT)

The main group of Israelite soldiers {knew when to stop fleeing and turn around and attack because they} had arranged for the soldiers who were hiding to give them a signal. They told them to {set the city on fire once they had entered it so that} a great cloud of smoke would rise from it into the sky (UST)

The author is presenting as a direct quotation what the main body of the army told the ambush to do as a **sign**. It may be more natural in your language to have an indirect quotation here. Alternate translation: [Now the men of Israel and the ambush had agreed on a sign: the ambush would send up a great column of smoke from the city]

Support Reference: Direct and Indirect Quotations

Make great” for them sending up a signal of smoke from the city (ULT)

They told them to {set the city on fire once they had entered it so that} a great cloud of smoke would rise from it into the sky (UST)

This phrase expresses a single idea by using two expressions. The words **Make great** tell in what way they should be **sending up** the **signal of smoke**. If you combine these expressions, you could present all of this as a direct quotation. Alternate translation: [“Send up a great column of smoke from the city”]

Support Reference: Hendiadys

---

for them sending up a signal of smoke from the city (ULT)

They told them to {set the city on fire once they had entered it so that} a … cloud of smoke would rise from it into the sky (UST)

The author means that the men of Israel had agreed with the ambush that they should do this once they had captured the city. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [for them sending up a signal of smoke from the city once they had captured it]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT

- Israel

UST

- Israelite

Judges 20:39

ULT:
when the men of Israel retreated from the battle. And Benjamin began to strike, the slain among the men of Israel {were} about 30 men. For they said, "Surely being beaten, he {is} being beaten to our faces, as {in} the first battle."

UST:
That was why the main group of Israelite soldiers had fled from the battle. They wanted the soldiers from the tribe of Benjamin to think that they were winning the battle, just as they had before. The soldiers from Benjamin were able to kill about 30 Israelite soldiers.

when the men of Israel retreated from the battle (ULT)

That was why the main group of Israelite soldiers had fled from the battle (UST)

If you retained the direct quotation in the previous verse, you could continue it here. Alternate translation: [once we have drawn the Benjaminite soldiers away from the city and you have entered it and captured it."]

Support Reference: Direct and Indirect Quotations

---

when the men of Israel retreated from the battle (ULT)

That was why the main group of Israelite soldiers had fled from the battle (UST)

If you changed the quotation in the previous verse to an indirect quotation, you can supply some further words here from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: [The ambush was to do that once they had captured the city after the men of Israel had retreated from the battle and drawn the Benjaminite soldiers away]

Support Reference: Ellipsis

---

they said (ULT)

the soldiers from the tribe of Benjamin to think (UST)

The pronoun **they** refers to the Benjaminites. It may be helpful to clarify this for your readers. Alternate translation: [the Benjaminites said]

Support Reference: Pronouns — When to Use Them

---

being beaten, he {is} being beaten (ULT)

that they were winning (UST)

The Benjaminites are repeating the verb **beaten** in order to intensify their expression of the idea that it conveys. 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 intensification. Alternate translation: [they are being completely beaten]

Support Reference: Reduplication

---

being beaten, he {is} being beaten (ULT)

that they were winning (UST)

The pronoun **he** refers to **the men of Israel**. It may be helpful to clarify this for your readers. Alternate translation: [the men of Israel are being completely beaten]

Support Reference: Pronouns — When to Use Them

---

being beaten, he {is} being beaten (ULT)

that they were winning (UST)

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 are completely beating the men of Israel]

Support Reference: Active or Passive

---

as {in} the first battle (ULT)

the battle, just as they had before (UST)

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [as in battle one] or [as in the earlier battle]

Support Reference: Ordinal Numbers

---

unfoldingWord® Translation Words

ULT

- Israel
- And Benjamin
- Israel

UST

- Israelite
- The soldiers from Benjamin
- Israelite

Judges 20:40

ULT:
But the signal began to go up from the city, a column of smoke, and Benjamin turned after it, and behold, the whole of the city had gone up to the heavens.

UST:
But then a cloud of smoke began to rise up from the city because the Israelite soldiers who had been hiding were setting fires as a signal. The soldiers from the tribe of Benjamin turned around and saw a great cloud of smoke going up into the sky because fires were burning throughout the city.

the whole of the city (ULT)

throughout the city (UST)

The author is using the term **city** by association to mean the smoke from the burning city. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [smoke from the whole of the city]

Support Reference: Metonymy

---

the whole of the city (ULT)

throughout the city (UST)

The author 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: [smoke from many parts of the city]

Support Reference: Hyperbole

---

unfoldingWord® Translation Words

ULT
- a column of
- Benjamin
- to the heavens

UST
- a cloud of
- The soldiers from the tribe of Benjamin

- into the sky

Judges 20:41

ULT:
And a man of Israel turned, and a man of Benjamin was alarmed, for he saw that harm had touched upon him.

UST:
The main group of Israelite men also saw the smoke, and so they turned around {and began to attack the Benjaminites}. The soldiers from the tribe of Benjamin became very afraid, because they realized that they were going to be badly defeated.

And a man of Israel turned (ULT)

The main group of Israelite men also saw the smoke, and so they turned around {and began to attack the Benjaminites} (UST)

The author is not referring to a specific **man**. He means the Israelite men in general. It may be more natural in your language to express this meaning by using a plural form. [And the Israelite soldiers turned around]

Support Reference: Generic Noun Phrases

And a man of Israel turned (ULT)

The main group of Israelite men also saw the smoke, and so they turned around {and began to attack the Benjaminites} (UST)

By **turned**, the author is implying that the soldiers turned around to attack the Benjaminites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [And the Israelite soldiers turned around to attack the Benjaminites]

Support Reference: Assumed Knowledge and Implicit Information

---

and a man of Benjamin was alarmed (ULT)

The soldiers from the tribe of Benjamin became very afraid (UST)

The author is not referring to a specific **man**. He means the Benjamite men in general. It may be more natural in your language to express this meaning by using a plural form. [and the men of Benjamin were alarmed]

Support Reference: Generic Noun Phrases

---

and a man of Benjamin was alarmed, for he saw that harm had touched upon him (ULT)

The soldiers from the tribe of Benjamin became very afraid, because they realized that they were going to be badly defeated (UST)

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 he saw that harm had touched upon him, a man of Benjamin was alarmed]

Support Reference: Connect — Reason-and-Result Relationship

---

and a man of Benjamin was alarmed (ULT)

The soldiers from the tribe of Benjamin became very afraid (UST)

The author is using a common expression of his culture to mean that each of the Benjaminite soldiers was alarmed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and each the Benjaminite soldiers was alarmed] or [and all of the Benjaminite soldiers were alarmed]

Support Reference: Idiom

---

and a man of Benjamin was alarmed (ULT)

The soldiers from the tribe of Benjamin became very afraid (UST)

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 alarmed each of the Benjaminite soldiers] or [and this alarmed all of the Benjaminite soldiers]

Support Reference: Active or Passive

---

he saw that harm had touched upon him (ULT)

they realized that they were going to be badly defeated (UST)

See how you translated this expression in 20:34. Alternate translation: [each one realized that he was about to be destroyed] or [they realized that they were about to be destroyed]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- Israel
- Benjamin
- harm

UST

- Israelite
- Benjamin
- they were going to be badly defeated

Judges 20:42

ULT:
So they turned to the face of the men of Israel to the way of the wilderness, but the battle overtook him, and {those} who {were} from the cities {were} destroying him in the midst of him.

UST:
So the soldiers from the tribe of Benjamin tried to run away toward the desolate area outside the city to escape from the Israelite soldiers. But they were not able to escape, because the rest of the Israelite soldiers were coming at them from the other direction. They were caught between the two groups.

overtook him (ULT)

But they were not able to escape (UST)

The pronoun **him** refers to the army of Benjamin. It may be helpful to clarify this for your readers. Alternate translation: [overtook the Benjaminite army]

Support Reference: Pronouns — When to Use Them

---

and {those} who {were} from the cities (ULT)

because the rest of the Israelite soldiers … from the other direction (UST)

The author is using the plural form **cities** in a context where the singular term “city” would suffice. This suggests that he may be using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the emphasis in another way. Alternate translation: [and those who were coming out of the city, where the Benjaminites could no longer find refuge]

Support Reference: Unusual Uses of the Plural

{were} destroying him in the midst of him (ULT)

were coming at them … They were caught between the two groups (UST)

The pronoun **him** refers in the first instance to the Benjaminite army, and it refers in the second instance to the Israelite army. It may be helpful to clarify this for your readers and to express the meaning more naturally. Alternate translation: [were destroying the Benjaminites, who were now in the midst of the Israelite army]

Support Reference: Pronouns — When to Use Them

---

unfoldingWord® Translation Words

ULT

- Israel

UST

- Israelite

Judges 20:43

ULT:
They surrounded Benjamin, they caused to pursue, {with} ease they trampled him unto before Gibeah, from the rising of the sun.

UST:
The Israelite soldiers surrounded many of the soldiers from the tribe of Benjamin, chasing them into an area east of Gibeah. The Israelite soldiers easily killed many of them there.

They surrounded Benjamin (ULT)

The Israelite soldiers surrounded many of the soldiers from the tribe of Benjamin (UST)

The pronoun **They** refers to the Israelite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [The Israelite soldiers surrounded the Benjaminites]

Support Reference: Pronouns — When to Use Them

---

they caused to pursue (ULT)

chasing them (UST)

The author seems to mean implicitly that the Israelite soldiers encouraged one another to **pursue** the Benjaminites who were trying to escape. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [they encouraged one another to pursue the fleeing Benjaminites]

Support Reference: Assumed Knowledge and Implicit Information

---

from the rising of the sun (ULT)

east of (UST)

The author is using the term **rising of the sun** by association to mean the east, since that is where the sun rises. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [east of the city]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Benjamin
- they caused to pursue

UST

- many of the soldiers from the tribe of Benjamin
- chasing them

Judges 20:44

ULT:
And they fell from Benjamin, 18,000 men, all of them men of valor.

UST:
The Israelites killed 18,000 soldiers from the tribe of Benjamin who were all great warriors.

And they fell from Benjamin, 18,000 men (ULT)

The Israelites killed 18,000 soldiers from the tribe of Benjamin (UST)

The author is using the term **fell** to mean that these men were killed in the battle, by association with the way they fell to the ground when they died. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [And 18,000 Benjaminite men were killed in the battle]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- from Benjamin
- And they fell
- valor

UST
- from the tribe of Benjamin
- The Israelites killed
- great

Judges 20:45

ULT:
And they turned and fled to the wilderness, to the rock of Rimmon. And they gleaned along the pathways 5,000 men. And they pursued closely after him unto Gidom, and they struck from him 2,000 men.

UST:
Those who were still alive tried to run to the rock of Rimmon in a desolate area {where they could protect themselves}. But the Israelite soldiers killed 5,000 more soldiers from the tribe of Benjamin on the roads as they were trying to run away. The Israelites chased other soldiers from the tribe of Benjamin who were fleeing towards the city of Gidom. The Israelites killed 2,000 of them.

And they turned and fled … And they gleaned (ULT)

Those who were still alive tried to run … But the Israelite soldiers killed (UST)

The first **they** refers to the remaining Benjaminite soldiers, while the second **they** refers to the Israelite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And the remaining Benjaminite soldiers turned and fled … And the Israelite soldiers gleaned]

Support Reference: Pronouns — When to Use Them

And they gleaned along the pathways 5,000 men (ULT)

But the Israelite soldiers killed 5,000 more soldiers from the tribe of Benjamin on the roads as they were trying to run away (UST)

The author is speaking as if these **men** were leftover crops that the Israelite soldiers **gleaned**. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [And they picked off another 5,000 men along the pathways] or [And they killed another 5,000 men along the pathways as they were trying to flee]

Support Reference: Metaphor

And they pursued closely after him unto Gidom, and they struck from him 2,000 men (ULT)

The Israelites chased other soldiers from the tribe of Benjamin who were fleeing towards the city of Gidom. The Israelites killed 2,000 of them (UST)

The pronoun **they** refers in both instances to the Israelite soldiers, and the pronoun **him** refers in both instances to the remaining Benjaminite soldiers. It may be helpful to clarify this for your readers. Alternate translation: [And the Israelite soldiers pursued closely after the remaining Benjaminites unto Gidom, and the Israelites killed 2,000 more of the Benjaminites]

Support Reference: Pronouns — When to Use Them

---

and they struck (ULT)

The Israelites killed (UST)

Here, the word **struck** means "killed" as expressed in the UST. See the introduction to Judges for a discussion of this word.

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Rimmon

UST

- the … Rimmon

Judges 20:46

ULT:
So on that day all of the fallen ones from Benjamin were 25, 000 men drawing the sword, all of them men of valor.

UST:
Altogether 25,000 soldiers from the tribe of Benjamin who had learned how to fight well with a sword died that day. They were all great warriors.

all of the fallen ones from Benjamin (ULT)

Altogether … from the tribe of Benjamin … died (UST)

The author is using the term **fallen ones** by association to mean those who were killed in battle. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all of the Benjaminites who were killed]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT
- from Benjamin
- the sword
- valor

UST
- from the tribe of Benjamin
- a sword
- great

Judges 20:47

ULT:
But 600 men turned and fled to the wilderness, to the rock of Rimmon, and they stayed at the rock of Rimmon four months.

UST:
But 600 soldiers from the tribe of Benjamin escaped into a desolate area. They got safely to the rock of Rimmon, and they stayed there for four months.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Rimmon
- Rimmon

UST

- there
- Rimmon

Judges 20:48

ULT:
Then the men of Israel returned to the sons of Benjamin, and they struck them to the mouth of the sword, from a city of entirety to cattle to everything found. Also, all of the cities found, they sent into fire.

UST:
Then the Israelite soldiers went throughout the territory that belonged to the tribe of Benjamin and slaughtered everyone. They killed all the people in each city. They also killed all the animals and destroyed everything else that was in those cities. They also burned all of the cities in that territory to the ground.

returned to the sons of Benjamin (ULT)

went throughout the territory that belonged to the tribe of Benjamin (UST)

The author means implicitly that the Israelite soldiers turned from pursuing the Benjaminite soldiers to attacking all the other people of the tribe of Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [attacked all the other people of the tribe of Benjamin]

Support Reference: Assumed Knowledge and Implicit Information

---

from a city of entirety to cattle to everything found (ULT)

all the people in each city … also … all the animals and … everything else that was in those cities (UST)

The author is using the possessive form **a city of entirety** to mean "an entire city." It may be helpful to clarify this for your readers. Alternate translation: [destroying entire cities, including the animals and everything else in them]

Support Reference: Possession

---

from a city of entirety to cattle to everything found (ULT)

all the people in each city … also … all the animals and … everything else that was in those cities (UST)

The phrase translated as **from a city of entirety** could also be translated as "from the city of man." If that is the translation, then the author would be using the masculine term "man" in a generic sense that would include both men and women. Alternate translation: [destroying all of the people and animals and everything else in the city]

Support Reference: When Masculine Words Include Women

---

everything found … all of the cities found (ULT)

everything else that was in those cities … all of the cities in that territory (UST)

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: [everything that they found … all of the cities that they found]

Support Reference: Active or Passive

---

to everything found … all of the cities found (ULT)

and … everything else that was in those cities … all of the cities in that territory (UST)

The author is using the term **found** in a way characteristic of his language and culture to mean that these things and cities could be found, that is, that they were there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and everything else that was there … all of the cities that were there]

Support Reference: Idiom

---

they sent into fire (ULT)

They … burned … to the ground (UST)

The author is speaking as if the Israelites had actually **sent** these cities **into fire**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they set on fire] or [they burned down]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Israel
- returned
- Benjamin
- sword
- cattle

UST

- Israelite
- went
- the territory that belonged to the tribe of Benjamin
- everyone
- all the animals

Judges 21

Judges 21 Chapter Introduction

Structure and Formatting

In this chapter, the author concludes the story he began in chapter 19 by showing the benefits of Israel having a godly king. He tells how the Israelites realized that they had gone too far in destroying the Benjaminites and how they resorted to further violence and deceit in order to provide wives for the surviving Benjaminites so that they could continue their family lines. The implied information in 21:5 is that the Israelites thought that if they killed all the people of that city except its young women, they could give them as wives to the surviving men from the tribe of Benjamin.

Religious and Cultural Concepts in This Chapter

Sin and immorality

At the end of Judges, there is much sin and immorality. The people are doing wrong and are trying to fix their wrongs by doing more evil things. The period of the Judges is typified by this final account and summarized by the author's closing statement, "A man did the right in his eyes" (ULT), which means that "everyone did what they thought they should do" (UST). The book of Judges ends this way in order to lead into the following part of the biblical narrative, which describes how God chose David to be a godly king of the Israelite people. (See: sin, sinful, sinner, sinning and evil, wicked, unpleasant and righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Judges 21:1

ULT:
Now a man of Israel had sworn at Mizpah, saying, "A man from us shall not give his daughter to Benjamin for a wife."

UST:
(When the Israelites gathered at Mizpah before they started to fight the tribe of Benjamin, all of the men made a solemn promise. They had declared, "None of us will ever allow one of our daughters to marry a man from the tribe of Benjamin!")

Now a man of Israel had sworn at Mizpah, saying, "A man from us shall not give his daughter to Benjamin for a wife (ULT)

When the Israelites gathered at Mizpah before they started to fight the tribe of Benjamin, all of the men made a solemn promise. They had declared, "None of us will ever allow one of our daughters to marry a man from the tribe of Benjamin (UST)

The author provides this background information about to help readers understand what happens next. The UST shows that this verse is background information by putting parenthesis around this verse. Use the natural form in your language for expressing background information.

Support Reference: Background Information

Now a man of Israel (ULT)

When the Israelites … all of the men (UST)

The author is not referring to a specific **man**. He means the Israelite men in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [Now the Israelite men]

Support Reference: Generic Noun Phrases

---

to Benjamin (ULT)

a man from the tribe of Benjamin (UST)

The author is using the term **Benjamin** by association to mean the men of that tribe. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to any man from the tribe of Benjamin]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- Israel
- had sworn
- to Benjamin

UST

- When the Israelites
- made a solemn promise
- a man from the tribe of Benjamin

Judges 21:2

ULT:
And the people came {to} Bethel, and they sat there until the evening to the face of God. And they lifted their voice and wept a great weeping.

UST:
{After destroying the people, animals, and property throughout the territory of Benjamin,} the Israelites went to Bethel where God's sacred tent was. They sat down and wept very loudly and sadly all day.

And they lifted their voice (ULT)

very loudly (UST)

The author is speaking as if a **voice** were something that could be physically **lifted**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And they cried out loudly]

Support Reference: Metaphor

---

to the face of God (ULT)

where God's sacred tent was (UST)

See the introduction to Judges for a discussion of the meaning of the phrase **to the face of**. Alternate translation: [before God] or [before God's sacred tent]

Support Reference: Metonymy

And they lifted their voice and wept (ULT)

and wept very loudly (UST)

This phrase expresses a single idea by using two words connected with "and." The phrase **lifted their voice** tells in what way they **wept**. Alternate translation: [And they wept loudly]

Support Reference: Hendiadys

---

and wept a great weeping (ULT)

and wept … and sadly (UST)

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 wept very greatly]

Support Reference: Poetry

---

unfoldingWord® Translation Words

ULT

- {to} Bethel
- {to} Bethel
- God

UST

- to Bethel
- to Bethel
- where God's sacred tent was

Judges 21:3

ULT:
And they said, "Why, Yahweh, God of Israel, should this be in Israel, to be missing today one tribe from Israel?"

UST:
They kept saying, "Yahweh, you are the God of us Israelite people. But one of our Israelite tribes does not exist anymore! This should not have happened to us!"

Why, Yahweh, God of Israel, should this be in Israel, to be missing today one tribe from Israel (ULT)

Yahweh, you are the God of us Israelite people. But one of our Israelite tribes does not exist anymore! This should not have happened to us (UST)

The Israelites 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: [Yahweh, God of Israel, this should not be in Israel, to be missing today one tribe from Israel!]

Support Reference: Rhetorical Question

---

to be missing (ULT)

But … does not exist (UST)

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 we should have lost]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- Yahweh
- God
- of Israel
- in Israel
- from Israel
- tribe

UST

- Yahweh
- you are the God of
- us Israelite people
- to us
- Israelite
- our … tribes

Judges 21:4

ULT:
And it happened the next day that the people arose early and built an altar there and offered burnt offerings and peace offerings.

UST:
Early the next morning, the people built an altar at Bethel. The priests made sacrifices for them that they burned completely on the altar, and they also made fellowship sacrifices.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- an altar
- burnt offerings

UST

- an altar
- that they burned completely on the altar

Judges 21:5

ULT:
And the sons of Israel said, "Who {is it} who did not go up with the assembly from all of the tribes of Israel to Yahweh?" For a great oath had been regarding whoever did not go up to Yahweh {at} Mizpah, saying, "Dying, he shall be caused to die."

UST:
Then the Israelites started asking whether the people of any city in one of the tribes of Israel had not come when they met to ask Yahweh for guidance. They were asking this because they had all sworn very solemnly that they would kill any group that did not come when they met with Yahweh at Mizpah.

the sons of Israel (ULT)

the Israelites (UST)

See the introduction to Judges for a discussion of the phrase **sons of**. Alternate translation: [the descendants of Israel]

Support Reference: Metaphor

Dying, he shall be caused to die (ULT)

they would kill (UST)

The oath repeats forms of the verb **die** in order to intensify the expression of that idea. 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 intensification. Alternate translation: [He shall certainly be caused to die]

Support Reference: Reduplication

Dying, he shall be caused to die (ULT)

they would kill (UST)

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 shall certainly put him to death]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT

- Israel
- with the assembly
- the tribes of
- Israel
- Yahweh
- Yahweh
- {at} Mizpah

UST

- the Israelites
- when they met
- the tribes of
- Israel
- Yahweh
- Yahweh
- at Mizpah

Judges 21:6

ULT:
And the sons of Israel repented themselves toward Benjamin, his brother. And they said, "Today one tribe has been hewn from Israel.

UST:
The Israelites {were asking about this because they} felt sorry for their fellow Israelites from the tribe of Benjamin. They said, "Now one of our Israelite tribes no longer exists.

Benjamin, his brother (ULT)

their fellow Israelites from the tribe of Benjamin (UST)

The author is speaking of the tribe of **Benjamin** as if it were the actual **brother** of the **sons of Israel**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the men of the tribe of Benjamin, their fellow Israelites]

Support Reference: Metaphor

---

has been hewn (ULT)

no longer exists (UST)

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 hewn]

Support Reference: Active or Passive

---

has been hewn (ULT)

no longer exists (UST)

The Israelites are speaking as if their people group were a forest and the tribe of Benjamin were a tree that had been **hewn** or cut down and removed from it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [is missing]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- Israel
- Benjamin
- tribe
- from Israel

UST

- The Israelites
- the tribe of Benjamin
- our … tribes
- Israelite

Judges 21:7

ULT:
What shall we do for them, for the remaining ones, for a wife, since we ourselves have sworn to Yahweh not to give to them from our daughters for a wife?”

UST:
Let us think about what we can do to make sure that the surviving men from the tribe of Benjamin have wives. {This is a difficult problem, because} all of us here made a solemn promise to Yahweh that we would not allow any of our daughters to marry a man from the tribe of Benjamin.”

for the remaining ones (ULT)

surviving (UST)

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: [for the remaining men of the tribe of Benjamin]

Support Reference: Ellipsis

---

unfoldingWord® Translation Words

ULT
- we … have sworn
- to Yahweh

UST
- made a solemn promise
- to Yahweh

Judges 21:8

ULT:
And they said, "Who {is} the one from the tribes of Israel who did not go up to Yahweh {at} Mizpah?" And behold, a man had not come to the camp from Jabesh Gilead for the assembly.

UST:
That is why the people were asking whether the people from any city in one of the tribes of Israel had not sent anyone to Mizpah when the Israelites met with Yahweh there. They thought they recalled that no one had come from the city of Jabesh Gilead to the meeting at Mizpah.

And behold (ULT)

They thought they recalled that (UST)

See the introduction to Judges for a discussion of the word **behold**.

Support Reference: Metaphor

---

a man had not come to the camp (ULT)

no one had come … at Mizpah (UST)

Alternate translation: [no man had come to the camp]

---

unfoldingWord® Translation Words

ULT
- from the tribes of
- Israel
- Yahweh
- {at} Mizpah
- the assembly

UST
- in one of the tribes of
- Israel
- with Yahweh
- to Mizpah
- the meeting

Judges 21:9

ULT:
And the people counted themselves, and behold, a man {was} not there from the dwellers of Jabesh Gilead.

UST:
So they checked everyone who was there in Bethel, and they found that no one who lived in the city of Jabesh Gilead was there. {This seemed to prove that none of them had come to Mizpah.}

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- And … counted themselves

UST

- So they checked

Judges 21:10

ULT:
So the congregation sent 12,000 men there from the sons of the army and they commanded them, saying, "Go, and you shall strike the dwellers of Jabesh Gilead to the mouth of the sword, even the women and the children.

UST:
So all the Israelites chose 12,000 experienced soldiers and gave them orders to go and kill all of the people who lived in Jabesh Gilead, including the women and the children.

to the mouth of the sword (ULT)

all of (UST)

See the introduction to Judges for a discussion of the phrase **mouth of the sword**.

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT
- the sword

UST
- all of

Judges 21:11

ULT:
And this {is} the thing that you shall do: every male and every woman having known the lying of a male, you shall devote.”

UST:
They told those soldiers: “This is what we want you to do: kill all of the men in Jabesh Gilead. You must also kill every married woman. {But do not kill the unmarried women.}”

and every woman having known the lying of a male (ULT)

every married woman. {But do not kill the unmarried women … } (UST)

The author is using a common expression of his culture to mean a woman who had had sexual relations with a man. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and every woman who has had sexual relations with a man]

Support Reference: Idiom

---

you shall devote (ULT)

kill … You must also kill (UST)

See how you translated the similar expression in 1:17. Alternate translation: [you shall destroy completely]

Support Reference: Assumed Knowledge and Implicit Information

---

unfoldingWord® Translation Words

ULT
- having known
- you shall devote

UST
- married … But do not kill the unmarried women
- kill … You must also kill

Judges 21:12

ULT:
And they found among the dwellers of Jabesh Gilead 400 young women, a virgin who had not known a man by the lying of a male, and they brought them to the camp {at} Shiloh, which was in the land of Canaan.

UST:
{So those soldiers went to Jabesh Gilead and killed all the men, married women, and children.} But in that city they found 400 young women there who had never been married. So they brought them to Shiloh{, where they had all gone by then}. That city was across the river from the region where the city of Jabesh Gilead was.

a virgin (ULT)

young (UST)

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: [each of whom was a virgin]

Support Reference: Ellipsis

---

who had not known a man by the lying of a male (ULT)

who had never been married (UST)

The author is using a common expression of his culture to mean women who had never had sexual relations with men. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who had never had sexual relations with a man]

Support Reference: Idiom

---

to the camp {at} Shiloh, which was in the land of Canaan (ULT)

to Shiloh{, where they had all gone by then}. That city was across the river from the region where the city of Jabesh Gilead was (UST)

The author is using the term **land of Canaan** by association to mean the west side of the Jordan River. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [across the Jordan River to the camp at Shiloh]

Support Reference: Metonymy

---

unfoldingWord® Translation Words

ULT

- young women
- a virgin
- had … known
- Canaan

UST

- women
- young
- had … been married
- was across the river from the region where the city of Jabesh Gilead was

---

Judges 21:13

ULT:
And all of the congregation sent and spoke to the sons of Benjamin who {were} at the rock of Rimmon, and they called out peace to them.

UST:
Then all the Israelites who had gathered sent a message to the men from the tribe of Benjamin who had gone to the rock of Rimmon {where they could protect themselves}. The Israelites said that they would not try to kill them.

and they called out peace to them (ULT)

The Israelites said that they would not try to kill them (UST)

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: [and they called out to them that they wanted to have peaceful relations with them]

Support Reference: Abstract Nouns

---

unfoldingWord® Translation Words

ULT
- Rimmon
- Benjamin
- and they called out
- peace

UST
- Rimmon
- Benjamin
- The Israelites said that
- they would not try to kill

Judges 21:14

ULT:
So Benjamin returned at that time, and they gave to them the women who were alive from the women of Jabesh Gilead. But they did not find enough for them.

UST:
So the Benjaminites then came back from the rock of Rimmon. The Israelites allowed them to marry the young women from Jabesh Gilead whom they had not killed. But {there were only 400 women.} That was not enough women for those 600 men.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Benjamin

UST

- the Benjaminites

Judges 21:15

ULT:
And the people repented itself for Benjamin, for Yahweh had made a breach in the tribes of Israel.

UST:
So the Israelites still felt sorry for the men of the tribe of Benjamin. It seemed that one of the Israelite tribes would not exist any more because Yahweh had told the other Israelites to fight against that tribe.

And the people repented itself for Benjamin, for Yahweh had made a breach in the tribes of Israel (ULT)

So the Israelites still felt sorry for the men of the tribe of Benjamin. It seemed that one of the Israelite tribes would not exist any more because Yahweh had told the other Israelites to fight against that tribe (UST)

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 had made a breach in the tribes of Israel, the people repented itself for Benjamin]

Support Reference: Connect — Reason-and-Result Relationship

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for Yahweh had made a breach in the tribes of Israel (ULT)

It seemed that one of the Israelite tribes would not exist any more because Yahweh had told the other Israelites to fight against that tribe (UST)

The author is speaking as if the tribes of Israel were a wall and Yahweh had made a **breach** or hole in it by removing the tribe of Benjamin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [for Yahweh had removed one of the tribes from Israel]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- for Benjamin

- Yahweh
- Israel

UST

- for the men of the tribe of Benjamin
- Yahweh
- Israelite

Judges 21:16

ULT:
So the elders of the congregation said, "What shall we do for wives for the remaining ones, since a woman has been destroyed from Benjamin?"

UST:
The Israelite leaders said, "We have killed all the women of the tribe of Benjamin. So where can we get women to be wives of the men who are still alive?"

a woman has been destroyed from Benjamin (ULT)

We have killed all the women of the tribe of Benjamin (UST)

The author is not referring to a specific **woman**. He means women in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [the women have been destroyed from Benjamin]

Support Reference: Generic Noun Phrases

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since a woman has been destroyed from Benjamin (ULT)

We have killed all the women of the tribe of Benjamin. So (UST)

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: [since we have destroyed all the women of the tribe of Benjamin]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- from Benjamin
- the elders of

UST
- of the tribe of Benjamin
- The … leaders

Judges 21:17

ULT:
And they said, "A possession of the escapee of Benjamin, so a tribe will not be wiped out from Israel.

UST:
They continued, "These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue}. Otherwise, the tribe of Benjamin will no longer exist in Israel.

A possession of the escapee of Benjamin, so a tribe will not be wiped out from Israel (ULT)

These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue}. Otherwise, the tribe of Benjamin will no longer exist in Israel (UST)

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: [So a tribe will not be wiped out from Israel, a possession for the escapee of Benjamin]

Support Reference: Connect — Reason-and-Result Relationship

A possession of the escapee of Benjamin (ULT)

These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue} (UST)

The elders 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 must provide a possession for the escapee of Benjamin]

Support Reference: Ellipsis

A possession of the escapee of Benjamin (ULT)

These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue} (UST)

The elders are not referring to a specific **escapee**. They mean all of the men from the tribe of Benjamin who have escaped slaughter. It may be more natural in your language to express this meaning by using a plural form or an equivalent phrase. Alternate translation: [We must provide a possession for the escapees of Benjamin] or [We must provide a possession for the men of the tribe of Benjamin who have escaped]

Support Reference: Generic Noun Phrases

A possession of the escapee of Benjamin (ULT)

These surviving Benjaminites must have wives {who will give birth to children so that their family lines can continue} (UST)

If your language does not use an abstract noun for the idea of **possession**, you could express the same idea in another way. Alternate translation: [We must provide wives for the remaining Benjaminites to possess]

Support Reference: Abstract Nouns

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so a tribe will not be wiped out from Israel (ULT)

Otherwise, the tribe of Benjamin will no longer exist in Israel (UST)

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: [so that we will not have wiped out a tribe from Israel]

Support Reference: Active or Passive

---

so a tribe will not be wiped out from Israel (ULT)

Otherwise, the tribe of Benjamin will no longer exist in Israel (UST)

The elders are speaking as if the tribe were something that could be **wiped out** or erased. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [so that one of the Israelite tribes does not cease to exist]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT

- A possession of
- the escapee of
- Benjamin
- will … be wiped out
- a tribe
- from Israel

UST

- must have wives {who will give birth to children so that their family lines can continue}
- These surviving
- Benjaminites
- will no longer exist
- the tribe of Benjamin
- in Israel

Judges 21:18

ULT:
But we ourselves are not able to give wives to them from our daughters, because the sons of Israel have sworn, saying, ‘Cursed {is} the one giving a wife to Benjamin.’”

UST:
But we Israelites all solemnly asked Yahweh to curse anyone who gave one of his daughters to any man of the tribe of Benjamin as a wife. So we cannot allow our daughters to marry these men.”

Cursed {is} the one giving (ULT)

Yahweh to curse anyone who gave (UST)

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. If you need to specify an agent, the context suggests that this would be Yahweh. Alternate translation: [May Yahweh curse the one giving]

Support Reference: Active or Passive

---

unfoldingWord® Translation Words

ULT
- have sworn
- Israel
- Cursed
- to Benjamin

UST
- all solemnly
- we Israelites
- Yahweh to curse
- to any man of the tribe of Benjamin

Judges 21:19

ULT:
So they said, "Behold, a feast of Yahweh {is} at Shiloh from days to days." (That {is} from the north to Bethel, from the rising of the sun to the road going up from Bethel {to} Shechem and from the south to Lebonah.)

UST:
Then they had an idea. They remembered, "Every year there is a festival to honor Yahweh at Shiloh." (That city is north of Bethel and east of the road that extends from Bethel to Shechem. It is south of the city of Lebonah.)

from days to days (ULT)

Every year (UST)

In Hebrew, the plural of **days** can mean a year. That is the meaning in this context. Alternate translation: [from year to year] or [each year]

Support Reference: Unusual Uses of the Plural

That {is} from the north to Bethel, from the rising of the sun to the road going up from Bethel {to} Shechem and from the south to Lebonah (ULT)

That city is north of Bethel and east of the road that extends from Bethel to Shechem. It is south of the city of Lebonah (UST)

In order to his readers understand the background, the author is informing his readers of the location of **Shiloh**. In your translation, present this background information in a way that would be natural in your own language and culture.

Support Reference: Background Information

{is} from the north to Bethel (ULT)

is north of Bethel (UST)

The author is speaking of the location of one place relative to another in the way that is characteristic of his culture. In your translation, indicate this relative location in the way that is characteristic of your culture. Alternate translation: [is to the north of Bethel]

Support Reference: Idiom

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from the rising of the sun to the road (ULT)

and east of the road (UST)

The author is using the phrase **the rising of the sun** by association to mean the east, since the sun rises in the east. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the east of the road]

Support Reference: Metonymy

---

and from the south to Lebonah (ULT)

It is south of the city of Lebonah (UST)

The author is speaking of the location of one place relative to another in the way that is characteristic of his culture. In your translation, indicate this relative location in the way that is characteristic of your culture. Alternate translation: [and to the south of Lebonah]

Support Reference: Idiom

---

unfoldingWord® Translation Words

ULT

- from Bethel
- from Bethel
- to Bethel
- a feast of
- Yahweh
- to Bethel

UST

- Bethel
- Bethel
- of Bethel
- there is a festival
- to honor Yahweh
- of Bethel

Judges 21:20

ULT:
So they commanded the sons of Benjamin, saying, “Go and lie in ambush in the vineyards.

UST:
So the Israelite leaders told the surviving men of the tribe of Benjamin {who did not yet have wives}, “When it is the time for that festival, go to Shiloh and hide in the vineyards around the city.

(There are no notes for this verse)

unfoldingWord® Translation Words

ULT

- Benjamin

UST

- of the tribe of Benjamin

Judges 21:21

ULT:
And you shall look, and behold, if the daughters of Shiloh come out to dance in the dances, then you shall come out from the vineyards, and you shall catch for yourselves a man his wife from the daughters of Shiloh, and you shall go {to} the land of Benjamin.

UST:
Keep watching for the young women to come out of Shiloh to dance. When they come out, run out from the vineyards. Each of you men can seize one of the young women of Shiloh. Then you can all return to your homes in the territory of Benjamin with those women as your wives.

if the daughters of Shiloh come out to dance in the dances (ULT)

the young women to come out of Shiloh to dance. When they come out (UST)

The elders are speaking as if this were a hypothetical possibility, but they know that this is going to happen. If your language does not state something as a condition if it is certain or true, then you could translate this as a confident statement. Alternate translation: [when the daughters of Shiloh come out to dance in the dances]

Support Reference: Connect — Factual Conditions

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the daughters of Shiloh (ULT)

the young women … of Shiloh (UST)

The elders are speaking of these young women as if they were the **daughters** of the city itself. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the young women who live in Shiloh]

Support Reference: Metaphor

---

to dance in the dances (ULT)

to dance (UST)

It might seem that the expression **to dance in the dances** contains extra information that would be unnatural to express in your language. If so, you can shorten it as in the UST.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

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unfoldingWord® Translation Words

ULT

- come out
- {to} the land of
- Benjamin

UST

- to come out … they come out
- to your homes
- in the territory of Benjamin

Judges 21:22

ULT:
And it will happen, when their fathers or their brothers come to contend with us, that we will say to them, ‘Grant us them, for we did not take, a man his wife, in the battle. For you have not given to them at {this} time, {that} you should be guilty.’”

UST:
If their fathers or brothers come to us and demand that you give the women back, we will say to them, ‘Please allow us to give your young women to the men of Benjamin as wives. Do this because, when we fought them, we did not leave any women alive who could be their wives. And you are not giving your young women now to the men from the tribe of Benjamin as wives. They stole them. So you will not be guilty of breaking the oath that we all swore not to give any of our daughters as a wife to any of them.’”

that we will say to them, ‘Grant us them, for we did not take, a man his wife, in the battle. For you have not given to them at {this} time, {that} you should be guilty (ULT)

we will say to them, ‘Please allow us to give your young women to the men of Benjamin as wives. Do this because, when we fought them, we did not leave any women alive who could be their wives. And you are not giving your young women now to the men from the tribe of Benjamin as wives. They stole them. So you will not be guilty (UST)

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 we will ask them to grant them to us since we did not take, a man his wife, in the battle. We will tell them that they will not be guilty, since they have not given to them at this time]

Support Reference: Quotes within Quotes

Grant us them, for we did not take, a man his wife, in the battle (ULT)

Please allow us to give your young women to the men of Benjamin as wives. Do this because, when we fought them, we did not leave any women alive who could be their wives (UST)

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 we did not take, a man his wife, in the battle, grant us them]

Support Reference: Connect — Reason-and-Result Relationship

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we did not take, a man his wife, in the battle (ULT)

when we fought them, we did not leave any women alive who could be their wives (UST)

The elders assume that the men of Shiloh will understand that they mean that when they fought against the tribe of Benjamin, they did not take any Benjaminite women as captives (with a view towards them eventually becoming their wives). The implication is that as a result, there are no women left from that tribe to become wives of the surviving Benjaminites. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [when we fought against the tribe of Benjamin, we did not take any women from that tribe as captives whom we might now give to the Benjaminites, so there will not be enough wives for the surviving Benjaminites without your daughters and sisters]

Support Reference: Assumed Knowledge and Implicit Information

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Judges 21:23

ULT:
And the sons of Benjamin did thus, and they carried away wives for their number from the ones dancing, whom they caught. And they went and returned to their inheritance, and they built the cities and dwelled in them.

UST:
So that is what the men of the tribe of Benjamin did. They went to Shiloh at the time of the festival. When the young women came out of the city to dance, each man grabbed one of them and took her away and married her. Then they took their wives back to the land that the Israelite leaders had assigned to them. They rebuilt their cities that the other Israelites had burned down, and they lived there.

to their inheritance (ULT)

to the land that the Israelite leaders had assigned to them (UST)

See how you translated the term **inheritance** in 18:1. Alternate translation: [to their territory]

Support Reference: Metaphor

---

unfoldingWord® Translation Words

ULT
- Benjamin
- their inheritance

UST
- Benjamin
- the land that the Israelite leaders had assigned to them

Judges 21:24

ULT:
Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance.

UST:
Then the other Israelites left Shiloh and all went back to where their families and tribes lived. They returned to the areas that the Israelite leaders had assigned to their tribes.

Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance (ULT)

Then the other Israelites left Shiloh and all went back to where their families and tribes lived. They returned to the areas that the Israelite leaders had assigned to their tribes (UST)

Here the author is saying what happened at the end of the story of the civil war between Benjamin and the other Israelite tribes. Your language may have its own way of presenting information to bring a story to a close.

Support Reference: End of Story

Then the sons of Israel disbursed themselves from there at that time, a man to his tribe and to his clan, and they went away from there, a man to his inheritance (ULT)

Then the other Israelites left Shiloh and all went back to where their families and tribes lived. They returned to the areas that the Israelite leaders had assigned to their tribes (UST)

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [Then all the Israelites left and went back to their tribal territories]

Support Reference: Parallelism

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from there (ULT)

Shiloh (UST)

The author assumes that readers will understand that **there** means the place where they had gathered to discuss what to do about wives for Benjamin. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [from the place where they had gathered]

Support Reference: Assumed Knowledge and Implicit Information

---

to his tribe and to his clan (ULT)

to where their families and tribes lived (UST)

The author is using the terms **tribe** and **clan** by association to mean the territory where each tribe and clan lived. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [to the territory of his tribe and of his clan]

Support Reference: Metonymy

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to his tribe and to his clan (ULT)

to where their families and tribes lived (UST)

The terms **tribe** and **clan** 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: [to his tribal territory]

Support Reference: Doublet

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to his inheritance (ULT)

to the areas that the Israelite leaders had assigned to their tribes (UST)

See how you translated the term **inheritance** in 18:1. Alternate translation: [to his territory]

Support Reference: Metaphor

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unfoldingWord® Translation Words

ULT

- Israel
- to his tribe

UST

- Israelites
- and tribes lived

Judges 21:25

ULT:
In those days a king {was} not in Israel. A man did the right in his eyes.

UST:
At that time, Israel did not have a king, and everyone did what they thought they should do.

A man did the right in his eyes (ULT)

and everyone did what they thought they should do (UST)

See how you translated this sentence in 17:6.

Support Reference: Metonymy

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unfoldingWord® Translation Words

ULT
- a king
- in Israel

UST
- a king
- Israel

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Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

… from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

> Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

> But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

> Today the people in this house **have been saved** … Today God **has saved** the people in this house …

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

> He will bring to light the hidden things of darkness and reveal **the things that people want**

> **to do and the reasons that they want to do them**.

Judges References:

1:15; 1:24; 2:11; 3:7; 3:19; 4:3; 4:5; 4:9; 5:21; 6:12; 6:17; 6:23; 6:24; 6:37; 6:39; 6:40; 8:1; 8:9; 8:11; 8:35; 8:35; 9:9; 9:11; 9:15; 9:16; 9:31; 9:56; 9:57; 11:1; 11:13; 11:27; 11:31; 12:2; 12:3; 13:1; 15:3; 15:18; 16:23; 18:6; 18:7; 18:15; 21:13; 21:17

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

Judges References:

1:7; 2:10; 3:24; 3:30; 5:8; 5:15; 5:24; 5:27; 6:6; 6:28; 7:3; 7:11; 7:23; 7:24; 8:11; 8:28; 8:32; 9:5; 9:25; 9:47; 10:2; 10:5; 10:17; 11:33; 11:37; 12:1; 12:7; 12:10; 12:12; 12:15; 13:8; 16:7; 16:8; 16:9; 16:11; 16:17; 16:26; 16:29; 17:2; 18:11; 18:16; 18:17; 18:29; 19:30; 20:1; 20:11; 20:31; 20:32; 20:34; 20:36; 20:39; 20:41; 20:48; 21:3; 21:5; 21:6; 21:16; 21:17; 21:18

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

Judges References:

5:3; 5:14; 5:16; 9:29

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.

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.

Judges References:

front:intro; 1:3; 1:12; 1:14; 1:14; 1:14; 1:16; 1:17; 1:19; 1:35; 2:1; 2:1; 2:2; 2:3; 2:5; 2:17; 3:4; 3:19; 3:20; 3:25; 3:27; 4:2; 4:3; 4:13; 4:18; 5:2; 5:4; 5:6; 5:10; 5:12; 5:16; 5:19; 5:19; 5:21; 5:26; 6:10; 6:23; 6:26; 6:26; 6:30; 6:31; 6:33; 6:38; 6:39; 7:7; 7:8; 7:14; 7:15; 7:24; 7:25; 8:14; 8:17; 8:18; 8:18; 8:22; 8:23; 8:31; 9:3; 9:6; 9:7; 9:7; 9:7; 9:9; 9:11; 9:13; 9:14;

9:16; 9:18; 9:21; 9:23; 9:25; 9:25; 9:27; 9:28; 9:29; 9:32; 9:34; 9:35; 9:36; 9:36; 9:40; 9:43; 9:43; 9:44; 9:50; 9:55; 10:4; 10:8; 10:8; 11:10; 11:12; 11:15; 11:17; 11:17; 11:18; 11:25; 11:28; 11:29; 11:35; 12:1; 12:1; 12:3; 12:6; 13:2; 14:2; 14:3; 14:5; 14:11; 14:14; 14:15; 14:19; 15:4; 15:6; 15:7; 15:13; 15:19; 16:5; 16:20; 18:3; 18:7; 18:7; 18:14; 18:20; 18:21; 19:2; 19:8; 19:18; 19:23; 19:28; 20:3; 20:3; 20:5; 20:5; 20:10; 20:12; 20:15; 20:26; 20:38; 20:41; 20:43; 20:48; 21:11; 21:22; 21:24

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

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."

Judges References:

1:10; 1:11; 1:14; 1:16; 1:19; 1:23; 1:36; 2:4; 2:6; 2:7; 2:8; 2:9; 3:1; 3:17; 3:20; 3:28; 4:11; 4:17; 4:21; 6:3; 8:18; 8:24; 8:30; 9:17; 10:8; 11:1; 11:30; 11:32; 14:4; 16:27; 18:1; 18:28; 19:10; 20:23; 20:38; 21:1; 21:19

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. 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.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. 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."
5. 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.

6. 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

Judges References:

3:16

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “For a ten-yoke vineyard will yield only one **bat**,
> > and one **homer** of seed will yield only an **efa**.”

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > “For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”

> > “For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > “For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > “For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> > "For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3]."

The footnotes would look like:

> > [1] one bath
> > [2] one homer
> > [3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word "measure."

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

(1) Translate literally by using the number without a unit.
(2) Use a generic word like "measure" or "quantity" or "amount."
(3) Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
(4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> > When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like “measure” or “quantity” or “amount.”

> > When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

> > When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> > When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Judges References:

6:19

Biblical Weight

Description

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

1. 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.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. 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.”
5. 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.”
6. 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.

Judges References:

8:26; 9:4

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, “Yahweh be with you.” And they said to him, “May Yahweh bless you.” (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul’s second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT)
> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb ‘be.’ However, in blessings in English, it is natural to use a verb. The idea that the ‘grace’ from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide ‘God’ as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, “Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them.”

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God’s presence with you. May you experience grace from God.

> “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

“Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them.”

“Our sister, by God’s power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them.”

Judges References:

17:2

Collective Nouns

Description

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:

1. 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.
2. 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.
3. 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.
4. 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.

Judges References:

2:4; 2:7; 2:10; 5:11; 5:18; 5:22; 7:intro; 7:2; 7:6; 7:8; 7:23; 7:25; 8:6; 8:28; 9:3; 9:38; 9:42; 9:57; 11:16; 11:19; 12:1; 12:5; 18:23; 18:25

Connect — Contrast Relationship

Logical Relationships

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.

Judges References:

9:18

Connect — Exception Clauses

Exceptional Relationship

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.

Judges References:

7:14

Connect — Factual Conditions

Conditional Relationships

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.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is “if Yahweh is God.” If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is

confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > "**It is true that** Yahweh is God, so worship him!"

> “A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > “A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

Judges References:

13:16; 15:7; 21:21

Connect — Hypothetical Conditions

Conditional Relationships

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;

Judges References:

4:8; 9:16; 9:17; 9:18; 9:19; 9:20; 11:8; 11:9

Connect — Reason-and-Result Relationship

Logical Relationships

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.

Judges References:

1:34; 2:18; 3:1; 3:12; 3:22; 4:19; 4:21; 5:23; 6:5; 6:22; 6:30; 7:15; 8:24; 8:30; 9:3; 9:5; 9:24; 11:7; 11:8; 12:4; 14:4; 14:10; 14:17; 16:24; 17:13; 18:1; 18:26; 18:28; 20:27; 20:36; 20:41; 21:15; 21:17; 21:22

Connect — Sequential Time Relationship

Time Relationships

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.

Judges References:

11:2

Connecting Words and Phrases

Description

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.

Judges References:

9:16; 9:32; 9:44; 11:23; 13:16; 14:2

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָה — A man’s name in Hebrew letters.
>
> > “Zephaniah” — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man’s name.

> > “Zephaniah” — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the “z,” you could use “s.” If your writing system does not use “ph” you could use “f.” Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay.”
>
> > “Sefania”
> >
> > “Sefanaia”
> >
> > “Sefanaya”

Judges References:

1:36; 4:2; 9:37; 9:37; 10:4; 15:17; 15:19

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- 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.

Judges References:

9:3; 18:5; 20:38; 20:39

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

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!"

Judges References:

2:19; 6:29; 9:16; 9:19; 10:8; 13:2; 13:3; 13:10; 16:16; 18:2; 18:19; 18:19; 20:6; 20:10; 20:11; 21:24

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> 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

1. 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.
2. 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.

Judges References:

1:7; 1:14; 2:3; 2:10; 4:15; 5:14; 5:18; 6:16; 6:31; 7:5; 7:18; 8:4; 8:14; 8:16; 9:15; 9:20; 10:8; 11:13; 11:17; 16:2; 16:5; 16:13; 16:31; 17:2; 17:4; 17:10; 18:8; 19:21; 19:26; 19:26; 20:8; 20:9; 20:14; 20:18; 20:23; 20:31; 20:31; 20:35; 20:39; 21:7; 21:12; 21:17

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

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)

Judges References:

4:23; 8:28; 9:56; 13:25; 21:24

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … 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."

Judges References:

2:10; 3:24; 11:39; 15:1; 16:1; 19:24; 20:5

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> 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!"

Judges References:

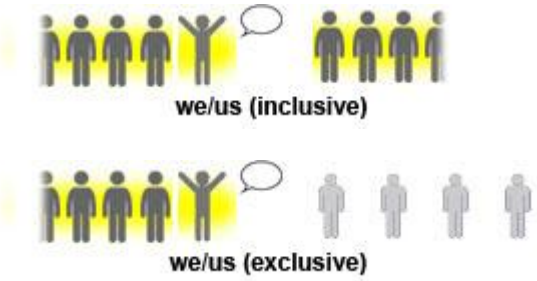
6:22

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” If your language has separate exclusive and inclusive forms of “we,” then you will need to understand what the speaker meant so that you can decide which form of “we” to use.

Examples From the Bible

Exclusive

> They said, “There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people.” (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of “we” would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Judges References:

1:1; 6:13; 9:28; 9:38; 11:2

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- 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.

Judges References:

2:22; 5:31; 6:12; 9:15; 10:10; 15:3; 15:18; 17:2; 19:19

Forms of ‘You’ — Dual/Plural

Description

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.

Judges References:

16:21

Forms of ‘You’ — Singular

Description

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.

Judges References:

3:28; 5:2; 5:9; 5:16; 7:7; 7:15; 9:7; 9:33; 11:23; 11:26; 19:9; 19:20

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> 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.”

Judges References:

1:intro; 1:1; 1:3; 3:3; 3:5; 3:31; 5:4; 5:24; 7:7; 8:24; 8:25; 12:15; 13:2; 18:1; 18:30; 19:11; 19:12; 20:41; 20:41; 21:1; 21:16; 21:17

Go and Come

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am 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?

Judges References:

1:3; 4:5; 4:8; 4:22; 6:21; 6:35; 7:5; 7:24; 8:15; 14:18

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Judges References:

2:4; 2:15; 5:30; 7:3; 7:14; 9:4; 11:30; 13:10; 13:19; 16:24; 17:intro; 17:3; 17:4; 18:7; 18:14; 18:14; 18:17; 18:18; 18:27; 19:25; 20:4; 20:7; 20:37; 20:38; 21:2

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

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.

Judges References:

1:4; 1:5; 1:9; 1:10; 1:11; 1:16; 1:16; 1:17; 1:20; 1:21; 1:27; 1:35; 1:36; 2:1; 2:8; 2:9; 2:11; 2:13; 3:3; 3:7; 3:8; 3:13; 3:15; 3:31; 4:2; 4:4; 4:6; 4:11; 4:17; 5:14; 5:19; 5:23; 6:11; 6:32; 7:1; 7:3; 7:10; 7:24; 7:25; 7:25; 8:13; 8:29; 8:33; 9:6; 9:26; 9:28; 9:41; 9:46; 10:1; 10:3; 10:4; 10:6; 10:12; 11:1; 11:3; 11:24; 12:13; 12:13; 15:6; 15:8; 15:9; 16:31; 18:12; 20:33

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. 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

1. Readers need to be able to understand whether or not a statement is literally true.
2. 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.

Judges References:

6:5; 7:12; 9:51; 12:4; 16:16; 18:10; 18:24; 20:1; 20:11; 20:16; 20:40

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- 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**

Judges References:

front:intro; 1:5; 1:8; 1:21; 1:26; 1:35; 2:3; 2:7; 2:8; 2:11; 2:14; 2:18; 2:20; 3:7; 3:8; 3:10; 3:12; 4:9; 4:14; 4:15; 4:22; 5:7; 5:12; 5:15; 5:23; 5:24; 5:29; 6:3; 6:6; 6:16; 6:17; 6:17; 6:19; 6:22; 6:25; 6:29; 6:31; 6:33; 6:39; 7:9; 7:12; 7:15; 8:10; 8:11; 8:20; 8:21; 8:32; 9:7; 9:17; 9:18; 9:24; 9:24; 9:29; 9:32; 9:33; 9:34; 9:35; 9:48; 10:1; 10:6; 10:7; 10:18; 10:18; 11:3; 11:3; 11:9; 11:12; 11:18; 11:25; 11:33; 11:40; 12:3; 12:4; 12:9; 12:9; 13:4; 13:5; 13:10; 13:12; 13:13; 13:15; 14:1; 14:3; 14:6; 14:7; 14:16; 14:19; 14:19; 15:1; 15:8; 15:14; 16:5; 16:7; 16:9; 16:17; 16:20; 16:25; 16:28; 17:5; 17:6; 17:8; 17:12; 18:1; 18:2; 18:3; 18:4; 18:7; 18:9; 18:20; 18:23; 18:24; 18:24; 18:24; 18:25; 18:27; 18:28; 18:30; 19:3; 19:6; 19:8; 19:9; 19:14; 19:17; 19:20; 19:20; 19:22; 19:22; 19:22; 19:22; 19:26; 19:28; 19:30; 20:13; 20:21; 20:25; 20:28; 20:30; 20:31; 20:34; 20:36; 20:37; 20:41; 20:41; 20:48; 21:10; 21:11; 21:12; 21:19; 21:19

Imperatives — Other Uses

Description

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."

Judges References:

1:15; 4:18; 9:8

Information Structure

Description

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!

Judges References:

3:26; 4:1; 10:7; 14:6; 16:23; 16:23; 20:1; 20:10

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came

> together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)
>
> > There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)

> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

Judges References:

1:1; 3:8; 3:18; 6:7; 6:11; 6:25; 6:33; 7:8; 8:4; 8:10; 8:33; 9:1; 9:23; 10:7; 10:17; 11:4; 11:5; 13:19; 13:20; 14:11; 14:15; 14:17; 15:1; 16:4; 16:25; 19:1

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

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.

Judges References:

4:4; 6:8; 6:11; 6:20; 8:31; 9:28; 9:46; 9:53; 10:18; 11:1; 13:2; 16:4; 17:1; 17:5; 17:7; 19:1; 19:1; 20:4

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> 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**!

Judges References:

9:15; 10:14

Irregular Use of Tenses

Description

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,

Judges References:

1:15; 2:1; 5:3; 5:17; 9:32; 9:33; 9:42; 11:6

Kinship

Description

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.

Judges References:

1:16; 4:11; 8:19; 8:22; 8:30; 9:1; 9:5; 9:21; 9:24; 11:3; 12:14; 13:11; 14:3; 14:11; 14:15; 14:15; 14:20; 15:1; 15:6; 19:4; 19:5

Making Assumed Knowledge and Implicit Information Explicit

Description

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.

Judges References:

1:6; 1:15; 1:17; 2:5; 4:15; 4:17; 4:20; 5:13; 7:5; 7:6; 7:13; 9:49; 9:52; 10:14; 11:14; 11:30; 11:34; 11:37; 11:39; 12:1; 13:14; 13:21; 13:24; 14:15; 15:6; 15:14; 15:15; 15:19; 16:23; 16:28; 18:1; 18:29; 20:22; 21:21

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "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**.

Judges References:

5:6; 5:10; 9:2

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

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**.

Judges References:

front:intro; 1:1; 1:2; 1:3; 1:7; 1:8; 1:8; 1:16; 1:16; 1:19; 1:20; 1:21; 1:22; 1:22; 1:23; 1:27; 1:34; 1:35; 2:intro; 2:1; 2:3; 2:3; 2:4; 2:4; 2:6; 2:12; 2:14; 2:14; 2:14; 2:15; 2:16; 2:17; 2:17; 2:18; 2:19; 2:19; 2:19; 2:19; 2:22; 3:2; 3:8; 3:9; 3:10; 3:13; 3:15; 3:15; 3:24; 4:1; 4:2;

4:9; 4:9; 4:22; 5:4; 5:5; 5:5; 5:6; 5:7; 5:7; 5:9; 5:12; 5:14; 5:15; 5:16; 5:18; 5:27; 6:1; 6:8; 6:13; 6:15; 6:34; 7:4; 7:13; 8:2; 8:3; 8:27; 8:27; 8:27; 8:28; 8:33; 8:33; 8:34; 8:35; 9:3; 9:3; 9:4; 9:15; 9:16; 9:18; 9:18; 9:20; 9:26; 9:27; 9:28; 9:30; 9:31; 9:31; 9:41; 9:45; 9:46; 9:56; 9:57; 9:57; 10:6; 10:8; 10:9; 10:9; 10:16; 10:18; 11:2; 11:7; 11:8; 11:9; 11:10; 11:11; 11:26; 11:29; 11:35; 11:35; 12:1; 13:1; 13:3; 14:5; 14:16; 14:18; 15:14; 15:19; 16:10; 16:15; 16:16; 16:17; 16:20; 16:26; 17:2; 17:5; 17:10; 18:8; 18:9; 18:9; 18:14; 18:19; 18:19; 18:25; 18:29; 18:31; 19:1; 19:9; 19:12; 19:18; 19:18; 19:23; 20:1; 20:2; 20:6; 20:7; 20:13; 20:13; 20:16; 20:23; 20:33; 20:34; 20:45; 20:48; 21:2; 21:5; 21:6; 21:6; 21:8; 21:15; 21:17; 21:21; 21:23; 21:24

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. “Throne” is a metonym for “kingly authority,” “kingship,” or “reign.” This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying, “**The wine in this cup** is the new covenant in my blood, which is poured out for you.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see **Biblical Imagery — Common Metonymies**.

Judges References:

front:intro; 1:intro; 1:2; 1:2; 1:4; 1:4; 1:8; 1:8; 1:15; 1:25; 2:2; 2:7; 2:14; 2:18; 2:20; 3:10; 3:13; 3:27; 3:28; 4:1; 4:10; 4:11; 4:14; 4:16; 4:17; 4:23; 4:24; 5:1; 5:8; 5:11; 5:14; 5:17; 5:19; 5:19; 5:27; 5:28; 5:28; 5:30; 5:30; 6:1; 6:1; 6:1; 6:2; 6:8; 6:10; 6:11; 6:13; 6:14; 6:21; 6:22; 6:24; 6:26; 6:27; 6:34; 7:2; 7:2; 7:9; 7:14; 7:20; 7:21; 7:22; 7:24; 8:2; 8:3; 8:3; 8:5; 8:6; 8:10; 8:10; 8:11; 8:11; 8:11; 8:12; 8:26; 8:28; 8:28; 9:2; 9:3; 9:4; 9:16; 9:21; 9:27; 9:28; 9:30; 9:31; 9:38; 9:39; 9:40; 9:52; 10:9; 10:12; 10:15; 10:15; 10:16; 11:4; 11:7; 11:10; 11:11; 11:11; 11:20; 11:21; 11:22; 11:28; 11:35; 11:36; 11:36; 12:2; 12:4; 12:5; 12:6; 13:1; 13:5; 13:9; 13:9; 13:12; 13:15; 13:17; 14:3; 14:10; 14:19; 15:1; 15:12; 15:12; 15:18; 15:20; 16:13; 16:16; 16:17; 16:23; 17:2; 17:6; 17:7; 18:1; 18:1; 18:2; 18:6; 18:10; 18:10; 18:11; 18:19; 18:25; 18:25; 18:30; 19:2; 19:8; 19:9; 19:9; 19:11; 19:24; 19:25; 19:29; 19:30; 20:7; 20:13; 20:15; 20:18; 20:23; 20:27; 20:28; 20:28; 20:40; 20:43; 20:44; 20:45; 20:46; 21:1; 21:2; 21:12; 21:19; 21:24; 21:25

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

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**.

Judges References:

5:22; 5:29; 6:15; 9:40; 16:24; 17:6; 18:19; 18:29; 20:32

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Judges References:

1:4; 1:7; 4:6; 4:10; 5:8; 6:15; 16:5; 17:2; 20:35

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.

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!

Judges References:

8:19; 11:10

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

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.

Judges References:

7:7; 8:11; 8:12; 8:34; 10:8; 11:2; 11:11; 14:12; 16:20; 16:25; 19:8; 19:17

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.

> There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)
>
> > A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

Judges References:

6:25; 19:5; 19:8; 20:22; 20:24; 20:25; 20:30; 20:39

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> Then he also told them a parable. “A blind man is not able to guide a blind man, is he? Would not both fall into a pit?” (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

> Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

> > Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"
>
> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

> > Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

> **Jesus also said to them**, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> > **Jesus told them a parable about why they should witness openly.** Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> **Then Jesus presented another parable to them.** He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)
>
> > **Then Jesus presented another parable to them about how the kingdom of God grows**. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden

> plants. It becomes a tree, so that the birds of the air come and nest in its branches."

Judges References:

9:8

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.

> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely" or "all."

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

Judges References:

4:8; 4:16; 5:intro; 5:2; 5:23; 5:24; 5:26; 5:27; 5:28; 6:8; 9:28; 10:6; 11:22; 20:8; 21:24

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Judges References:

1:intro; 1:1; 1:3; 1:17; 3:11; 3:16; 3:30; 4:16; 5:20; 5:26; 5:31; 6:35; 7:22; 8:28; 9:15; 11:19; 16:3; 16:17; 18:5; 20:23; 20:28

Poetry

Description

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

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. 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.

Judges References:

3:4; 4:6; 4:7; 5:2; 5:12; 5:12; 15:16; 15:16; 21:2

Politeness

Description

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.

Judges References:

6:13; 6:15; 8:24; 13:15; 19:5; 19:19

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- 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**.

Judges References:

5:12; 5:13; 5:25; 9:24; 10:6; 10:8; 14:5; 16:27; 20:48

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> 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.”

Judges References:

4:14; 7:9; 18:10

Pronouns — When to Use Them

Description

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.

Judges References:

1:11; 1:16; 1:20; 1:34; 1:35; 2:9; 2:18; 2:22; 3:2; 3:6; 3:18; 3:19; 3:19; 3:21; 3:24; 3:31; 4:3; 4:12; 5:intro; 5:3; 5:7; 5:8; 5:13; 5:15; 5:21; 5:22; 5:25; 5:26; 6:3; 6:35; 7:4; 7:8; 7:14; 7:19; 8:27; 9:7; 9:9; 9:10; 9:12; 9:14; 9:27; 9:28; 9:33; 9:42; 9:44; 10:4; 10:8; 11:13; 11:15; 12:4; 13:19; 14:3; 15:3; 15:5; 15:6; 15:14; 16:7; 17:3; 17:4; 18:2; 18:2; 18:18; 18:23; 19:4; 19:29; 19:30; 20:28; 20:32; 20:34; 20:39; 20:39; 20:42; 20:42; 20:43; 20:45; 20:45

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
>
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
>
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

> > It is better to have a good name than to have great riches,
> >
> > and to be favored by people than to have silver and gold.
>
> > Wise people choose a good name over great riches,
> >
> > and favor over silver and gold.
>
> > Try to have a good reputation rather than great riches.
>
> > Will riches really help you?
> >
> > I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
>
> so a fool does not deserve honor. (Proverbs 26:1 ULT)

> > It is not natural for **a cold wind to blow in the hot season** or for it to rain in the harvest season;

> > And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
>
> for you do not know what a day may bring. (Proverbs 27:1a ULT)
>
> > Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
>
> and does not bless their mother.
>
> There is a generation that is pure in their own eyes,
>
> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

> > People who do not respect their parents think that
> > they are righteous,
> >
> > and they do not turn away from their sin.

Judges References:

8:21

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)

> > “Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

> > “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”

> But his mother **said**, “No. Rather, he will be called John.”

> But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

Judges References:

5:1; 13:6; 14:2

Quote Markings

Description

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.”””

Judges References:

5:2; 5:31; 6:32; 8:21

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

1. 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.
2. 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.
3. 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.’”

Judges References:

2:1; 2:2; 2:3; 4:6; 4:7; 4:20; 5:23; 5:28; 5:30; 6:8; 6:10; 6:13; 7:3; 7:4; 7:18; 8:15; 9:2; 9:8; 9:9; 9:10; 9:11; 9:12; 9:13; 9:14; 9:15; 9:38; 9:54; 11:15; 11:17; 11:19; 13:7; 16:15; 18:5; 18:24; 21:22

Reduplication

Description

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!

Judges References:

4:9; 4:24; 4:24; 5:7; 5:12; 5:22; 5:23; 7:19; 8:25; 9:8; 11:25; 11:30; 11:35; 13:22; 14:9; 14:12; 15:2; 15:13; 16:11; 17:3; 20:39; 21:5

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.

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?

Judges References:

2:2; 4:6; 4:7; 4:14; 5:8; 5:16; 5:17; 5:30; 6:13; 6:14; 6:15; 6:31; 8:1; 8:2; 8:3; 8:6; 8:15; 8:18; 9:2; 9:9; 9:11; 9:13; 9:28; 9:28; 9:38; 9:38; 9:38; 11:7; 11:7; 11:12; 11:23; 11:24; 11:25; 11:26; 12:3; 13:18; 14:3; 14:15; 14:16; 14:18; 15:2; 15:11; 15:18; 16:15; 18:9; 18:14; 18:18; 18:19; 18:24; 18:24; 20:12; 21:3

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

Judges References:

5:31; 7:12; 7:12; 15:14; 16:9; 16:12; 17:11; 20:1; 20:8; 20:11

Singular Pronouns that refer to Groups

Description

The Bible was written in Hebrew, Aramaic and Greek. These 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. However, sometimes speakers in the Bible used the singular form of “you” even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where “you” is singular and where “you” is plural. But you may see this if you read a Bible in a language that does have distinct forms.

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun “he,” rather than with the plural pronoun “they.”

Finally, Old Testament speakers and writers sometimes referred to actions that they performed as part of a group by saying ‘I’ did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of “you” will need to know whether the speaker was speaking to one person or to more than one.
- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

> 1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **your** Father who is in heaven. 2 So when **you** give alms, do not sound a trumpet before **yourself** as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to **you**, they have received their reward. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used “you” plural in verse 1, and “you” singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

> God spoke all these words: “I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me.” (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

> This is what Yahweh says,
> “For three sins of Edom,
> even for four,
> I will not turn away punishment,
> because **he** pursued **his** brother with the sword
> and cast off all pity.
> **His** anger raged continually,
> and **his** wrath lasted forever.” (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

> And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says “I” did this and that.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use use the singular form of the pronoun may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

> This is what Yahweh says,
> “For three sins of Edom,
> even for four,
> I will not turn away punishment,
> because **he** pursued **his** brother with the sword
> and cast off all pity.
> **His** anger raged continually,
> and **his** wrath lasted forever.” (Amos 1:11 ULT)

> > This is what Yahweh says,
> > “For three sins of Edom,
> > even for four,
> > I will not turn away punishment,
> > because **they** pursued **their brothers** with the sword
> > and cast off all pity.
> > **Their** anger raged continually,
> > and **their** wrath lasted forever.”

> And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned. (Nehemiah 2:12a,15 ULT)

> > And I arose in the night, myself and a few men with me. … And **we** were going up by the wadi at

> night and **we** were looking intently at the wall.
> And **we** turned back and **we** entered by the gate of
> the valley, and **we** returned.

Judges References:

5:intro; 11:12

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

Judges References:

2:intro; 2:12; 3:20; 4:5; 5:2; 5:14; 5:25; 6:26; 8:20; 9:5; 9:6; 9:7; 9:45; 10:4; 11:35; 12:14; 13:5; 13:20; 15:1; 16:13; 19:15; 19:29

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **A representative of the Pharisees** said to him …
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

Judges References:

front:intro; 1:4; 1:5; 1:8; 1:9; 1:10; 1:18; 2:23; 3:4; 3:10; 3:10; 3:12; 3:15; 4:11; 4:16; 4:23; 5:8; 5:8; 5:11; 5:11; 5:14; 5:15; 5:19; 5:19; 5:21; 5:30; 5:30; 6:3; 6:36; 7:3; 7:11; 7:15; 8:5; 8:10; 9:22; 9:39; 9:40; 10:16; 11:31; 13:16; 14:17; 16:16; 16:19; 16:30; 17:3; 19:5; 19:21; 19:21; 20:intro; 20:2; 20:6

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest copies. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> [14] He called the crowd again and said to them, “Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” [16] [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> [14] He called the crowd again and said to them, “Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” [16] [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> [14] He called the crowd again and said to them, “Listen to me, all of you, and understand. [15]There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. [16] If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Judges References:

8:16; 16:2

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?”

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**

Judges References:

1:7; 3:19; 3:20; 3:22; 3:23; 3:24; 3:25; 3:26; 3:27; 3:31; 4:18; 4:19; 4:21; 5:10; 5:15; 6:11; 6:37; 8:21; 8:26; 8:26; 9:27; 9:53; 11:34; 15:4; 16:13; 17:5

Unusual Uses of the Plural

The biblical languages sometimes use plural forms to refer to single objects, ideas, or people.

Description

Using a plural form to refer to something singular is done to show an intensified feeling about the object, idea, or person, or to show that an object or idea is extraordinary in some way. Also, sometimes a person refers to himself or herself with a plural pronoun. If the person is a king or a leader in a high position, this is to show that the person is very important and represents many people. If the person is writing a letter, such as Paul in the New Testament, this is to do the opposite. It is to avoid referring directly to himself, to avoid any sense that he is boasting or drawing attention to himself.

Reason This Is a Translation Issue

Many languages do not use plural forms to refer to single objects, ideas, or people. In these languages, doing so would be both wrong and confusing. Instead, they need to use a singular form and express any intended intensification in another way.

Examples From the Bible

> The tents of robbers prosper, and securities {are} to the provokers of God (Job 12:6 ULT)

Job is using the plural form **securities** to indicate that these provokers of God experience security to a supreme extent.

> Now you had cast me deep into the heart of the seas (Jonah 2:3 ULT)

Jonah refers to the sea using the plural **seas** to intensify the idea of either the sea's vastness or activity.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

Artaxerxes, the king of Persia, refers to himself as **us** in response to a letter sent to him.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

Since this letter is from Paul alone, it is likely that he is using the plural **we** to refer to himself.

Translation Strategies

If a plural form would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Use a singular form instead of the plural.
(2) If the plural is used to intensify the meaning, use a singular form with another word that intensifies it such as "very" or "great" or "many."
(3) If the plural is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

Translation Strategies Applied

(1) Use a singular form instead of the plural.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

The letter that you sent to **me** has been carefully read aloud before me.

> …through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

…through whom [Jesus] **I** received grace and apostleship for obedience of faith among all the Gentiles

(2) If the plural is used to intensify or emphasize the meaning, use a singular form with another word that intensifies it such as "very" or "great" or "many."

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and **great security {is}** to the provokers of God

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **great sea**

(3) If the plural is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and the provokers of God **enjoy complete security**

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **raging sea**

Judges References:

9:9; 9:13; 9:28; 9:37; 11:34; 11:36; 16:23; 17:10; 20:42; 21:19

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and
> Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites,
> according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir
> land. The names of the people groups are Lotan, Shobal, Zibeon, Anah,
> Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you.
> If you obey Yahweh our God and obey all the commandments that I
> am giving to you today, there will not be any poor people among you.
> (Deuteronomy 15:4-5 UST)

> 4 However, there should be no poor among you (for Yahweh will
> surely bless you in the land that he gives you as an inheritance to
> possess), 5 if only you diligently listen to the voice of Yahweh your

> God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> 16-17 But Yahweh said to him, “I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park.” (Genesis 2:16-17 UST)

> 16 Yahweh God commanded the man, saying, “From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die.” (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)
>
> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that

> people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Judges References:

3:27-28; 10:11-12

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.

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."

Judges References:

6:27; 9:57; 17:6; 20:48

unfoldingWord® Translation Words - Judges

v87

Aaron

Definition:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priest priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- 9:15 God warned Moses and **Aaron** that Pharaoh would be stubborn.
- 10:5 Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- 13:9 God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- 13:11 So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- 14:7 They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

Judges References:

20:28

Abimelech

Definition:

Abimelech was a Philistine king over the region of Gerar during the time when Abraham and Isaac were living in the land of Canaan.

- Abraham deceived King Abimelech by telling him that Sarah was his sister rather than his wife.
- Abraham and Abimelech made an agreement regarding ownership of wells at Beersheba.
- Many years later, Isaac also deceived Abimelech and the other men of Gerar by saying that Rebekah was his sister, not his wife.
- King Abimelech rebuked Abraham, and later Isaac, for lying to him.
- Another man by the name of Abimelech was a son of Gideon and a brother of Jotham. While some translations use a slightly different spelling of his name to make it clear that he is a different person from King Abimelech, we recommend translating the same Hebrew name consistently for each person who had that name.

(Translation suggestions: How to Translate Names)

(See also: Beersheba, Gerar, Gideon, Jotham, Philistines)

Bible References:

- 2 Samuel 11:21
- Genesis 20:3
- Genesis 20:5
- Genesis 21:22
- Genesis 26:11
- Judges 9:54

Word Data:

- Strong's: H0040

Judges References:

8:31; 9:1; 9:3; 9:4; 9:6; 9:16; 9:18; 9:19; 9:20; 9:21; 9:22; 9:23; 9:24; 9:25; 9:27; 9:28; 9:29; 9:31; 9:34; 9:35; 9:38; 9:39; 9:40; 9:41; 9:42; 9:44; 9:45; 9:47; 9:48; 9:49; 9:50; 9:52; 9:53; 9:55; 9:56; 10:1

Adam

Definition:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: How to Translate Names)

(See also: death, descendant, Eve, image of God, life)

Bible References:

- 1 Timothy 2:14
- Genesis 3:17
- Genesis 5:1
- Genesis 11:5
- Luke 3:38
- Romans 5:15

Examples from the Bible stories:

- 1:9 Then God said, "Let us make human beings in our image to be like us."
- 1:10 This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- 1:12 Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- 2:11 And God clothed **Adam** and Eve with animal skins.
- 2:12 So God sent **Adam** and Eve away from the beautiful garden.
- 49:8 When **Adam** and Eve sinned, it affected all of their descendants.
- 50:16 Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H0120, G00760

Judges References:

16:7; 16:11; 16:17; 18:7; 18:28

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: **Satan**)

Bible References:

- **1 Timothy 5:14**
- **Isaiah 9:11**
- **Job 6:23**
- **Lamentations 4:12**
- **Luke 12:59**
- **Matthew 13:25**

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Judges References:

2:14; 2:18; 3:28; 5:31; 8:34; 11:7; 11:36; 16:23; 16:24

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: **leprosy**, **plague**, **suffer**)

Bible References:

- **2 Thessalonians 1:6**
- **Amos 5:12**
- **Colossians 1:24**
- **Exodus 22:22-24**
- **Genesis 12:17-20**
- **Genesis 15:12-13**
- **Genesis 29:32**

Word Data:

- Strong’s: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

Judges References:

19:23

alarm, alarmed

Definition:

An alarm is something that warns people about something that could harm them. To “be alarmed” is to be very worried and frightened about something dangerous or threatening.

- King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
- Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
- The expression “sound an alarm” means to give a warning. In ancient times, a person could sound an alarm by making a noise.

Translation Suggestions

- To “alarm someone” means to “cause someone to worry” or to “worry someone.”
- To “be alarmed” could be translated as “be worried” or “be frightened” or “be very concerned.”
- The expression “sound an alarm” could be translated by “publicly warn” or “announce that danger is coming” or “blow a trumpet to warn about danger.”

(See also: Jehoshaphat, Moab)

Bible References:

- Daniel 11:44-45
- Jeremiah 4:19-20
- Numbers 10:9

Word Data:

- Strong’s: H7321, H8643

Judges References:

7:21

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Judges References:

19:12

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- 5:8 When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- 13:9 A priest would kill the animal and burn it on the **altar**.
- 16:6 He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Judges References:

2:2; 6:24; 6:25; 6:26; 6:28; 6:30; 6:31; 6:32; 13:20; 21:4

Ammon, Ammonite

Definition:

The “people of Ammon” or the “Ammonites” were a people group that lived on the east side of the Jordan River across from the Israelites.

- The book of Genesis reports that the Ammonite nation was descended from Ben-ammi, who was the son of Lot by his younger daughter.
- The term “Ammonitess” refers specifically to a female Ammonite. This could also be translated as “Ammonite woman.”
- At one point, the Ammonites hired a prophet named Balaam to curse Israel, but God did not allow him to do it.

(Translation suggestions: How to Translate Names)

(See also: curse, Jordan River, Lot)

Bible References:

- 1 Chronicles 19:1-3
- Ezekiel 25:2
- Genesis 19:38
- Joshua 12:1-2
- Judges 11:27
- Zephaniah 2:8

Word Data:

- Strong’s: H5983, H5984, H5985

Judges References:

12:1

Amorite

Definition:

The Amorites were a powerful group of people who inhabited the land of Canaan and lived on both sides of the Jordan River.

- Their name means “high one,” which may refer to the mountainous regions where they lived or to the fact that they were known to be very tall.
- The book of Genesis reports that the Amorites were descended from Canaan, the grandson of Noah.
- The city of Ai was inhabited by Amorites.
- God refers to the “sin of the Amorites,” which included their worship of false gods and the sinful practices associated.
- Joshua led the Israelites in destroying the Amorites, as God had commanded them to do.

Bible References:

- Amos 2:9
- Ezekiel 16:3
- Genesis 10:16
- Genesis 15:14-16
- Joshua 9:10

Examples from the Bible stories:

- 15:7 Sometime later, the kings of another people group in Canaan, the **Amorites**, heard that the Gibeonites had made a peace treaty with the Israelites, so they combined their armies into one large army and attacked Gibeon.
- 15:8 In the early morning they surprised the **Amorite** armies and attacked them.
- 15:9 God fought for Israel that day. He caused the **Amorites** to be confused and he sent large hailstones that killed many of the **Amorites**.
- 15:10 God also caused the sun to stay in one place in the sky so that Israel would have enough time to completely defeat the **Amorites**.

Word Data:

- Strong’s: H0567

Judges References:

1:34; 1:35; 1:36; 3:5; 6:10; 10:8; 10:11; 11:19; 11:21; 11:22; 11:23

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Judges References:

1:28; 4:20; 4:21; 6:31; 7:22; 8:31; 8:33; 9:25; 9:48; 9:49; 11:11; 12:3; 15:1; 15:4; 16:3; 18:21; 18:31; 20:15; 20:28; 20:29; 21:9

ark of the covenant, ark of Yahweh, box, Box of the Testimony, Box of the Covenant of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, covenant, atonement, holy place, testimony)

Bible References:

- 1 Samuel 6:15
- Exodus 25:10-11
- Hebrews 9:5
- Judges 20:27
- Numbers 7:89
- Revelation 11:19

Word Data:

- Strong's: H0727, H1285, H3068

Judges References:

20:27

Asher

Definition:

Asher was Jacob's eighth son. He was Zilpah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Asher" or "Asher."
- His name sounds similar to a Hebrew word meaning "blessed, happy."
- The tribe of Asher settled in the northwest corner of Canaan, on the Mediterannean Sea. When used as the name of a region of land, the term "Asher" refers to the land given to the tribe of Asher.

(Translation suggestions: How to Translate Names)

(See also: **twelve tribes of Israel**, **Jacob**, **Zilpah**)

Bible References:

- **Genesis 30:13**
- **1 Chronicles 2:1-2**
- **1 Kings 4:16**
- **Ezekiel 48:1-3**
- **Luke 2:36-38**

Word Data:

- Strong's: H0836

Judges References:

1:31; 5:17; 6:35; 7:23

Ashkelon

Definition:

In Bible times, Ashkelon was a major Philistine city located on the coast of the Mediterranean Sea. It still exists in Israel today.

- Ashkelon was one of the five most important Philistine cities, along with Ashdod, Ekron, Gath, and Gaza.
- The Israelites did not completely conquer the people of Ashkelon, even though the kingdom of Judah occupied its hill country.
- Ashkelon remained occupied by the Philistines for hundreds of years.

(Translation suggestions: Translate Names)

(See also: **Ashdod**, Canaan, **Ekron**, **Gath**, **Gaza**, Philistines, **Mediterranean**)

Bible References:

- **1 Samuel 6:17-18**
- **Amos 1:8**
- **Jeremiah 25:19-21**
- **Joshua 13:2-3**
- Judges 1:18-19
- **Zechariah 9:5**

Word Data:

- Strong's: H0831

Judges References:

1:18; 14:19

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 4:20-21
- Nehemiah 8:1-3

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

Judges References:

2:10; 6:33; 16:23; 19:15; 19:18; 20:2; 21:5; 21:8

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as “elaborate meal” or “important feast” or “multi-course meal.”

Bible References:

- Daniel 5:10
- Isaiah 5:11-12
- Jeremiah 16:8
- Luke 5:29-32
- Song of Songs 2:3-4

Word Data:

- Strong’s: H4960, H4961, H8354, G11730, G14030

Judges References:

14:12; 14:17

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: How to Translate Unknowns)

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 7:14
- Numbers 5:15
- Revelation 6:6

Word Data:

- Strong’s: H8184, G29150, G29160

Judges References:

7:13

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, **livestock**, nation, **power**, **reveal**, **Beelzebul**)

Bible References:

- **1 Corinthians 15:32**
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

Judges References:

20:48

Beersheba

Definition:

In Old Testament times, Beersheba was a city located about 45 miles southwest of Jerusalem in a desert area that is now called the Negev.

- The desert surrounding Beersheba was the wilderness area where Hagar and Ishmael wandered after Abraham sent them away from his tents.
- The name of this city means “well of the oath.” It was given this name when Abraham swore an oath to not punish King Abimelech’s men for seizing control of one of Abraham’s wells.

(Translation suggestions: How to Translate Names)

(See also: Abimelech, Abraham, Hagar, Ishmael, Jerusalem, oath)

Bible References:

- 1 Samuel 3:20
- 2 Samuel 17:11
- Genesis 21:14
- Genesis 21:31
- Genesis 46:1
- Nehemiah 11:30

Word Data:

- Strong’s: H0884

Judges References:

20:1

Benjamin, Benjaminite

Definition:

Benjamin was Jacob's twelfth son. He was Rachel's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Benjamin" or "Benjamin" or the "Benjaminites."
- In Hebrew, the name Benjamin means "son of my right hand."
- The tribe of Benjamin settled just northwest of the Dead Sea, north of Jerusalem.
- King Saul was from the tribe of Benjamin.
- The apostle Paul was from the tribe of Benjamin.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Rachel)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 2:8
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:4
- Genesis 42:35-36
- Philippians 3:4-5

Word Data:

- Strong's: H1144, G09580

Judges References:

1:21; 3:15; 5:14; 10:9; 19:14; 19:16; 20:3; 20:4; 20:10; 20:12; 20:13; 20:14; 20:15; 20:17; 20:18; 20:20; 20:21; 20:23; 20:24; 20:25; 20:28; 20:30; 20:31; 20:32; 20:35; 20:36; 20:39; 20:40; 20:41; 20:43; 20:44; 20:46; 20:48; 21:1; 21:6; 21:13; 21:14; 21:15; 21:16; 21:17; 21:18; 21:20; 21:21; 21:23

Beth Shemesh

Definition:

Beth Shemesh was the name of a Canaanite city approximately 30 kilometers west of Jerusalem.

- The Israelites captured Beth Shemesh during the time of Joshua's leadership.
- Beth Shemesh was a city that was set aside as a place for the Levite priests to live.
- When the Philistines were taking the captured ark of the covenant back to Jerusalem, Beth Shemesh was the first city where they stopped with it.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, Canaan, Jerusalem, Joshua, Levite, Philistines)

Bible References:

- 1 Kings 4:9
- 1 Samuel 6:9
- Joshua 19:20-22
- Judges 1:33

Word Data:

- Strong's: H1053

Judges References:

1:33

Bethel

Definition:

Bethel was a city located just north of Jerusalem in the land of Canaan. It was formerly called “Luz.”

- After receiving God’s promises for the first time, Abram (Abraham) built an altar to God near Bethel. The actual name of the city was not yet Bethel at that time, but it was usually referred to as “Bethel,” which was better known.
- When fleeing from his brother Esau, Jacob stayed overnight near this city and slept outdoors on the ground there. While he was sleeping, he had a dream showing angels going up and down a ladder to heaven.
- This city did not have the name “Bethel” until after Jacob named it that. To make this clear, some translations may translate it as “Luz (later called Bethel)” in the passages about Abraham, as well as when Jacob first arrives there (before he changed the name).
- Bethel is mentioned often in the Old Testament and was a place where many important events happened.

(Translation suggestions: How to Translate Names)

(See also: **Abraham**, altar, **Jacob**, Jerusalem)

Bible References:

- **Genesis 12:8-9**
- **Genesis 35:1**
- **Hosea 10:15**
- Judges 1:23

Word Data:

- Strong’s: H1008

Judges References:

1:22; 1:23; 4:5; 20:18; 20:26; 20:31; 21:2; 21:19

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: **fulfill**, peace, **prison**, servant, **vow**)

Bible References:

- Leviticus 8:7

Word Data:

- Strong's: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Judges References:

9:2; 9:3; 9:6; 9:7; 9:18; 9:20; 9:23; 9:24; 9:25; 9:26; 9:39; 9:46; 9:47; 9:51; 19:22; 19:23; 20:5

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3
- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5

- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Judges References:

1:15; 5:2; 5:9; 5:24; 13:24; 17:2

blot out, wipe out

Definition:

The terms “blot out” and “wipe out” are expressions that mean to completely remove or destroy something or someone.

- These expressions can be used in a positive sense, as when God “blots out” sins by forgiving them and choosing not to remember them.
- It is also often used in a negative sense, as when God “blots out” or “wipes out” a people group, destroying them because of their sin.
- The Bible talks about a person’s name being “blotted out” or “wiped out” of God’s Book of Life, which means that the person will not receive eternal life.

Translation Suggestions:

- Depending on the context, these expressions could be translated as “get rid of” or “remove” or “completely destroy” or “completely remove.”
- When referring to blotting someone’s name out of the Book of Life, this could be translated as “removed from” or “erased.”

Bible References:

- Deuteronomy 29:20
- Exodus 32:30-32
- Genesis 7:23
- Psalm 51:1

Word Data:

- Strong’s: H4229, H8045, G18130

Judges References:

21:17

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5
- Matthew 2:11
- Revelation 3:9

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Judges References:

4:16; 5:27; 7:5; 7:6; 7:13; 9:40; 11:35; 12:6; 13:20; 15:18; 16:30; 19:26; 20:44

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: **Passover**, **tabernacle**, temple, unleavened bread, **yeast**)

Bible References:

- **Acts 2:46**
- **Acts 27:35**
- **Exodus 16:15**
- **Luke 9:13**
- **Mark 6:38**
- **Matthew 4:4**
- **Matthew 11:18**

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Judges References:

7:13; 8:5; 8:6; 8:15; 19:5; 19:19

bridegroom, groom

Definition:

In a marriage ceremony, the bridegroom, also called the groom, is the **man** who will marry the bride (the **woman**).

Translation Suggestions:

You could use the term that your language uses to refer to the man who is getting married in a marriage ceremony or if you do not have a term for this in your language you could use a descriptive phrase to describe what a bridegroom is. Depending on the context you could translate the terms “bridegroom” and “groom” with descriptive phrases such as “a man getting married” or “a man who is being married” or “the man getting married.”

(See also: **bride**, **marriage**)

Bible References:

- **Isaiah 62:5**
- **Joel 2:15-16**
- **John 3:30**
- **Luke 5:35**
- **Mark 2:19**
- **Mark 2:20**
- **Matthew 9:15**

Word Data:

- Strong’s: H2860, G35660

Judges References:

15:6; 19:5

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong’s: H0801, H5930, H7133, H8548, G36460

Judges References:

6:26; 11:31; 13:16; 13:23; 20:26; 21:4

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Judges References:

7:3; 8:1; 10:4; 12:1; 14:15; 15:19; 16:25; 18:12

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: **burden**, **clean**)

Bible References:

- **1 Chronicles 5:21**
- **2 Chronicles 9:1-2**
- **Exodus 9:1-4**
- **Mark 10:25**
- **Matthew 3:4**
- **Matthew 19:23-24**

Word Data:

- Strong's: H1581, G25740

Judges References:

8:21; 8:26

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: **Ham**, **Promised Land**)

Bible References:

- **Acts 13:19-20**
- **Exodus 3:7-8**
- **Genesis 9:18**
- **Genesis 10:19-20**
- **Genesis 13:7**
- **Genesis 47:2**

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **4:6** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

Judges References:

1:1; 1:4; 1:5; 1:10; 1:17; 1:27; 1:28; 1:29; 1:30; 1:32; 1:33; 3:1; 3:3; 3:5; 4:2; 4:23; 4:24; 5:19; 21:12

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: **fir**, **pure**, sacrifice, temple)

Bible References:

- **1 Chronicles 14:1-2**
- **1 Kings 7:1-2**
- **Isaiah 2:13**
- **Zechariah 11:2**

Word Data:

- Strong’s: H0730

Judges References:

9:15

chariot, charioteer

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.

(See also: How to Translate Unknowns)

(See also: Egypt, Rome)

Bible References:

- 1 Kings 9:22
- 2 Chronicles 18:28-30
- Acts 8:29
- Acts 8:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

Examples from the Bible stories:

- 12:10 So they followed the Israelites onto the path through the sea, but God caused the Egyptians to panic and caused their **chariots** to get stuck.

Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G07160, G44800

Judges References:

5:28

chief, leader

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: **head**, **chief priests**, priest, **tax collector**)

Bible References:

- **Daniel 1:11-13**
- **Ezekiel 26:15-16**
- **Luke 19:2**
- **Psalm 4:1**

Word Data:

- Strong’s: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

Judges References:

7:20; 9:44

column, pillar

Definition:

The term “pillar” usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for “pillar” is “column.”

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word “pillar” sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a “carved image” and could be translated as “statue.”
- The term “pillar” is used to refer to something that is shaped like a pillar, such as the “pillar of fire” that led the Israelites at night through the desert or the “pillar of salt” that Lot’s wife became after she looked back at the city.
- As a structure supporting a building, the term “pillar” or “column” could be translated as “upright stone support beam” or “supporting stone structure.”
- Other uses of “pillar” could be translated as “statue” or “pile” or “mound” or “monument” or “tall mass,” depending on the context.

(See also: foundation, false god, image)

Bible References:

- 2 Kings 18:4
- Exodus 13:21
- Exodus 33:9
- Genesis 31:45
- Proverbs 9:1-2

Word Data:

- Strong’s: H0352, H0547, H2106, H2553, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G47690

Judges References:

16:25; 16:26; 16:29; 20:40

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or to “make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: **holy**, **pure**, **sanctify**)

Bible References:

- **1 Timothy 4:3-5**
- **2 Chronicles 13:8-9**
- **Ezekiel 44:19**

Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

Judges References:

17:3

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Judges References:

3:18

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”

- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 “The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- 13:2 God said to Moses and the people of Israel, “If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation.”

- 13:4 Then God gave them the **covenant** and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah’s death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, “Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it.”
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God’s people by believing in Jesus.

Word Data:

- Strong’s: H1285, H2319, H3772, G08020, G12420, G49340

Judges References:

2:1; 2:2; 2:20; 20:27

covenant faithfulness, covenant loyalty, covenant love

Definition:

In biblical times, the term translated as “covenant faithfulness” was used to describe the kind of faithfulness, loyalty, kindness, and love that was both expected and demonstrated between people who were closely related to one another, either by marriage or by blood. This same term is used often in the Bible to describe the way God relates to his people, especially his commitment to fulfill the promises that he made to them.

- The way this term is translated can depend on how each of the individual terms “covenant” and “faithfulness” are translated.
- Other ways to translate this term might include: “faithful love;” “loyal, committed love;” or “loving dependability.”

(See also: covenant, faithful, **grace**, Israel, **people of God**, **promise**)

Bible References:

- **Ezra 3:11**
- **Numbers 14:18**

Word Data:

- Strong’s: H2617

Judges References:

1:24; 8:35

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:5

- Hebrews 9:13 🔗

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

Judges References:

6:25

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Judges References:

3:9; 3:15; 4:10; 4:13; 6:6; 6:34; 6:35; 10:10; 10:14; 12:2

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- 2:9 God said to the snake, “You are **cursed**!”

- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Judges References:

5:23; 9:intro; 9:27; 21:18

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Judges References:

1:17; 1:26; 2:5; 4:6; 6:24; 6:32; 7:20; 9:7; 9:54; 13:24; 15:17; 15:18; 16:18; 16:19; 16:25; 16:28; 18:23; 18:29; 21:13

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Judges References:

13:23

Delilah

Definition:

Delilah was a Philistine woman who was loved by Samson, but was not his wife.

- Delilah loved money more than she loved Samson.
- The Philistines bribed Delilah to trick Samson into telling her how he could be made weak. When his strength was gone, the Philistines captured him.

(Translation suggestions: Translate Names)

(See also: bribe, Philistines, Samson)

Bible References:

- Judges 16:4-5
- Judges 16:6-7
- Judges 16:10
- Judges 16:18

Word Data:

- Strong's: H1807

Judges References:

16:4; 16:6; 16:10; 16:12; 16:13; 16:18

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong’s: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Judges References:

2:16; 2:18; 3:9; 3:15; 3:31; 6:9; 6:14; 6:15; 6:31; 6:36; 6:37; 7:2; 7:7; 8:22; 9:17; 10:12; 10:14; 12:2; 12:3; 21:17

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong’s: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Judges References:

11:16; 11:18

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

Judges References:

1:17; 21:11

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Judges References:

6:21; 9:15; 9:20; 9:27; 13:4; 13:7; 13:14; 13:16; 14:9; 19:4; 19:6; 19:8; 19:21

dominion

Definition:

The term “dominion” refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan’s dominion has been defeated forever by Jesus Christ’s death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “authority” or “power” or “control.”
- The phrase “have dominion over” could be translated as “rule over” or “manage.”

(See also: **authority**, **power**)

Bible References:

- **1 Peter 5:10-11**
- **Colossians 1:13**
- **Jude 1:25**

Word Data:

- Strong’s: H1166, H4474, H4475, H4896, H4910, H4915, H7287, H7300, H7980, H7985, G26340, G29040, G29610, G29630

Judges References:

8:22; 8:23; 9:2; 14:4; 15:11

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

Judges References:

1:14; 6:4; 15:15; 15:16; 19:3; 19:10; 19:28

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 2:16-17
- Daniel 1:17-18
- Daniel 2:1
- Genesis 37:6
- Genesis 40:4-5
- Matthew 2:13
- Matthew 2:19-21

Examples from the Bible stories:

- 8:2 Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- 8:6 One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- 8:7 God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."
- 16:11 So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"
- 23:1 He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G17970, G17980, G36770

Judges References:

7:13

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong’s: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Judges References:

1:2; 1:15; 1:26; 1:32; 1:33; 2:1; 2:2; 2:6; 3:11; 3:25; 3:30; 5:4; 5:31; 6:4; 6:9; 6:37; 6:39; 6:40; 8:28; 9:37; 11:13; 11:15; 11:18; 11:21; 13:20; 16:24; 18:2; 18:9; 18:14; 18:17; 18:30; 20:1; 20:21; 20:25; 21:21

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan.

An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: **Herod the Great**, **Joseph (NT)**, **Nile River**, **patriarchs**)

Bible References:

- **1 Samuel 4:7-9**
- **Acts 7:10**
- **Exodus 3:7**
- **Genesis 41:29**
- **Genesis 41:57**
- **Matthew 2:15**

Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to __Egypt __ to buy food.
- **8:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **9:1** After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong’s: H4713, H4714, G01240, G01250

Judges References:

2:1; 2:12; 6:8; 6:13; 10:11; 11:13; 11:16; 19:30

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Judges References:

2:7; 8:14; 8:16; 11:5; 11:7; 11:8; 11:9; 11:10; 11:11; 19:16; 19:17; 19:20; 19:22; 21:16

Eleazar

Definition:

Eleazar was the name of several men in the Bible.

1. Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
2. Eleazar was also the name of one of David's "mighty men."
3. Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: How to Translate Names)

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:3
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H0499, G16480

Judges References:

20:28

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: priest)

Bible References:

- 1 Samuel 2:18-19
- Exodus 28:4-5
- Hosea 3:4
- Judges 8:27
- Leviticus 8:7

Word Data:

- Strong's: H0641, H0642, H0646

Judges References:

8:27; 17:5; 18:14; 18:17; 18:18; 18:20

Ephraim, Ephraimite

Definition:

Ephraim was the younger son of Joseph. His descendants, the Ephraimites, formed one of the tribes of Israel.

- The name Ephraim sounds like the Hebrew word meaning “to make fruitful.”
- The tribe of Ephraim was one of the ten tribes located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel (similar to how the name Judah is sometimes used to refer to the whole southern kingdom of Israel).

(Translation suggestions: How to Translate Names)

(See also: Joseph, Manasseh, **kingdom of Israel**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 6:66-69**
- **2 Chronicles 13:4-5**
- **Ezekiel 37:16**
- **Genesis 41:52**
- **Genesis 48:1-2**
- **John 11:54**

Word Data:

- Strong’s: H0669, H0673, G21870

Judges References:

2:9; 3:27; 4:5; 5:14; 7:24; 8:1; 8:2; 10:1; 10:9; 12:1; 12:4; 12:5; 12:15; 17:1; 17:8; 18:2; 18:13; 19:1; 19:16; 19:18

evil, wicked, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- 3:1 After a long time, many people were living in the world. They had become very **wicked** and violent.
- 3:2 But Noah found favor with God. He was a righteous man living among **wicked** people.
- 4:2 God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- 8:12 “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- 14:2 They (Canaanites) worshiped false gods and did many **evil** things.
- 17:1 But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- 18:11 In the new kingdom of Israel, all the kings were **evil**.
- 29:8 The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- 45:2 They said, “We heard him (Stephen) speak **evil** things about Moses and God!”
- 50:17 He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong’s: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Judges References:

2:11; 9:23; 9:56; 9:57; 11:27; 15:3; 20:3; 20:12; 20:13; 20:34; 20:41; 21:intro

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, **lamb**, sacrifice, **shepherd**)

Bible References:

- **Acts 8:32**
- **Genesis 30:32**
- **John 2:14**
- **Luke 15:5**
- **Mark 6:34**
- **Matthew 9:36**
- **Matthew 10:6**
- **Matthew 12:12**
- **Matthew 25:33**

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:2** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:3** To Jesus, these people were like **sheep** without a shepherd.
- **38:8** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

Judges References:

6:4

exile, exiled

Definition:

The term “exile” refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The “Babylonian exile” (or “the exile”) is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase “the exiles” refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to “exile” could also be translated as to “send away” or to “force out” or to “banish.”
- The term “the exile” could be translated with a word or phrase that means “the sent away time” or “the time of banishment” or “the time of forced absence” or “banishment.”
- Ways to translate “the exiles” could include “the exiled people” or “the people who were banished” or “the people exiled to Babylon.”

(See also: **Babylon**, **Judah**)

Bible References:

- **2 Kings 24:14**
- **Daniel 2:25-26**
- **Ezekiel 1:1-3**
- **Isaiah 20:4**
- **Jeremiah 29:1-3**

Word Data:

- Strong’s: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H6808, H7617, H7622, H8689, G39270

Judges References:

18:30

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: **believe**, **faith**, **believe**)

Bible References:

- **Genesis 24:49**
- **Leviticus 26:40**
- **Numbers 12:7**
- **Joshua 2:14**
- Judges 2:16-17
- **1 Samuel 2:9**
- **Psalm 12:1**
- **Proverbs 11:12-13**
- **Isaiah 1:26**
- **Jeremiah 9:7-9**
- **Hosea 5:7**
- **Luke 12:46**
- **Luke 16:10**
- **Colossians 1:7**
- **1 Thessalonians 5:24**
- **3 John 1:5**

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Judges References:

11:20

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: **clan**, **ancestor**, house)

Bible References:

- **1 Kings 8:1-2**
- **1 Samuel 18:18**
- **Exodus 1:21**
- **Joshua 2:12-13**
- **Luke 2:4**

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Judges References:

1:25; 9:1; 13:2; 17:7; 18:2; 18:11

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: **Jewish leaders**)

Bible References:

- **1 Kings 21:8-10**
- **2 Chronicles 20:3**
- **Acts 13:1-3**
- **Jonah 3:4-5**
- **Luke 5:34**
- **Mark 2:19**
- **Matthew 6:18**
- **Matthew 9:15**

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G35210, G35220

Judges References:

20:26

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong’s: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

Judges References:

6:17; 17:13; 19:22

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong’s: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175,

G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Judges References:

4:18; 6:10; 6:23; 6:27; 8:20; 13:6

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Judges References:

14:10; 21:19

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G44160, G52070

Judges References:

8:20

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Judges References:

5:16

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Judges References:

2:21; 10:10; 10:13

gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

Judges References:

3:23; 3:24; 3:25; 5:8; 9:35; 9:40; 9:44; 16:2; 16:3; 18:16; 18:17; 19:27

generation

Definition:

The term “generation” in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, “generations” could be translated as “during the times of our ancestors” or “when people lived before us.”
- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435, G01650, G10740

Judges References:

2:10; 3:2

Gilead, Gileadite

Definition:

Gilead was the name of a mountainous region east of the Jordan river where the Israelite tribes of Gad, Reuben, and Manasseh lived.

- This region was also referred to as the “hill country of Gilead” or “Mount Gilead.”
- “Gilead” was also the name of several men in the Old Testament. One of these men was the grandson of Manasseh. Another Gilead was the father of Jephthah.

(Translation suggestions: How to Translate Names)

(See also: **Gad**, Jephthah, Manasseh, Reuben, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 2:22**
- **1 Samuel 11:1**
- **Amos 1:3**
- **Deuteronomy 2:36-37**
- **Genesis 31:21**
- **Genesis 37:25-26**

Word Data:

- Strong’s: H1568, H1569

Judges References:

7:3; 10:3; 10:4; 11:1; 11:29; 11:40; 12:4; 12:7; 20:1

Gilgal

Definition:

Gilgal was a town north of Jericho and was the first place that the Israelites camped after crossing the Jordan River to enter Canaan.

- At Gilgal, Joshua set up twelve stones taken from the dry river bed of the Jordan River that they had just crossed over.
- Gilgal was the city that Elijah and Elisha were leaving as they crossed the Jordan when Elijah was taken up to heaven.
- There were also several other places called “Gilgal” in the Old Testament.
- The word “gilgal” means “circle of stones,” perhaps referring to a place where a circular altar was built.
- In the Old Testament, this name almost always occurs as “the gilgal.” This may indicate that it was not a specific place name but rather was a description of a certain kind of place.

(Translation suggestions: Translate Names)

(See also: **Elijah**, **Elisha**, **Jericho**, Jordan River)

Bible References:

- **1 Samuel 7:15-17**
- **2 Kings 2:1-2**
- **Hosea 4:15**
- Judges 2:1

Word Data:

- Strong’s: H1537

Judges References:

2:1; 3:19

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: loins)

Bible References:

- 1 Peter 1:13
- Job 38:3

Word Data:

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

Judges References:

15:13; 16:6; 16:7; 16:10; 16:11; 16:13; 18:11; 18:16

glean, gleaning, gleanings

Definition:

The term “glean” means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

- God commanded the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain. A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be “pick up” or “gather” or “collect.”

(See also: **Boaz**, **grain**, harvest, **Ruth**)

Bible References:

- **Deuteronomy 24:21-22**
- **Isaiah 17:4-5**
- **Job 24:6**
- **Ruth 2:2**
- **Ruth 2:15**

Word Data:

- Strong’s: H3950, H3951, H5953, H5955

Judges References:

1:7; 11:3

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: **create**, false god, **God the Father**, **Holy Spirit**, false god, **Son of God**, Yahweh)

Bible References:

- **1 John 1:7**
- **1 Samuel 10:7-8**
- **1 Timothy 4:10**
- **Colossians 1:16**

- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 25:7 "Worship only the Lord your **God** and only serve him."
- 28:1 "There is only one who is good, and that is **God**."
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Judges References:

1:7; 2:3; 2:12; 2:17; 2:19; 3:6; 3:7; 3:20; 4:6; 4:23; 5:3; 5:5; 5:8; 6:8; 6:10; 6:20; 6:26; 6:31; 6:36; 6:39; 6:40; 7:14; 8:3; 8:33; 8:34; 9:7; 9:9; 9:13; 9:23; 9:27; 9:56; 9:57; 10:6; 10:10; 10:13; 10:14; 10:16; 11:21; 11:23; 11:24; 13:5; 13:6; 13:7; 13:8; 13:9; 13:22; 15:19; 16:17; 16:23; 16:24; 16:28; 17:5; 18:5; 18:10; 18:24; 18:31; 20:2; 20:18; 20:27; 21:2; 21:3

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, **Asherah**, **Baal**, **Molech**, **demon**, **image**, **kingdom**, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- 10:2 Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- 13:4 Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- 14:2 They (Canaanites) worshiped false **gods** and did many evil things.
- 16:1 The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- 18:13 But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

Judges References:

3:intro; 17:intro

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects.

It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Judges References:

8:24; 8:26

good, right, pleasant, better, best

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.
- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”

- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Judges References:

8:2; 8:32; 9:2; 9:11; 9:16; 10:15; 11:25; 15:2; 16:25; 18:9; 19:24

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: burnt offering, guilt offering, sacrifice, sin offering)

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19
- Leviticus 2:2

Word Data:

- Strong's: H4503, H8641

Judges References:

3:15; 3:17; 3:18; 6:18; 13:19; 13:23

Hamor

Definition:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Succoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Hivite, **Jacob**, **Shechem**, **Succoth**)

Bible References:

- **Acts 7:14-16**
- **Genesis 34:2**
- **Genesis 34:21**
- **Joshua 24:32-33**
- Judges 9:28

Word Data:

- Strong's: H2544

Judges References:

9:28

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: **firstfruits**, **festival**, **good news**)

Bible References:

- **1 Corinthians 9:9-11**
- **2 Samuel 21:7-9**
- **Galatians 6:9-10**
- **Isaiah 17:11**
- **James 5:7-8**
- **Leviticus 19:9**
- **Matthew 9:38**
- **Ruth 1:22**
- **Galatians 6:9-10**
- **Matthew 6:25-26**
- **Matthew 13:30**
- **Matthew 13:36-39**
- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Judges References:

15:1

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

Bible References:

- **1 Kings 8:22-24**
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**
- **Matthew 5:46-48**

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:9** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:9** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Judges References:

5:4; 5:20; 13:20; 20:40

Hittite

Definition:

The Hittites were descendants of Ham through his son Canaan. They became a large empire located in what is now Turkey and northern Palestine.

- Abraham bought a piece of property from Ephron the Hittite so that he could bury his deceased wife Sarah in a cave there. Eventually Abraham and several of his descendants were also buried in that cave.
- Esau's parents were grieved when he married two Hittite women.
- One of David's mighty men was named Uriah the Hittite.
- Some of the foreign women that Solomon married were Hittites. These foreign women turned Solomon's heart away from God because of the false gods they worshiped.
- The Hittites were often a threat to the Israelites, both physically and spiritually.

(See also: descendant, Esau, foreigner, Ham, mighty, Solomon, Uriah)

Bible References:

- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 23:11
- Genesis 25:10
- Joshua 1:4-5
- Nehemiah 9:8
- Numbers 13:27-29

Word Data:

- Strong's: H2850

Judges References:

1:26; 3:5

Hivite

Definition:

The Hivites were one of seven major people groups living in the land of Canaan.

- All these groups, including the Hivites, were descended from Canaan, who was Noah's grandson.
- Shechem the Hivite raped Jacob's daughter Dinah, and her brothers killed many Hivites in revenge.
- When Joshua led the Israelites to take over the land of Canaan, the Israelites were tricked into making a treaty with the Hivites instead of conquering them.

(Translation suggestions: Translate Names)

(See also: Canaan, Hamor, Noah, Shechem)

Bible References:

- 2 Chronicles 8:7-8
- Exodus 3:7-8
- Genesis 34:2
- Joshua 9:1-2
- Judges 3:1-3

Word Data:

- Strong's: H2340

Judges References:

3:3; 3:5

honey, honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: Simile, Metaphor)
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 6:3
- Exodus 13:3-5
- Joshua 5:6
- Proverbs 5:3

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G31920

Judges References:

14:8

horse, warhorse, horseback, stallion, steed, mare

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for war and for transporting people. A stallion is a male horse and a mare is a female horse. “Steed” is a poetic word referring to a horse that is powerful or fast.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon’s great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.
- Horses often wear a bit and bridle on their heads so they can be guided.

(See also: chariot, donkey, Solomon)

Bible References:

- 1 Chronicles 18:4
- 2 Kings 2:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 6:8

Word Data:

- Strong’s: H0047, H5483, H5484, H6571, H7409, G24620

Judges References:

5:22

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Judges References:

1:22; 1:23; 1:35; 4:17; 6:8; 6:27; 8:35; 9:1; 9:4; 9:5; 9:6; 9:16; 9:18; 9:19; 9:20; 9:27; 9:46; 11:7; 11:31; 11:34; 12:1; 14:15; 14:19; 16:25; 16:26; 16:29; 16:30; 16:31; 17:5; 17:8; 18:2; 18:3; 18:13; 18:15; 18:18; 18:19; 18:22; 18:25; 18:26; 18:31; 19:2; 19:3; 19:15; 19:18; 19:21; 19:22; 19:23; 19:26; 19:27; 19:29; 20:5; 20:8

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: **house dwelling structure**, **house descendants nation**)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Judges References:

16:27

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: **proud**)

Bible References:

- **James 1:21**
- **James 3:13**
- **James 4:10**
- **Luke 14:11**
- **Luke 18:14**
- **Matthew 18:4**
- **Matthew 23:12**

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong’s: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

Judges References:

16:5; 16:6; 16:19

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Judges References:

1:19; 1:20; 1:28; 2:9; 3:13; 11:2; 11:21; 11:22; 18:1; 20:6; 21:17; 21:23

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: **Jacob**, **kingdom of Israel**, **Judah**, nation, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 10:1**
- **1 Kings 8:2**
- **Acts 2:36**
- **Acts 7:24**
- **Acts 13:23**
- **John 1:49-51**
- **Luke 24:21**
- **Mark 12:29**
- **Matthew 2:6**
- **Matthew 27:9**
- **Philippians 3:4-5**

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- **14:12** But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.

- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Judges References:

1:1; 1:28; 2:4; 2:6; 2:7; 2:10; 2:11; 2:14; 2:20; 2:22; 3:1; 3:2; 3:4; 3:5; 3:7; 3:8; 3:9; 3:10; 3:12; 3:13; 3:14; 3:15; 3:27; 3:30; 3:31; 4:1; 4:3; 4:4; 4:5; 4:6; 4:23; 4:24; 5:2; 5:3; 5:5; 5:7; 5:8; 5:9; 5:11; 6:1; 6:2; 6:3; 6:4; 6:6; 6:7; 6:8; 6:14; 6:15; 6:36; 6:37; 7:2; 7:8; 7:14; 7:15; 7:23; 8:22; 8:27; 8:28; 8:33; 8:34; 8:35; 9:22; 9:55; 10:1; 10:2; 10:3; 10:6; 10:7; 10:8; 10:9; 10:10; 10:11; 10:15; 10:16; 10:17; 11:4; 11:5; 11:13; 11:15; 11:16; 11:17; 11:19; 11:20; 11:21; 11:23; 11:25; 11:26; 11:27; 11:33; 11:39; 11:40; 12:7; 12:8; 12:9; 12:11; 12:13; 12:14; 13:1; 13:5; 14:4; 15:20; 16:31; 17:6; 18:1; 18:19; 18:29; 19:1; 19:12; 19:29; 19:30; 20:1; 20:2; 20:3; 20:6; 20:7; 20:10; 20:11; 20:12; 20:13; 20:14; 20:17; 20:18; 20:19; 20:20; 20:21; 20:22; 20:23; 20:24; 20:25; 20:26; 20:27; 20:29; 20:30; 20:31; 20:32; 20:33; 20:34; 20:35; 20:36; 20:38; 20:39; 20:41; 20:42; 20:48; 21:1; 21:3; 21:5; 21:6; 21:8; 21:15; 21:17; 21:18; 21:24; 21:25

Issachar

Definition:

Issachar was Jacob's ninth son. He was Leah's fifth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Issachar" or "Issachar."
- The meaning of the name is unknown, but it is similar to a Hebrew word meaning "reward, hire."
- The tribe of Issachar settled in central Canaan, southwest of the Sea of Galilee. Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

Bible References:

- Genesis 30:18
- Exodus 1:1-5
- Ezekiel 48:23-26
- Joshua 17:10

Word Data:

- Strong's: H3485, G24660

Judges References:

5:15; 10:1

Jebus, Jebusite

Definition:

The Jebusites were a people group living in the land of Canaan. They were descended from Ham's son Canaan.

- The Jebusites lived in the city of Jebus, and its name was later changed to Jerusalem when King David conquered it.
- Melchizedek, the king of Salem, was probably of Jebusite origin.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Ham, Jerusalem, Melchizedek)

Bible References:

- 1 Chronicles 1:14
- 1 Kings 9:20-21
- Exodus 3:7-8
- Genesis 10:16
- Joshua 3:9-11
- Judges 1:20-21

Word Data:

- Strong's: H2982, H2983

Judges References:

1:21; 3:5; 19:11

Jephthah

Definition:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jephthah however, made a foolish, hasty vow to God that resulted in the sacrifice of his daughter.

(Translation suggestions: How to Translate Names)

(See also: Ammon, deliver, Ephraim, **judge**, **vow**)

Bible References:

- **Hebrews 11:32-34**
- Judges 11:1-3
- Judges 11:35
- Judges 12:2

Word Data:

- Strong's: H3316

Judges References:

11:1; 11:2; 11:3; 11:5; 11:6; 11:7; 11:8; 11:9; 11:10; 11:11; 11:12; 11:13; 11:14; 11:15; 11:28; 11:29; 11:30; 11:32; 11:34; 11:40; 12:1; 12:2; 12:4; 12:7

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name “Jerusalem” is first mentioned in the book of Joshua. Other Old Testament names for this city include “Salem” “city of Jebus,” and “Zion.” Both “Jerusalem” and “Salem,” have the root meaning of “peace.”
- Jerusalem was originally a Jebusite fortress called “Zion” which King David captured and made into his capital city.
- It was in Jerusalem that David’s son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going “up” to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 4:26-27
- John 2:13
- Luke 4:9-11
- Luke 13:5
- Mark 3:7-8
- Mark 3:20-22
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- 17:5 David conquered **Jerusalem** and made it his capital city.
- 18:2 In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.

- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Judges References:

1:7; 1:8; 1:21; 19:10

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- 15:2 The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- 15:3 After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- 19:14 Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's: H3383, G24460

Judges References:

3:28; 5:17; 7:24; 7:25; 8:4; 10:8; 10:9; 11:13; 11:22; 12:5; 12:6

Joseph (OT)

Definition:

Joseph was Jacob's eleventh son. He was Rachel's first son. The descendants of his two sons Ephraim and Manasseh became two of the tribes of Israel.

- The Hebrew name Joseph is similar to both the Hebrew word meaning "to add, increase" and the Hebrew word meaning "to gather, take away."
- A large portion of the book of Genesis is dedicated to the story of Joseph, how he remained faithful to God throughout his many difficulties and forgave his brothers who had sold him to be a slave in Egypt.
- Eventually God raised Joseph to the second highest place of power in Egypt and used him to save the people of Egypt and the surrounding nations in a time when there was little food. Joseph helped save his own family from starving and brought them to live with him in Egypt.

(Translation suggestions: How to Translate Names)

(See also: **twelve tribes of Israel**, Ephraim, Manasseh, **Jacob**, **Rachel**)

Bible References:

- **Genesis 30:22-24**
- **Genesis 33:1-3**
- **Genesis 37:1-2**
- **Genesis 37:23-24**
- **Genesis 41:55-57**
- **John 4:4-5**

Examples from the Bible stories:

- **8:2** **Joseph's** brothers hated him because their father loved him most and because Joseph had dreamed that he would be their ruler.
- **8:4** The slave traders took **Joseph** to Egypt.
- **8:5** Even in prison, **Joseph** remained faithful to God, and God blessed him.
- **8:7** God had given **Joseph** the ability to interpret dreams, so Pharaoh had Joseph brought to him from the prison.
- **8:9** **Joseph** told the people to store up large amounts of food during the seven years of good harvests.
- **9:2** The Egyptians no longer remembered **Joseph** and all he had done to help them.

Word Data:

- Strong's: H3084, H3130, G25000, G25010

Judges References:

1:22; 1:23; 1:35

Joshua

Definition:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.
- Joshua son of Jehozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, Zechariah (OT))

Bible References:

- 1 Chronicles 7:25-27
- Deuteronomy 3:21
- Exodus 17:10
- Joshua 1:3
- Numbers 27:19

Examples from the Bible stories:

- 14:4 When the Israelites reached the edge of Canaan, Moses chose twelve men, one from each tribe of Israel. He gave the men instructions to go and spy on the land to see what it was like.
- 14:6 Immediately Caleb and **Joshua**, the other two spies, said, "It is true that the people of Canaan are tall and strong, but we can certainly defeat them!"
- 14:8 "Except for **Joshua** and Caleb, everyone who is twenty years old or older will die there and never enter the Promised Land."
- 14:14 Moses was now very old, so God chose **Joshua** to help him lead the people.

- 14:15 **Joshua** was a good leader because he trusted and obeyed God.
- 15:3 After the people crossed the Jordan River, God told **Joshua** how to attack the powerful city of Jericho.

Word Data:

- Strong's: H3091, G24240

Judges References:

1:1; 2:6; 2:7; 2:8; 2:21; 2:23

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelech, Ahaz, Gideon, Uzziah)

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:5
- Isaiah 1:1
- Judges 9:5-6

Word Data:

- Strong's: H3147

Judges References:

9:5; 9:7; 9:21; 9:57

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16

- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- 34:4 “The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Judges References:

9:19; 19:3

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Judah (kingdom), Jew, Judea, Jacob, Leah)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

Judges References:

10:9; 15:9; 15:11; 18:12

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong’s: G24530

Judges References:

1:2; 1:3; 1:4; 1:8; 1:9; 1:10; 1:16; 1:17; 1:18; 1:19; 15:10; 17:7; 17:8; 17:9; 19:1; 19:2; 19:18; 20:18

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, **judgment day**, **just**, **law**, **law**)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**
- **Isaiah 3:14**
- **James 2:4**
- **Luke 6:37**
- **Micah 3:9-11**
- **Psalm 54:1**

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, “We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?”
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong’s: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Judges References:

2:18; 2:19; 3:10; 10:2; 10:3; 11:27; 12:7; 12:8; 12:9; 12:11; 12:13; 12:14; 13:12; 15:20

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: **authority**, **Herod Antipas**, **kingdom**, **kingdom of God**)

Bible References:

- **1 Timothy 6:15-16**
- **2 Kings 5:18**
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **16:1** The Israelites had no **king**, so everyone did what they thought was right for them.
- **16:18** Finally, the people asked God for a **king** like all the other nations had.
- **17:5** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.

- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

Judges References:

1:7; 3:8; 3:10; 3:12; 3:14; 3:15; 3:17; 3:19; 4:2; 4:17; 4:23; 4:24; 5:3; 5:19; 8:5; 8:12; 8:18; 8:26; 9:6; 9:8; 9:15; 11:12; 11:13; 11:14; 11:17; 11:19; 11:25; 11:28; 17:6; 18:1; 21:25

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: **know-relationship**, **law**, **reveal**, **understand**, **wise**)

Bible References:

Word Data:

- Strong’s: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Judges References:

1:24; 2:10; 2:15; 3:1; 3:2; 3:24; 4:14; 6:30; 6:37; 8:16; 8:30; 9:15; 9:20; 9:33; 9:38; 9:43; 11:31; 11:34; 11:36; 11:39; 13:14; 13:16; 13:21; 14:4; 14:14; 15:11; 16:9; 16:20; 17:13; 18:5; 18:14; 19:22; 19:24; 19:25; 20:34; 21:11; 21:12; 21:21

Lebanon

Definition:

Lebanon is a beautiful mountainous region located along the coast of the Mediterranean Sea, north of Israel. In Bible times this region was thickly wooded with fir trees, such as cedar and cypress.

- King Solomon sent workers to Lebanon to harvest cedar trees for use in building God's temple.
- Ancient Lebanon was inhabited by Phoenician people, who were skilled builders of ships that were used for a successful trading industry.
- The cities of Tyre and Sidon were located in Lebanon. It was in these cities that a valuable purple dye was first used.

(Translation suggestions: How to Translate Names)

(See also: cedar, **cypress**, **fir**, **Phoenicia**)

Bible References:

- **1 Kings 4:32-34**
- **2 Chronicles 2:8-10**
- **Deuteronomy 1:7-8**
- **Psalms 29:3-5**
- **Zechariah 10:8-10**

Word Data:

- Strong's: H3844

Judges References:

3:3; 9:15

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

Judges References:

17:7; 17:9; 17:10; 17:11; 17:12; 17:13; 18:3; 18:15; 19:1; 20:4

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.

- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, "In God's word, he commands his people, 'Do not test the **Lord** your God.'"
- 25:7 Jesus replied, "Get away from me, Satan! In God's word he commands his people, 'Worship only the **Lord** your God and only serve him.'"
- 26:3 This is the year of the **Lord's** favor.

- 27:2 The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
- 31:5 Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
- 43:9 "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, "Believe in Jesus, the **Master**, and you and your family will be saved."

Word Data:

- Strong's: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Judges References:

3:25; 4:18; 6:13; 6:15; 6:22; 13:8; 16:28; 19:11; 19:12; 19:26; 19:27

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
3. The word “love” can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- 27:2 The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- 33:8 "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- 39:10 "Everyone who **loves** the truth listens to me."
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.
- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Judges References:

5:31; 14:16; 16:4; 16:15

Manasseh

Definition:

Manasseh was the older son of Joseph. His descendants became one of the tribes of Israel.

- The name Manasseh is similar to the the Hebrew word meaning “to forget.”
- The tribe of Manasseh was often called the “half-tribe of Manasseh” because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh. King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Three other men named Manasseh are mentioned in the Old Testament. One of them was the grandfather of some Danites who were priests for false gods. The other two were men who lived during the time of Ezra and were required to divorce their pagan wives, who had influenced them to worship false gods.

(Translation suggestions: How to Translate Names)

(See also: Joseph, Ephraim, **twelve tribes of Israel**)

Bible References:

- **2 Chronicles 15:9**
- **Deuteronomy 3:12-13**
- **Genesis 41:51**
- **Genesis 48:1-2**
- Judges 1:27-28

Word Data:

- Strong’s: H4519, H4520, G31280

Judges References:

12:4

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: **angel**, **apostle**, **John (the Baptist)**)

Bible References:

- **1 Kings 19:1-3**
- **1 Samuel 6:21**
- **2 Kings 1:1-2**
- **Luke 7:27**
- **Matthew 11:10**

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Judges References:

2:1; 2:4; 5:23; 6:11; 6:12; 6:20; 6:21; 6:22; 9:31; 11:12; 11:13; 11:14; 11:17; 11:19; 13:3; 13:6; 13:9; 13:13; 13:15; 13:16; 13:17; 13:18; 13:20; 13:21

Micah

Definition:

Micah was a prophet of Judah around 700 years before Christ, when the prophet Isaiah was also ministering to Judah. Another man named Micah lived during the time of the judges.

- The book of Micah is near the end of the Old Testament.
- Micah prophesied about the destruction of Samaria by the Assyrians.
- Micah rebuked the people of Judah for disobeying God and warned them that their enemies would attack them.
- His prophecy ends with a message of hope in God, who is faithful and saves his people.
- In the book of Judges, the story is told of a man named Micah living in Ephraim who made an idol out of silver. A young Levite priest who came to live with him stole the idol and other things, and took off with a group of Danites. Eventually the Danites and the priest settled in the city of Laish and they set up that same silver idol to worship.

(Translation suggestions: Translate Names)

(See also: **Assyria**, **Dan**, Ephraim, false god, **Isaiah**, **Judah**, **judge**, Levite, priest, prophet, **Samaria**, silver)

Bible References:

- **Jeremiah 26:18-19**
- **Micah 1:1**
- **Micah 6:2**

Word Data:

- Strong's: H4318

Judges References:

17:5; 17:8; 17:9; 17:10; 17:12; 17:13; 18:2; 18:3; 18:4; 18:13; 18:15; 18:18; 18:22; 18:23; 18:26; 18:27; 18:31

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, miracle, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong’s: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

Judges References:

6:12; 11:1; 14:18

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: **power**, prophet, **apostle**, sign)

Bible References:

- **2 Thessalonians 2:8-10**
- **Acts 4:17**
- **Acts 4:22**
- **Daniel 4:1-3**
- **Deuteronomy 13:1**
- **Exodus 3:19-22**

- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 43:6 “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Judges References:

6:13

Mizpah

Definition:

Mizpah is the name of several towns mentioned in the Old Testament. It means “look-out point” or “watchtower.”

- When David was being pursued by Saul, he left his parents in Mizpah, under the protection of the king of Moab.
- One city called Mizpah was located on the border between the kingdoms of Judah and Israel. It was a major military center.

(Translation suggestions: Translate Names)

(See also: **David**, **Judah**, **kingdom of Israel**, Moab, **Saul (OT)**)

Bible References:

- **1 Kings 15:20-22**
- **1 Samuel 7:5-6**
- **1 Samuel 7:10-11**
- **Jeremiah 40:5-6**
- Judges 10:17-18

Word Data:

- Strong’s: H4708, H4709

Judges References:

11:34; 20:1; 20:3; 21:5; 21:8

Moab, Moabite

Definition:

The term “Moab” refers to a people group that lived to the east of the Salt Sea. The book of Genesis describes this people group as the descendents of a man named “Moab,” who was the son of Lot’s elder daughter.

- In the book of Ruth, Elimelek and his family went to live in Moab because of the famine around Bethlehem.
- Ruth is called a “Moabite woman” because she was born in the country of Moab and was from that people group.

(Translation suggestions: How to Translate Names)

(See also: **Bethlehem**, Judea, **Lot**, **Ruth**, **Salt Sea**)

Bible References:

- **Genesis 19:37**
- **Genesis 36:34-36**
- **Ruth 1:1-2**
- **Ruth 1:22**

Word Data:

- Strong’s: H4124, H4125

Judges References:

3:12; 3:14; 3:15; 3:17; 3:28; 3:29; 3:30; 10:6; 11:15; 11:17; 11:18; 11:25

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- 9:12 One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- 12:5 **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- 12:7 God told **Moses** to raise his hand over the sea and divide the waters.
- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Judges References:

1:16; 1:20; 3:4; 4:11

Naphtali

Definition:

Naphtali was Jacob's sixth son. He was Bilhah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Naphtali" or "Naphtali" or "Naphtalites."
- The name Naphtali is similar to the Hebrew word meaning "to twist, wrestle."
- The tribe of Naphtali settled in the northern part of Canaan, between the tribes of Manassah and Asher. Its eastern border was on the western shoreline of the Sea of Chinnereth. When used as the name of a region of land, the term "Naphtali" refers to the land given to the tribe of Naphtali.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

Bible References:

- 1 Kings 4:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:8
- Judges 1:33
- Matthew 4:13

Word Data:

- Strong's: H5321, G35080

Judges References:

1:33; 4:6; 4:10; 5:18; 6:35; 7:23

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, **Babylon**, Canaan, **Gentile**, **Greek**, **people group**, Philistines, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**
- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**

- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- **Romans 4:16-17**

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Judges References:

2:20; 2:21; 2:23; 3:1; 4:2; 4:13; 4:16

Nazirite, Nazirite vow

Definition:

The term “Nazirite” refers to a person who has taken a “Nazirite vow.” Mostly men took this vow, but women could also take it.

- A person who took the Nazirite vow agreed to not have any food or drink made from grapes for period that had been agreed upon for the fulfillment of the vow. During this period he was also not to get his hair cut and not go near a dead body.
- When the required length of time had passed, and the vow had been fulfilled, the Nazirite would go to the priest and provide an offering. This would include the cutting and burning of his hair. All other restrictions would also be removed.
- Samson is a well-known man in the Old Testament who was under the Nazirite vow.
- The angel announcing John the Baptist’s birth told Zechariah that his son would not drink strong drink, which may indicate that John was under the Nazirite vow.
- According to a passage in the book of Acts the apostle Paul may also have at one time taken this vow, according to one passage in the book of Acts.

(Translation suggestions: Translate Names)

(See also: **John (the Baptist)**, sacrifice, Samson, **vow**, **Zechariah (OT)**)

Bible References:

- **Acts 18:18-19**
- **Amos 2:11-12**
- Judges 13:5
- **Numbers 6:1-4**

Word Data:

- Strong’s: H5139

Judges References:

13:intro

Negev

Definition:

The Negev is a desert region in the southern part of Israel, southwest of the Salt Sea.

- The original word means “the South,” and some English versions translate it this way.
- It could be that the “South” is not located where the Negev Desert is today.
- When Abraham lived in the city of Kadesh, he was in the Negev or southern region.
- Isaac was living in the Negev when Rebekah traveled to meet him and become his wife.
- The Jewish tribes of Judah and Simeon lived in this southern region.
- The largest city in the Negev region was Beersheba.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Beersheba, Israel, Judah, Kadesh, Salt Sea, Simeon)

Bible References:

- Genesis 12:9
- Genesis 20:1-3
- Genesis 24:62
- Joshua 3:14-16
- Numbers 13:17-20

Word Data:

- Strong’s: H5045, H6160

Judges References:

1:15

noble, nobleman, royal official

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

Judges References:

5:25

oath, vow, swear, swearing, swear by

Definition:

The term “oath” in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term “swear” means to make an oath. A “vow” is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word “swear” is to use foul or vulgar language. This is never its meaning in the Bible.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- To “swear” could be translated as to “formally promise” or to “pledge” or to “commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.
- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: Abimelech, covenant, promise)

Bible References:

- Genesis 21:23

- **Genesis 24:3**
- **Genesis 31:51-53**
- **Genesis 47:31**
- **Luke 1:73**
- **Mark 6:26**
- **Matthew 5:36**
- **Matthew 14:6-7**
- **Matthew 26:72**
- **1 Corinthians 7:27-28**
- **Acts 21:23**
- **Genesis 28:21**
- **Genesis 31:12-13**
- **Jonah 1:14-16**
- **Jonah 2:9-10**
- **Proverbs 7:14**

Word Data:

- Strong's: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

Judges References:

2:1; 2:15; 15:12; 21:1; 21:7; 21:18

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: **lamp**, **the sea**, **Mount of Olives**)

Bible References:

- **1 Chronicles 27:28-29**
- **Deuteronomy 6:10-12**
- **Exodus 23:10-11**
- **Genesis 8:11**
- **James 3:12**
- **Luke 16:6**
- **Psalms 52:8**

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Judges References:

15:5

ordinance, regulation, requirement, strict law, custom

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: **command**, **decree**, **law**, **ordain**, statute)

Bible References:

- **Deuteronomy 4:13-14**
- **Exodus 27:20-21**
- **Leviticus 8:31-33**
- **Malachi 3:6-7**

Word Data:

- Strong’s: H2706, H4687, H4931, H4941

Judges References:

18:7

oversee, overseer, keeper

Definition:

The term “overseer” refers to a person who is in charge of the work and welfare of other people. In the Bible, often the term “keeper” means “overseer.”

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, this term is used to describe leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his “flock.”
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms “overseers,” “elders,” and “shepherds/pastors” are different ways of referring to the same spiritual leaders.

Translation Suggestions

- Other ways to translate this term could be “supervisor” or “caretaker” or “manager.”
- When referring to a leader of a local group of God’s people, this term could be translated with a word or phrase that means “spiritual supervisor” or “someone who takes care of the spiritual needs of a group of believers” or “person who oversees the spiritual needs of the Church.”

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 3:2
- Acts 20:28
- Genesis 41:33-34
- Philippians 1:1

Word Data:

- Strong’s: H5329, H6485, H6496, H7860, H8104, G19830, G19840, G19850

Judges References:

9:28

patient, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances.

Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: **endure**, **forgive**, **persevere**)

Bible References:

- **1 Peter 3:20**
- **2 Peter 3:8-9**
- **Hebrews 6:11-12**
- **Matthew 18:28-29**
- **Psalms 37:7**
- **Revelation 2:2**

Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

Judges References:

4:6; 4:7; 20:37

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.

- **16:3** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- **21:13** He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- **48:14** David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- **50:17** Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Judges References:

4:17; 6:23; 6:24; 19:20; 21:13

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Judges References:

5:31

Perizzite

Definition:

The Perizzites were one of several people groups in the land of Canaan. Little is known about this group as to who their ancestors were or what part of Canaan they lived in.

- The Perizzites are mentioned most frequently in the Old Testament Book of Judges, where it is recorded that the Perizzites intermarried with the Israelites and influenced them to worship false gods.
- Note that the clan of Perez, called the "Perezites," was a different people group from the Perizzites. It may be necessary to spell the names very differently to make this clear.

(Translation suggestions: How to Translate Names)

(See also: Canaan, false god)

Bible References:

- 1 Kings 9:20-21
- 2 Chronicles 8:7-8
- Exodus 3:16-18
- Genesis 13:7
- Joshua 3:9-11

Word Data:

- Strong's: H6522

Judges References:

1:4; 1:5; 3:5

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: **Christian**, **church**, **oppress**, **Rome**)

Bible References:

- **Acts 7:52**
- **Acts 13:50**
- **Galatians 1:13-14**
- **John 5:16-18**
- **Mark 10:30**
- **Matthew 5:10**
- **Matthew 5:43-45**
- **Matthew 10:22**
- **Matthew 13:20-21**
- **Philippians 3:6**

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **45:6** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.

- 46:2 Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- 46:4 But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

Judges References:

3:28; 4:16; 4:22; 8:5; 20:43

Philistines

Definition:

The Philistines were a people group who occupied a region known as Philistia along the coast of the Mediterranean Sea. Their name means “people of the sea.”

- There were five main Philistine cities: Ashdod, Ashkelon, Ekron, Gath, and Gaza.
- The city of Ashdod was in the northern part of Philistia, and the city of Gaza was in the southern part.
- The Philistines are probably best known for the many years they were at war against the Israelites.
- The judge Samson was a famous warrior against the Philistines, using supernatural strength from God.
- King David often led battles against the Philistines, including the time as a youth when he defeated the Philistine warrior, Goliath.

(Translation suggestions: How to Translate Names)

(See also: **Ashdod**, Ashkelon, **David**, **Ekron**, **Gath**, **Gaza**, **Goliath**, **Salt Sea**)

Bible References:

- **1 Chronicles 18:9-11**
- **1 Samuel 13:4**
- **2 Chronicles 9:25-26**
- **Genesis 10:11-14**
- **Psalm 56:1-2**

Word Data:

- Strong’s: H6429, H6430

Judges References:

3:3; 3:31; 10:6; 10:7; 10:11; 13:1; 13:5; 14:1; 14:2; 14:4; 15:5; 15:6; 15:9; 15:11; 15:12; 15:20; 16:5; 16:8; 16:9; 16:12; 16:14; 16:18; 16:20; 16:21; 16:23; 16:27; 16:30

Phinehas

Definition:

Phineas was the name of two men in the Old Testament.

- One of Aaron's grandsons was a priest named Phinehas, who strongly opposed the worship of false gods in Israel.
- Phineas saved the Israelites from a plague that Yahweh had sent to punish them for marrying Midianite women and worshiping their false gods.
- On several occasions Phinehas went with the Israelite army to destroy the Midianites.
- The other Phinehas mentioned in the Old Testament was one of the evil sons of Eli the priest during the time of the prophet Samuel.
- Phinehas and his brother Hophni were both killed when the Philistines attacked Israel and stole the Ark of the Covenant.

(Translation suggestions: Translate Names)

(See also: ark of the covenant, Jordan River, **Midian**, Philistines, **Samuel**)

Bible References:

- **1 Samuel 4:4**
- **Ezra 8:2**
- **Joshua 22:13-14**
- **Numbers 25:6-7**

Word Data:

- Strong's: H6372

Judges References:

20:28

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70
- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37

- Matthew 13:44

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Judges References:

1:19; 2:6; 2:21; 18:9

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"

- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Judges References:

16:24

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- 6:5 Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.
- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.

- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Judges References:

5:3; 6:8; 6:18; 6:37; 7:17; 7:18; 11:9; 11:37; 17:9; 19:18

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, **good news**, **Jesus**, **kingdom of God**)

Strong‘s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong‘s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- **2 Timothy 4:1-2**
- **Acts 8:4-5**
- **Acts 10:42-43**
- **Acts 14:21-22**
- **Acts 20:25**

- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- Mark 1:14-15
- Matthew 10:26

Examples from the Bible stories:

- 24:2 He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- 30:1 Jesus sent his apostles to **preach** and to teach people in many different villages.
- 38:1 About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- 45:6 But in spite of this, they **preached** about Jesus everywhere they went.
- 45:7 He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- 46:6 Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- 46:10 Then they sent them off to **preach** the good news of Jesus in many other places.
- 47:14 Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- 50:2 When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Judges References:

6:33; 9:26; 10:9; 11:29; 11:32; 12:1; 12:3; 18:13; 19:12; 19:14

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21

- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 "Melchizedek, the **priest** of God Most High"
- 13:9 Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Judges References:

17:5; 17:10; 17:12; 17:13; 18:4; 18:6; 18:17; 18:18; 18:19; 18:20; 18:24; 18:27; 18:30

prince, princess, governor, provincial governor, official, nobleman, noblemen, nobility

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 5:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 1:52

Word Data:

- Strong’s: H0001, H0117, H0324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7261, H7333, H7786, H8269, H8282, H8323, G07470, G07580, G14130, G31750

Judges References:

4:2; 4:7; 5:15; 7:25; 8:3; 8:6; 8:14; 9:30; 10:18

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: **defile**, **holy**, **clean**)

Bible References:

- **2 Timothy 2:16-18**
- **Ezekiel 20:9**
- **Malachi 1:10-12**
- **Matthew 12:5**
- **Numbers 18:30-32**

Word Data:

- Strong's: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Judges References:

13:25; 16:19; 16:22; 20:31

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: **Baal**, **divination**, false god, **false prophet**, **fulfill**, **law**, **vision**)

Bible References:

- **1 Thessalonians 2:14-16**
- **Acts 3:25**

- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 43:5 "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- 43:7 "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

Judges References:

6:8

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

Judges References:

3:29; 11:1; 18:2; 20:44; 20:46

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: **adultery**, false god, **sexual immorality**, false god)

Bible References:

- **Genesis 34:31**
- **Genesis 38:21**
- **Luke 15:30**
- **Matthew 21:31**

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Judges References:

2:17; 11:1; 16:1

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: bow, fear, sacrifice, praise, honor)

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- 13:4 Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- 14:2 The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- 17:6 David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- 18:12 All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”

- 26:2 On the Sabbath, he (Jesus) went to the place of **worship**.
- 47:1 There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- 49:18 God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

Judges References:

2:12; 2:17; 7:15

purple

Definition:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: Translate Names)

(See also: ephod, **Philippi**, **royal**, **tabernacle**, temple)

Bible References:

- **2 Chronicles 2:13-14**
- **Daniel 5:7**
- **Daniel 5:29-31**
- **Proverbs 31:22-23**

Word Data:

- Strong’s: H0710, H0711, H0713, G42090, G42100, G42110

Judges References:

8:26

Ramah

Definition:

Ramah was an ancient Israelite city located about 8 kilometers from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 2:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 2:17-18

Word Data:

- Strong's: H7414, G44710

Judges References:

4:5; 19:13

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also **admonish**, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- **Matthew 8:26-27**
- **Matthew 17:17-18**

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

Judges References:

8:1

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: **kingdom**)

Bible References:

- **2 Timothy 2:11-13**
- **Genesis 36:34-36**
- **Luke 1:30-33**
- **Luke 19:26-27**
- **Matthew 2:22-23**

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Judges References:

9:6; 9:16; 9:18

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong’s: H7725, H7999, H8421, G06000, G26750

Judges References:

2:19; 3:19; 5:29; 6:18; 7:3; 9:57; 11:8; 11:9; 11:13; 11:35; 17:3; 19:3; 20:48

Reuben

Definition:

Reuben was Jacob's first son. He was Leah's first son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the tribe of Reuben or the Reubenites.
- In Hebrew, the name Reuben means "Look, a son!"
- The tribe of Reuben settled on the eastern side of the Jordan River along with the tribe of Gad and half the tribe of Manasseh.

(Translation suggestions: How to Translate Names)

(See also: **twelve tribes of Israel**, **Jacob**, **Leah**)

Bible References:

- **Genesis 29:32**
- **Genesis 35:21-22**
- **Genesis 42:22**
- **Genesis 42:37**

Word Data:

- Strong's: H7205, H7206, G45020

Judges References:

5:15; 5:16

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”

- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, **holy**, **integrity**, **just**, **law**, **law**, **obey**, **pure**, righteous, sin, **unlawful**)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**
- **Psalms 37:30**
- **Psalms 49:14**
- **Psalms 107:42**
- **Ecclesiastes 12:10-11**
- **Isaiah 48:1-2**
- **Ezekiel 33:13**
- **Malachi 2:6**
- **Matthew 6:1**
- **Acts 3:13-14**
- **Romans 1:29-31**

- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Judges References:

21:intro

Rimmon

Definition:

Rimmon was the name of a man and of several places mentioned in the Bible. It was also the name of a false god.

- A man named Rimmon was a Benjamite from the city of Beeroth in Zebulun. This man's sons murdered Ishbosheth, the crippled son of Jonathan.
- Rimmon was a town in the southern part of Judah, in the region occupied by the tribe of Benjamin.
- The "rock of Rimmon" was a place of safety where the Benjamites went to escape from being killed in a battle.
- Rimmon Perez was an unknown location in the Judean wilderness.
- The Syrian commander Naaman spoke of the temple of the false god Rimmon, where the king of Syria worshiped.

(Translation suggestions: Translate Names)

(See also: Benjamin, Judea, **Naaman**, **Syria**, **Zebulun**)

Bible References:

- **2 Kings 5:18**
- **2 Samuel 4:5-7**
- Judges 20:45-46
- Judges 21:13-15

Word Data:

- Strong's: H7417

Judges References:

20:45; 20:47; 21:13

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, **drink offering**, false god, **fellowship offering**, **freewill offering** **peace offering**, priest, **sin offering**, worship)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**
- **Acts 21:25**
- **Genesis 4:3-5**
- **James 2:21-24**
- **Mark 1:43-44**
- **Mark 14:12**

- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 “Take Isaac, your only son, and kill him as a **sacrifice** to me.” Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God’s law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person’s sin and made that person clean in God’s sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong’s: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Judges References:

16:23

Samson

Definition:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(Translation suggestions: How to Translate Names)

(See also: deliver, Philistines, twelve tribes of Israel)

Bible References:

- Hebrews 11:32-34
- Judges 13:25
- Judges 16:2
- Judges 16:31

Word Data:

- Strong's: H8123, G45460

Judges References:

13:24; 14:1; 14:3; 14:5; 14:7; 14:10; 14:12; 14:15; 14:16; 14:20; 15:1; 15:3; 15:4; 15:6; 15:7; 15:10; 15:11; 15:12; 15:16; 16:1; 16:2; 16:3; 16:6; 16:7; 16:9; 16:10; 16:12; 16:13; 16:14; 16:20; 16:23; 16:25; 16:26; 16:27; 16:28; 16:29; 16:30

save, saved, safe, salvation

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful.
To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: **cross**, deliver, **punish**, sin, **Savior**)

Bible References:

- **Genesis 49:18**
- **Genesis 47:25-26**

- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong’s: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Judges References:

3:26; 3:29

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: **law**, **Pharisee**)

Bible References:

- **Acts 4:5**
- **Luke 7:29-30**
- **Luke 20:47**
- **Mark 1:22**
- **Mark 2:16**
- **Matthew 5:19-20**
- **Matthew 7:28**
- **Matthew 12:38**
- **Matthew 13:52**

Word Data:

- Strong’s: H5608, H5613, H7083, G11220

Judges References:

5:14

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: **just**, **true**)

Bible References:

- **1 Chronicles 10:14**
- **Acts 17:26-27**
- **Hebrews 11:6**
- **Luke 11:9**
- **Psalms 27:8**

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Judges References:

4:22; 6:29; 14:4; 18:1

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: **enslave** 🔗, **works** 🔗, **obey** 🔗, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Judges References:

2:8; 3:24; 6:8; 7:10; 7:11; 8:14; 8:20; 9:18; 9:28; 9:38; 9:54; 10:6; 13:5; 13:7; 13:8; 13:12; 13:24; 15:18; 16:26; 17:7; 17:11; 17:12; 18:3; 18:15; 19:3; 19:9; 19:11; 19:13; 19:19; 21:12

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17

- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Judges References:

3:25; 5:18; 5:28; 8:15; 18:7

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: miracle, **apostle**, **Christ**, covenant, **circumcise**)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

Judges References:

6:17

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Judges References:

5:19; 9:4; 16:5; 16:18; 17:2; 17:3; 17:4; 17:10

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 do not 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 do not 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

Judges References:

3:intro; 10:10; 10:15; 11:27; 20:16; 21:intro

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Judges References:

12:6

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: **soul**, **Holy Spirit**, **demon**, **breath**)

Bible References:

- **1 Corinthians 5:5**
- **1 John 4:3**
- **1 Thessalonians 5:23**
- **Acts 5:9**

- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Judges References:

3:10; 6:34; 8:3; 9:23; 11:29; 13:25; 14:6; 14:19; 15:14; 15:19

statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: **command**, **decree**, **law**, ordinance, Yahweh)

Bible References:

- **1 Kings 11:11-13**
- **Deuteronomy 6:20-23**
- **Ezekiel 33:15**
- **Numbers 19:2**

Word Data:

- Strong’s: H2706, H2708, H7010, G13450

Judges References:

11:39

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 1:16

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Judges References:

1:8; 1:25; 3:16; 4:15; 4:16; 7:14; 7:20; 7:22; 8:10; 8:20; 9:54; 18:27; 20:2; 20:15; 20:17; 20:25; 20:35; 20:37; 20:46; 20:48; 21:10

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, **Solomon**, **Babylon**, **Holy Spirit**, **tabernacle**, **courtyard**, **Zion**, house)

Bible References:

- **Acts 3:2**
- **Acts 3:8**
- **Ezekiel 45:18-20**
- **Luke 19:46**
- **Nehemiah 10:28**
- **Psalm 79:1-3**

Examples from the Bible stories:

- 17:6 David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- 18:2 In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- 20:7 They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- 20:13 When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- 25:4 Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- 40:7 When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

Judges References:

6:15; 8:29; 11:2; 16:21; 17:4; 17:12; 18:14; 18:22

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”

- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, **guilt**, judge, prophet, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**
- **John 1:7**
- **John 3:33**
- **Acts 4:32-33**
- **Acts 7:44**
- **Acts 13:31**
- **Romans 1:9**
- **1 Thessalonians 2:10-12**
- **1 Timothy 5:19-20**

- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Judges References:

5:29; 8:8; 19:28

threshold, doorway

Definition:

The term “threshold” refers to the bottom part of a doorway or the part of a building that is just inside the door.

- Sometimes a threshold is a strip of wood or stone that must be stepped over in order to enter a room or building.
- Both a gate and the opening to a tent can also have a threshold.
- This term should be translated with a term in the project language that refers to the place at the very entrance to a home that a person steps across.
- If there is no term for this, “threshold” could also be translated as “doorway” or “opening” or “entranceway,” depending on the context.

(See also: gate, tent)

Bible References:

- 1 Chronicles 9:17-19
- Ezekiel 9:3
- Isaiah 6:4
- Proverbs 17:19

Word Data:

- Strong’s: H4670, H5592

Judges References:

19:27

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

Judges References:

3:19

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong’s: H3956, G11000, G12580, G20840

Judges References:

18:19

tremble, stagger, shake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Judges References:

5:4

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Judges References:

18:1; 18:19; 18:30; 20:2; 20:10; 20:12; 21:3; 21:5; 21:6; 21:8; 21:17; 21:24

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong’s: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Judges References:

10:14

trumpet, trumpeter

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

Judges References:

3:27; 6:34; 7:8; 7:16; 7:18; 7:19; 7:20; 7:22

TW ARTICLE FOR kt :: oath NOT FOUND!

Judges References:

13:intro

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening.

This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, Egypt, feast, **Passover**, servant, sin, **yeast**)

Bible References:

- **1 Corinthians 5:6-8**
- **2 Chronicles 30:13-15**
- **Acts 12:3**
- **Exodus 23:14-15**
- **Ezra 6:21-22**
- **Genesis 19:1-3**
- Judges 6:21
- **Leviticus 8:1-3**
- **Luke 22:1**

Word Data:

- Strong’s: H4682, G01060

Judges References:

6:19

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

Judges References:

9:13

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

Judges References:

9:27; 14:5; 15:5

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: **Christ**, **Isaiah**, **Jesus**, **Mary**)

Bible References:

- **Genesis 24:15-16**
- **Luke 1:27**
- **Luke 1:35**
- **Matthew 1:23**
- **Matthew 25:2**

Examples from the Bible stories:

- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **22:4** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **22:5** Mary replied, “How can this be, since I am a **virgin**?”
- **49:1** An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

Judges References:

19:24; 21:12

waste, wasted, wasteland, becomes weak

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- Ezekiel 6:6
- Leviticus 26:39
- Matthew 26:8
- Revelation 18:15-17
- Zechariah 7:13-14

Word Data:

- Strong’s: H0535, H1086, H1104, H1326, H2100, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H5307, H5327, H7334, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G06840, G12870, G20490, G26730

Judges References:

5:27

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Judges References:

2:22; 13:4; 13:13; 13:14

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, **chaff**, **grain**, **seed**, **thresh**, **winnow**)

Bible References:

- **Acts 27:36-38**
- **Exodus 34:21-22**
- **John 12:24**
- **Luke 3:17**
- **Matthew 3:12**
- **Matthew 13:26**

Word Data:

- Strong’s: H1250, H2406, G46210

Judges References:

6:11; 15:1

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: **grape**, vine, vineyard, **winepress**)

Bible References:

- **1 Timothy 5:23**
- **Genesis 9:21**
- **Genesis 49:12**
- **John 2:3-5**
- **John 2:10**
- **Matthew 9:17**
- **Matthew 11:18**

Word Data:

- Strong’s: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Judges References:

9:13; 13:4; 13:7; 13:14; 19:19

wise men, advisor

Definition:

In the Bible, the term “wise men” is often a technical term referring to men with unusual knowledge and abilities who served in a king’s royal court as advisors to the king or other high officials.

Old Testament

- The “wise men” who served pharaohs or other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky. Sometimes “wise men” also practiced divination of performed acts of magic, probably by the power of evil spirits.
- Often wise men were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel who had received this knowledge from God.

New Testament

- The group of men who came from eastern regions to worship Jesus were called “magi,” which is often translated as “wise men,” since this probably refers to scholars who served a ruler of an eastern country.

Translation Suggestions:

- Depending on the context, the term “wise men” could be translated using the term “wise” or with a phrase such as “gifted men” or “educated men” or some other term that refers to men who have an important job working for a ruler.

(See also: **Babylon**, **Daniel**, **divination**, **magic**, **Nebuchadnezzar**, **ruler**, **wise**)

Bible References:

- **1 Chronicles 27:32-34**
- **Daniel 2:1-2**
- **Daniel 2:10-11**

Word Data:

- Strong’s: H2445, H2450, H3778, H3779, G46800

Judges References:

5:29

Yahweh, Yah

Definition:

The term “Yahweh” is God’s personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, “to be.”

- Following tradition, many Bible versions use the term “LORD” or “the LORD” to represent “Yahweh.” This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh’s name and started saying “Lord” every time the term “Yahweh” appeared in the text. Modern Bibles write “LORD” with all capital letters to show that this represents God’s personal name and to distinguish it from “Lord” which is a different Hebrew word.
- The ULT and UST texts always translate this term as “Yahweh,” in agreement with the Hebrew text of the Old Testament.
- The term “Yahweh” never occurs in the original text of the New Testament; only the Greek term for “Lord” is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- “Yah” is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = “Praise Yah”), and in some Hebrew names (e.g. Zechariah = “Yah remembers”).

Translation Suggestions:

- “Yahweh” could be translated by a word or phrase that means “I am” or “existing one” or “the one who is” or “he who is present.”
- This name could also be written in a way that is similar to how “Yahweh” is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term “Yahweh” and instead use the traditional rendering, “LORD.” An important consideration is that this may be confusing when read aloud because it will sound the same as the title “Lord.” Some languages may have an affix or other grammatical marker that could be added to distinguish “LORD” as a name (Yahweh) from “Lord” as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, “This is what Yahweh says.”

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7

- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5
- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- 9:14 God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- 13:4 Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- 13:5 “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”
- 16:1 The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- 19:10 Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

Word Data:

- Strong’s: H3050, H3068, H3069

Judges References:

1:1; 1:2; 1:4; 1:19; 1:22; 2:1; 2:4; 2:5; 2:7; 2:8; 2:10; 2:11; 2:12; 2:13; 2:14; 2:15; 2:16; 2:17; 2:18; 2:20; 2:22; 2:23; 3:1; 3:4; 3:7; 3:8; 3:9; 3:10; 3:12; 3:15; 3:28; 4:1; 4:2; 4:3; 4:6; 4:9; 4:14; 4:15; 5:2; 5:3; 5:4; 5:5; 5:9; 5:11; 5:13; 5:23; 5:31; 6:1; 6:6; 6:7; 6:8; 6:10; 6:11;

6:12; 6:13; 6:14; 6:16; 6:21; 6:22; 6:23; 6:24; 6:25; 6:26; 6:27; 6:34; 7:2; 7:4; 7:5; 7:7; 7:9; 7:15; 7:18; 7:20; 7:22; 8:7; 8:19; 8:23; 8:34; 10:6; 10:7; 10:10; 10:11; 10:15; 10:16; 11:9; 11:10; 11:11; 11:21; 11:23; 11:24; 11:27; 11:29; 11:30; 11:31; 11:32; 11:35; 11:36; 12:3; 13:1; 13:3; 13:8; 13:13; 13:15; 13:16; 13:17; 13:18; 13:19; 13:20; 13:21; 13:23; 13:24; 13:25; 14:6; 14:19; 15:14; 15:18; 16:20; 16:28; 17:2; 17:3; 17:13; 18:6; 19:18; 20:1; 20:18; 20:23; 20:26; 20:27; 20:28; 20:35; 21:3; 21:5; 21:7; 21:8; 21:15; 21:19